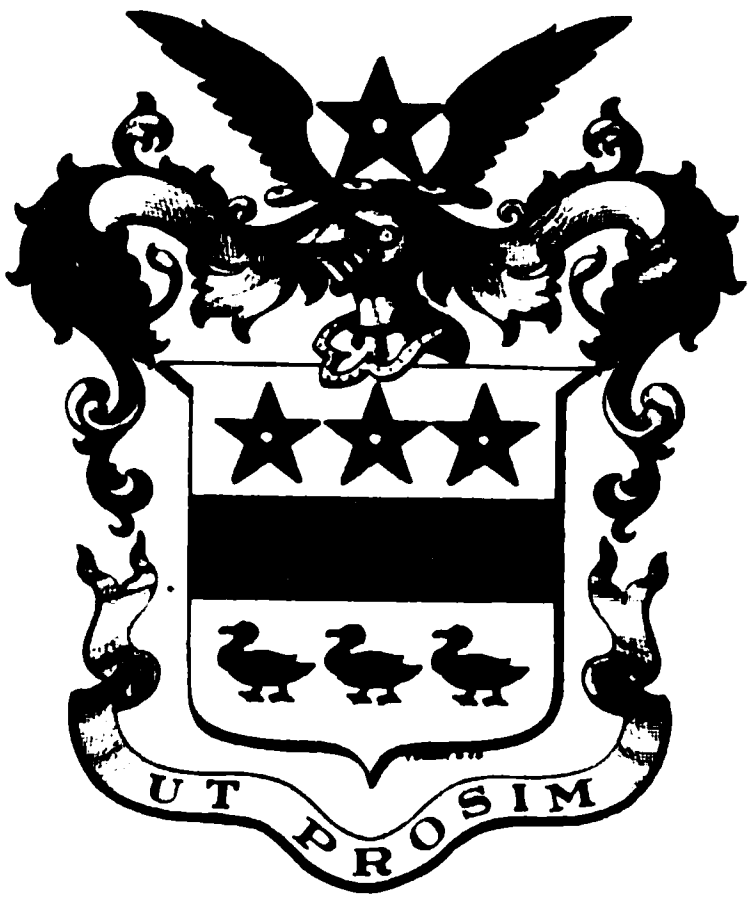

Enclosure

EVANGELICAL BIOGRAPHY;

being

a Complete and Faithful Account

of the

Lives, Sufferings, Experiences, & Happy Deaths,

or

Eminent Christians,

Who have shone with Distinguished Lustre.

Alphabetically Arranged.

with

LISTS OF THEIR PRINCIPAL WORKS,

in Chronological order,

and

Doctrinal Extracts.

Vol. IV.

These are they which came out of great tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. Rev. 6. 14.

The Lord forsaketh not his Saints, they are preserved for ever. Psalm 37. 28.

LONDON:

Printed for J. Stratford, 112, Holborn Hill.

and Sold by all other Booksellers in the United Kingdom.

1807.

THOMAS JONES, A.M

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Engraved by W. Morrison.

View of NORTHAMPTON or SPA FIELDS CHAPEL,

EVANGELICAL

BIOGRAPHY.

RABAN, THOMAS, was born at Turvey, Bedfordshire, in 1734. He was the youngest son of parents in middling circumstances; whose character and dying experience seemed to testify they were no strangers to the gospel. His grandfather was a French Protestant refugee, and left France through revocation of the Edict of Nantz. Mr. Raban ever expressed the warmest gratitude to his parents, particularly towards his mother, for having early taught him to read and reverence the Scriptures. To this circumstance is attributed the singular aptitude he possessed of quoting Scripture, in the most pertinent manner, in private and public discourse. Under the instruction of a clergyman, he became a ready accountant; and, at a suitable time, was put apprentice to a carpenter and builder at Olney. At this period, 1748, the gospel began to be preached in Olney church, Mr. Moses Browne, author of Sunday Thoughts, being inducted to the living: and, through an indulgent Providence, it has continued there ever since. Mr. Raban attended Mr. Browne's ministry, as well as that of other ministers; and often became the subject of serious impressions. Thus was he restrained from many youthful propensities; yet he had attained his nineteenth year before the Lord effectually convinced him of the evil of sin, and the way of deliverance therefrom. His sorrow for his transgressions was now very great; sometimes he was nearly driven to despair; yet the Lord graciously preserved him "in the dark and cloudy day," and brought him into "the marvellous light" of the gospel. He felt, and joyfully acknowledged, the power of converting grace.

Before this, he had occasionally heard Mr. Whitefield, with deep conviction of soul; but now he could enjoy much pleasure in hearing him as often as it lay in his power. Speaking of Mr. Whitefield, he would say, "I once had the honour of having him hang on my arm; and to be sure I thought myself the happiest of men! and, at another time, I attended him as a guide to a village, where he was going to preach, to my unspeakable gratification!" He sometimes, also, attended Mr. Hervey's ministry; and he would speak of the sermons with satisfaction and delight till the end of his life. However, he became the stated hearer and affectionate friend of Mr. Browne, and joined in communion with the church.

Commencing business for himself, Mr. Raban contracted an acquaintance with an agreeable and pious young woman of Olney, to whom he was married in 1760. By her he had ten children; eight of whom, with his widow, survived him. In domestic life, there was much to admire, and but little to censure, in his conduct. He was an affectionate husband, an indulgent parent, a good master. His temper, however, was naturally warm, and sometimes impetuous. But the rectitude of his principles, the general mildness of his spirit, his willingness to be convinced, his readiness to forgive, or to ask forgiveness, more than compensated the occasional irregularity of his temper. In discharging the duties that devolved upon him, he uniformly acted on the maxims of the gospel. He had a quick perception of what was proper to be done; and then he tenaciously persevered in his principles and conduct. He was ever desirous of preserving family order and decorum in the worship of God, and mourned over any casual interruptions in these exercises. His private devotions were often very sweet to his soul; though, perhaps, in general, he enjoyed most communion with God in spiritual ejaculations. On this point he gratefully acknowledged, that when, through the pressing calls of family or worldly concerns, he could not command the time he wished, he felt great nearness to God, and a sweet sense of his presence. Though his head and hands were employed in the things of Earth, his heart was in Heaven, his treasure being there also. Mr. Raban's knowledge of Scripture, and acquaintance with the works of udicious Divines, made him in early life a solid Christian;

tian; and though he called no man father upon earth, having learned his creed from an infallible guide: he was a Calvinist in youth; and such he continued to be to the end of his life.

About 1778, a new scene opened before him: through the solicitation of others, and in conjunction with an intimate friend, he began to exhort at a prayer-meeting, attended by members of the establishment. They persevered in the practice some time, solely with a view of being serviceable to their fellow Christians in that neighbourhood; though the Lord, by this step, was preparing them for spheres of usefulness in another direction; and the great Bishop of Souls soon found employment for both of them. The gifts of Mr. Raban for prayer and public exhortation, were acknowledged to be profitable, and were gratefully remembered by many. The congregation at Yardley, being destitute of a minister, requested his assistance. According to their wishes, he occasionally preached to them; and his labours proving acceptable, he received a call; and was ordained in 1783. From this time he was much devoted to the spiritual interests of his congregation. He was disinterested, laborious, and faithful in serving them. Having a numerous family, he continued at Olney, following his occupation. This enabled him to serve his flock with scarcely any reward but their affections and prayers. He used to say, "I must look for my reward in another world." Yet his affections for them did not diminish to the last; and if, in any instance, he saw a want of mutual regard, with the most singular propriety and feeling, he would quote Paul's language, "I will gladly spend, and be spent for you, though the more abundantly I love, the less I be loved." But his labours were not confined to one spot; for he delighted occasionally to itinerate. He maintained lectures in different places with unwearied perseverance; and, here it is worthy of remark, he was the first Dissenting Minister who established a lecture at Wobourn, Bedfordshire; where there is now a settled congregation, and a respectable minister. He and Mr. Bull continued a regular course of lectures there for some years, till the cause assumed a pleasing and permanant aspect.

Mr. Raban was careful what he taught his people. His knowledge of the doctrines of grace was clear. He was

attentive to distinguish the design of the law and gospel; the law to condemn the sinner, and the gospel to liberate him; the law to rule the saint, and the gospel to animate him in his heavenly warfare. The general strain of his preaching was rather adapted to bind up the broken hearted, and to comfort and establish the believer, than to awaken the stupid and careless. He lamented his deficiency; however, the lord so far blessed his labours to the unconverted, that there was scarcely a year elapsed without some increase of the church; and, at his departure, he left several inquirers after the way to Zion. Notwithstanding this, he had many fears and conflicts about his unworthiness, and the inutility of his labours: he judged himself to be an unprofitable servant; and was fearful the Lord would give him some decided proof of it; yet, doubtless, his apprehensions were groundless.

In conducting his worldly concerns, he endeavoured to maintain a conscience void of offence towards God and man. He was a good mechanic; and, for all the purposes of common life, a skilful architect; which procured him considerable employment in the erection of houses, &c. However, he gradually withdrew from his employ, and applied himself to farming during the last twenty years of his life. Success attending him, he gratefully acknowledged the hand of the Lord in providing more comfortably for him as the evening of life came on, than it might otherwise have been. In reviewing the goodness of God towards him, however, he observed how much his case resembled that of Elijah when fed by ravens, in obtaining the most unexpected means of support. Though he felt truely thankful for every instance of kindness shewn him, succour often came from a friend the Lord directed to him, and not which he himself had sought *.

As a friend, Mr. Raban was kind, faithful, constant, dis-

* Mr. Raban often regretted, that men of fortune, especially professors of the gospel, did not more readily come forward to assist industrious tradesmen with the loan of a few pounds without interest. A part of the character of a religious man is, "that he putteth not out his money to usury;" and to this purpose our Lord says, "Do good and lend, hoping for nothing again, and your reward shall be great," &c. Bearing these, and other Scriptures in mind, he contended, that the opulent would be no losers, while they would materially assist a worthy part of the community: who, without such assistance, often fall into poverty, or struggle with difficulties all their days.

interested.

interested. His ear and his heart were ever accessible, ever open to the communication of a friend; perhaps his wish to do good to all, within his sphere of influence, might be carried too far by him, considering his numerous engagements. On this subject he often lamented that many professors, while they apparently pay a great attention to the precepts of the first table, overlook the second! on the contrary, he maintained, both by doctrine and example, that a due regard to our neighbour would be a decided proof of our love to God. He was kind and attentive to the poor. He had great influence in parochial concerns; and while his advice was resorted to in conducting them, the necessitous and afflicted could look up to him as their constant friend and supporter, his charity was not easily provoked; for when extreme poverty furnished a pretext for stealing fire wood from his premises, if he knew of it, he would say, "Had I been there, I should have turned my head another way; or have said, poor fellow! do not overload yourself; and the next time you want fuel, come and ask my leave!" But his love of justice made him anxious to punish a detected villain, who could not offer such an excuse. As another proof of the benevolence of his heart, when he could not himself relieve a needy object to the extent of his wishes, he would become their advocate with those who could.

During his life, Mr. Raban had several providential and surprizing escapes from broken bones or sudden death. We may remark the following: Being in an unfinished building, two stories high, his foot slipped, and he fell to the ground, and pitched on an axe, the edge of which stood upright: it cut his hat, but missed his head; and he sustained little or no injury! at another time, a large piece of timber, on which he had set his foot, heaved up, and fell with him into a saw-pit, and an anvil (connected with the wood) of a hundred pounds weight fell upon him; but it only bruised his leg! which was soon healed. Another still more remarkable preservation was this:—As he was assisting in raising a beam, in a mill, the rope slipped, when the beam, under which he stood, fell with him from the height of four stories! but, though much injured by the fall, his life was wonderfully preserved. At another time, he was driving a team with a load of

hay

hay down a narrow lane, when by attempting to get on the other side of the waggon, he was thrown under the wheel; but he had the presence of mind to call to the horses to stop, which they did in a moment; and thus he was once more saved from instantaneous death. But it was wisely reserved for the last month of his existence to prove the truth of Mr. Cowper's beautiful lines, as the sequel will shew:

> "Safety consists not in escape
> From dangers of a frightful shape;
> An earthquake may be bid to spare
> The man that's strangled by a hair."

On Lord's Day, May 9, he was engaged in preaching at Wobourn. His morning's discourse was founded on Psal. lxii. 8. "Trust in him at all times," &c.; and in the afternoon, he preached on Heb. iv. 9. "There remaineth therefore, a rest," &c. He was much impressed with his subjects; and the texts are remarkable, if considered in reference to his affliction and death. After service, when leaving a friend's house, his foot slipped over a pebble: he fell, and found his right leg was broken! Friendly and surgical assistance being at hand, his bone was immediately set. No alarming symtoms appeared, nor even the least tension on the part; during three week's confinement, his leg was healing as favourably as could be expected; and there was a pleasing prospect of his returning shortly to his anxious family: but that was not permitted, till the hearse conveyed his corpse to them. When first carried to his chamber, he repeatedly said the affliction would be unto death, and expressed a desire to be resigned. Indeed, throughout his confinement, he manifested great resignation of spirit to the will of God. He could leave his partner and children in the hands of Him who is "the Father of the fatherless, and judge of the widows." He particularly rejoiced in the thought that, though the Lord might close his labours, the gospel would still be preached by one of his sons, for whom he poured out many prayers. Tenderly impressed with a view of divine goodness, he often exclaimed, "Why me! why me! I am less than the least of all my mercies." He expressed great affection and gratitude to his friends with whom he abode.

The evening of May 31, he was discoursing with a young friend

friends who kindly attended him during his confinement, on the employments and happiness of Heaven; and on the inconceivable happy change a believing soul would experience when dismissed from the body; when lo! in a few minutes, the glorious mystery he had been contemplating was to be developed! for, soon after this, he wished his head to be raised; which being done, he suddenly turned pale, became speechless, gasped, gently breathed for a short time, and then, without the least emotion, expired; and the smile left upon his countenance most emphatically expressed what Dr. Watts describes,—

"A mortal paleness on his cheek, but glory in his soul."

Mr. Raban used to speak of death as an object of dread; not as to its future consequences, for he knew in whom he had believed; but on account of the pangs he should feel in bidding adieu to his connections in life; and expressed a wish that his departure might be sudden. The Lord gave him the end he desired.

As concurring testimonies of the esteem in which he was held, the following particulars are subjoined:—On the evening of his interment, Mr. Stephenson, vicar of Olney, preached on Rev. vii. 14. "These are they which came out of great tribulation," &c. His cordial friend Mr. Hillyard (the independent minister of that place) paid a tribute to his memory on Lord's Day, June 6, from John xi. 26. "Whosoever liveth and believeth," &c.: and in the evening of that day, his funeral discourse was preached at Olney, by Mr. Bull, senior, from Heb. iv. 9. "There remaineth," &c. The concourse being too great for the meeting-house, the service was performed near a friend's house in the market-place. The mournful event, and the very serious improvement of it, made the scene as solemn as any place of worship could be. Mr. Bull also addressed the congregation at Yardley, on the following Thursday, in a very impressive manner, from 2 Chron. xxxii. 33. "And all Judah and Jerusalem did him honour at his death."—An extract from this excellent discourse shall conclude this memoir:

"It may appear needless for me to dwell upon the character of your deceased Pastor, in speaking to persons who have known him so many years; but, I believe, very few, except his own family, were so intimately acquainted

quainted with him, either as a man, a Christian, or a minister. He had long been accustomed to open his mind freely to me; and I have remarked, that those who better knew him, esteemed him most; so I am conscious, the more I saw of his heart, the stronger affection I felt for him. Few persons have filled up a greater variety of relations in life than our departed friend. Early habituated to business, his increasing family and peculiar circumstances led him into complicated scenes of worldly engagements; all of which, to the best of my knowledge, he discharged with unblemished integrity and uncommon disinterestedness. In such a situation, I believe no man ever lived wholly without censure, much less a real Christian; and, least of all, a minister of the gospel. Envy is sure to attack such a character, on one side or the other. Failings, from which the best of men are never exempt, are often in such cases dwelt upon with pleasure, if not magnified with diligence. However, I can truly say, that scarcely any man I knew had fewer or smaller faults than my late dear friend. Whatever they were, they may now properly be buried with him; while his good works, in which he abounded to the glory of God and good of men, have followed him to another world. His disposition as a man, was peaceable, loving, and friendly. His weeping family bear testimony to his peculiar tenderness and love, both as a husband and parent. It is my duty to unite with his friends, in speaking of that kindness and disinterestedness with which he administered every service in his power to all who enjoyed his familiar friendship. I do not doubt but the town of Olney will miss and lament him; and so will this church and congregation; and I am sure, several ministers of the gospel will feel the wound deeply.

"His hope of salvation was firmly grounded on the Lord Jesus Christ; his views of the gospel were evangelical and clear; his experience deep and lively; and his desires after real holiness of heart and life, were stedfast and influential. While, from the first of his separation from the established church, he was conscientious and firm in his dissent, no person was ever more removed from bigotry towards any party, he was friendly and affectionate to pious people; and useful to the encouragement of ministers whose judgement, in trivial matters, differed

differed from his own. Seldom has the loss of one individual been so deeply and affectionately felt as his will be, on this account. An earnest desire to be useful to those about him, strongly marked all his actions, whether it respected their temporal or their spiritual concerns. It is no wonder, therefore, that he took particular delight in preaching that free grace which he himself had tasted and enjoyed. To this, his congregation can bear a decided testimony; and, I hope, my dear friends, you will prove your love to the gospel, which so long has been freely preached to you, by your exertions for its continuance, now your worthy Pastor is no more. "Remember him who has had the rule over you, whose faith follow, considering the end of his conversation." He is gone to give an account of his ministry: and very soon you must follow him, to give your account of the use and abuse you have made of his labours of love. How happy are those who went before him to glory! and how happy will it be for you if you follow after!

As to his family, prudence, tenderness, and love, say, "Be sparing!" I commit them all to the support of his Lord and their Lord, to his God and their God. His dying prayer for his son in the ministry was, that he might be kept in a humble and faithful attachment to the truths of the gospel; and to this I add my hearty Amen!

"Upon the whole, there might be some things in his example for us to avoid; but I am sure, there were many for us to imitate. His happy spirit is now, doubtless, before the throne, enjoying the friendship of his companion and fellow-labourer Mr. Perry. Now their labours are ended in the enjoyment of that "rest which remains for the people of God!"

"There on a green and flow'ry mount,
Their weary spirits sit;
And, with transporting joy, recount
The labours of their feet!"

RADFORD, JOSEPH, was born in Stepney parish, July 21, 1752. His father, a reputable tradesman, died when he was but two years old; and the business continued to be carried on by his mother; but, alas! with so little success, that when the Lord removed her by a fever, during his apprenticeship, it appears, that not only

all her own property was consumed, but also an estate of seventeen houses, which his father had left him by will; so that all his earthly hopes were dashed at once. He was, however, an eminent instance of the divine goodness; for that God, whose name is "the Father of the fatherless," now began to shine into his heart, to give him the light of the knowledge of his glory, in the face of Jesus Christ. It appears from some papers found since his decease, that he had prevailed on a young man of his acquaintance, in whom the Lord had begun a good work, to accompany him on the Sabbath day to Hackney church; and afterwards persuaded him to stroll about the fields. The conscience of his young companion smote him; and he expressed great concern at having left the minister under whom he had lately sat; and he spoke so highly of him, that young Radford was anxious to hear what there was in his preaching, that could so interest his friend. This desire continued strong upon his mind; and on the following Sabbath evening, about the middle of 1768, he first heard the Rev. Mr. Bazeley, who then preached in White's Alley, Moorfields. He had not listened many minutes, before the Lord was pleased to bring the word home to his conscience with divine power. He looked round about, and beheld many in tears as well as himself; and immediately concluded that something must be done in him, more than he had ever thought of. These were his own words; "and," continues he, "from this time I found the Lord drawing me with cords of love." But little time had elapsed before his master discovered a great change in him, and began to think religion would so affect his mind, as to incapacitate him for business, and therefore forbade his hearing the Methodists; restraining him also from going out at all on the Lord's Day. This opposition did not, however, quench his desire for spiritual things; and his master observing, that since he had been serious, he was a better servant than before, soon gave him leave to attend worship whenever he could make it convenient. It seems, that during the three following years, he experienced much consolation, but had comparatively very little insight of his own corrupt heart; and was often at a loss to comprehend what his minister meant by speaking so much of the "plague of a man's own heart." But now the Lord began to deepen the

work

work in his soul, and to prepare him for future usefulness, by shewing him the unbelief of his heart, that it was such as God described it, "deceitful above all things, and desperately wicked." In short, he went through fire and through water; but at last God brought him out into the wealthy place. The secret of the Lord was with him; and God shewed him his covenant. He had learned to distinguish between the law and the gospel; and that good Spirit, who alone can teach to profit, had taught him how to give saint and sinner their respective portions.

His religious friends discerning his qualifications for the ministry, and knowing the exercises of his own mind on the subject, anxiously wished him to apply for admission to the college at Trevecca; but this he steadily refused; constantly replying, That, if the Lord had indeed called him to the work, he would make the way plain, in his own good time: "He that believeth, shall not make haste." When Mr. Bazeley removed to Cumberland Street Chapel, Mr. Radford followed him; and at his minister's request superintended the Prayer Meeting, and met a class. In these engagements the Lord made him a blessing to many souls; and, while thus employed, his mind was doubtless increasing its ability for public labour. In 1773, he experienced a heavy trial, in the death of his much-loved spiritual father and pastor, for whose memory he retained the highest esteem till his dying day. About 1776, he engaged himself to officiate as clerk to the Rev. Mr. Aldridge, at Jewry Street Chapel; where he also met the society, conducted the prayer-meetings, and occasionally expounded the Scriptures. After a long season, the anxiety of his mind respecting preaching being much increased, he tremblingly ventured to open his mind to Mr. Aldridge, who kindly encouraged him to go forward, and undertook to recommend him to a friend, connected with many village chapels, which he thought would afford an opportunity of trying his gifts; but this was forgotten or neglected. Twelve years had now elapsed since his views were first turned to the ministry: and frequently he had endeavoured to stifle every rising thought respecting it; earnestly beseeching the Lord to deliver him from that uncertainty and depression of mind which had so long distressed him.

He was now pressingly solicited by a friend to preach

to a small congregation in his stead, he being prevented from attending, by an unforeseen circumstance. With this call in Providence, he thought it his duty to comply; and being graciously supported in the exercise, he was the more willing to accede to the frequent invitations he received from various congregations, still labouring with increasing acceptance and usefulness among them. At length, having collected a few persons who were desirous of uniting in church fellowship, he opened the Meeting House in Hermitage Street, Wapping, January 1, 1785; where he continued but a few months before the premises were taken down, to form a new street. He then removed to Well Street, when he was again disturbed, the ground being purchased, and the meeting pulled down, to make room for the Royalty Theatre. These were very discouraging circumstances to the pastor of an infant society, which, notwithstanding, was increasing in numbers and attachment. As they were greatly at a loss for a place to meet in, they accepted with great thankfulness, Mr. Towers's meeting for part of the Sabbath. There they continued five months; and June 4, 1786, the meeting-house in Virginia Street having been repaired, and conveniently fitted up, was re-opened, after a disuse of near forty years, by Mr. Radford, for the reception of his flock: his labours among the people of his charge were abundant. While his health permitted he preached thrice every Sabbath, and met his people three evenings in the week, besides many occasional services in other pulpits. In visiting the sick he was indefatigable; and in the various branches of his pastoral office, he watched over their souls as one that must give account unto God. Nor did he spend his strength for nought, the Lord giving him many seals to his ministry, both in his own and other churches. Toward the close of his life, his constitution was much impaired, his whole frame was shattered, and he frequently brought up considerable quantities of blood; but his soul prospered, his church was loving and affectionate; and God had greatly blessed him in a kind and sympathizing partner, who tenderly loved him. It is true, the cares of a numerous family, with but a very slender provision indeed, sometimes oppressed his mind; yet, he was enabled to trust them to Jacob's God. He grew weaker every month, he was evidently drawing near his end; and now

it was that he felt the heaviest stroke he ever knew: the peace of the church was disturbed by a few individuals, concerning the proprietorship of the meeting-house. He having taken it at first, regularly paid the rent; and having been answerable for the enlargements, paid the whole of the workmen's claims without asking the contributions of the public, thought it his own property: the minister and other friends, to whom this was submitted, were of the same opinion: and so were nearly all his people: yet, being a man of an uncommonly peaceable disposition, and having walked in harmony with every individual, this temporary interruption of it, overwhelmed his spirit for a time, and certainly accelerated his end. The last time he ever addressed his people, he chose for his text Rev. v. 5. His great apparent weakness much distressed his friends, who felt a strong presentiment that it was the close of his ministerial labours. He spoke but a short time, and concluded his discourse by repeating the following verse:

"A few more rolling suns at most,
Will land me on fair Canaan's coast;
Where I shall sing the song of grace,
And see my glorious hiding-place."

After this day, he was unable to go out any more, except once or twice in a coach. His complaints were rapidly increasing; but while the outer man decayed, his inner man was strengthened daily. Many precious promises were set home upon his heart by the Spirit of God, with divine power, in this trying season. Amidst weakness of body and trials in the church, he found the strength of the Lord to be his stay; and Jesus's presence made the prospect of death delightful. Walking in his room one day, deeply affected by the occurrence which had taken place in the church, he thus expressed his feelings: "Though it be a time of Jacob's trouble, he shall be saved out of it. The Lord knoweth the way that I take; and when he hath tried me, I shall come forth as gold. Not one affliction too many; all things work together for good, then surely this must; though we cannot tell now, but we shall know hereafter. Heaven will make amends for all our trials here." Confidently he committed himself and his family to the care of a covenant God, well knowing that he would undertake their cause.

When visited by many friends during his last illness, his

his conversation evidenced a steady hope in God, and lively faith in the Redeemer. His frame was not rapture, but calm serenity, arising from strong confidence. "The Lord is with me," he would say; "Though my flesh and my heart faileth, God is the strength of my heart, and my portion for ever." To another friend he said, "True, my work is almost done, and my course is nearly finished; but blessed be God, there remaineth a rest for the people of God; a crown of righteousness which the Lord will give me in that day." To the doctor he said one day, "Death did not alarm me,—I am not afraid of that enemy,—he has lost his sting; dying is no more than passing from one room to another: it is taking leave of all that's painful, to enjoy every thing that is glorious.

"There I shall see his face,
And never, never sin;
But, from the fulness of his grace,
Drink endless pleasures in."

He had long evidenced how a Christian should live; and now he shewed how a Christian could die. He was indulged with the full use of all his faculties to the last moment of his life. His parting words to his mournful relict were full of tenderness, but not of distrust; for he knew in whom he had believed, and where to encourage her to deposit all her cares. His dying exhortations to his children will, we trust, remain indelibly written on their hearts. Their affectionate regard to him while living, and the love they shewed to his memory after his departure, deserve to be mentioned with the highest approbation. This truly worthy servant of Christ was freed from the burden of mortality, and removed from the church militant to the church triumphant, Jan. 19, 1802; and was interred in Bunhill Fields on the 27th. The oration at the grave was delivered by the Rev. Mr. Towers; and on the following Lord's Day the Rev. Matthew Wilks preached the funeral sermon to a numerous and weeping congregation.

Thus lived and died this eminently pious man, of whose intrinsic excellence the half has not been told; for whether we consider his conduct as a Christian, a minister, a husband, a father, or a friend, we shall have ample reason to glorify God in him.

RAY,

RAY, JOHN, M. A. was born at Black Notley in Essex, in 1628. He had his grammar learning at a school in Braintree church, and was first entered at Katherine Hall, 1644, whence, in 1646, he removed to Trinity College, Cambridge. In 1649 he was elected Fellow, and was tutor to many gentlemen and clergymen. After the Restoration, viz. in Dec. 1660, he was ordained by Dr. Sanderson, bp. of Lincoln; after which he preached Dr. Hill's funeral sermon in the college chapel. He quitted his fellowship in 1662, because he could not comply with the Act of Uniformity, though the college were peculiarly desirous to keep him in. He afterwards lived sometimes at Chester with bishop Wilkins, and sometimes at other places. He travelled into Italy with his friend Francis Willoughby, Esq. and on his return, lived mostly with him; soon after whose decease he married, and in 1679 removed to an estate which he had purchased in the place of his nativity, where he continued till his death, Jan. 17, 1705.

In the account given of him in the Compleat History of Europe for 1706, we are told that upon Aug. 24, 1662, he quitted his fellowship: but the reason of his doing it is very darkly expressed. One who knew him well, told the author, the true reason of it was, that he could not satisfy himself to declare, "That none were bound by the solemn league and covenant who had taken it," though he himself never took it. But it is observable, that though he lived many years after the obligation to sign such a declaration ceased, he was not to be prevailed with to return to the ministry. After the Revolution, when Dr. Tillotson (who was his intimate acquaintance) was advanced to the see of Canterbury, some of his friends were earnest with him to move that prelate for some preferment in the church, but he always declined it; giving this reason: That though he used the Common Prayer, and approved of it as a form, yet he could not declare his "unfeigned assent and consent to all and every thing contained in it." To another person he expressed his dislike of sponsors in baptism. He said that he thought the parents the fittest persons to be intrusted to promise for their own children, and condemned the practice of bringing scandalous and unfit persons under such a solemn vow and promise, as that required in the office for the baptizing

ing of children.—These were his declared sentiments in his health: how far they agree with the account of his dying words and behaviour, given by Mr. Pyke in his funeral sermon (since published by Mr. Derham, at the end of his Philosophical Letters) must be left to the reader's candour. It is certain that he quitted his fellowship because he could not come up to the terms of the Uniformity-act. It is also certain that he preached before that act passed, but never afterwards, though he attended the service of the church of England. So that the claims of Conformists and Nonconformists (who would both have him on their own side) are to be thus adjusted. He was satisfied with lay-conformity, but not with ministerial. He is therefore justly considered as a sufferer by the act of uniformity, and a silenced minister. He was a good divine; and an extraordinary humanist, as appears by his works, which are many, for (as he says in the preface to his Wisdom of God, &c.) "As he could not serve God in the church by his voice, he thought himself the more bound to do it by writing."

He published, 1. "Ornithologia of Fr. Willoughby, Esq." in folio; 1676. of which he wrote the two first books, and dedicated it to the Royal Society, of whom he was a fellow.—2. "Historia Plantarum," 2 vol. fol.—3. "Ejusdem Tomus Tertius," 1704."—4. "Catalogus Plantarum circa Cantab. nascentium."—5. "Appendix," &c.—6. "Catalogus Plantarum Angliæ."—7. "Fasciculus Stirpium Britann. post. edit. Catal. predict."—8. "Catalogus Stirpium in ext. Reg. observat."—9. "Methodus Plantarum nova cum Tabulis."—10. "Synopsis Methodica Stirp. Britan."—11. "Ead. Synops. multis Stirpibus, &c. observat. curiosis passim insertis; cum Muscorum Methodo," &c. 12. "Epist ad D. Rivinum de Methodo Plantarum."—13. "Dissertatio de variis Plantarum Methodis."—14. "Synops. Method Animal, Quadrupedem, &c. Serpentini generis."—15. "Dictionarium Trilingue."—16. "Francisci Willoughbeii Hist. Piscium cum Fig." Oxon. Fol.—17. "Observations Topographical, Moral, and Philological, made in a Journey through several Parts of Europe."—18. "A Collection of unusual or local English Words; with an Account of preparing English Metals."—19. "A Collection of English and other Proverbs." Camb."—20. "A Persuasive to an holy Life."—21. "The Wisdom of God manifested in the Works of the Creation. In two parts."—22. "Three Physico-Theological Discourses with Practical Inferences."—23. "Miscellaneous Discourses concerning the Dissolution and Changes of the World," 1692;

1692; which have been since reprinted with Additions, and his Letters.—24. "Stirpium Europearum extra Britannias nascentium Sylloge."—25. "Methodus Insectorum."—26. "Historia Insectorum:" Opus Posthumum.—27. "Synopsis Methodus Avium & Piscium:" Opus Posthumum.—28. "A long Congratulation to King Charles II. upon his Return."

READ, JOSEPH, was born at Kidderminster, and sent to Cambridge by Mr. Baxter, who, when he had finished his studies, took him into his house, and made him his assistant about a year at Kidderminster. After spending some time in the country, upon his ejectment from Witley Magna in Worcestershire in 1662, he went to London, and assisted Mr. Baxter there also. He used to read the Scripture sentences, the xcvth Psalm; the Psalms and Lessons for the day; sung the Psalms appointed for Hymns, and recited the Lord's Prayer and Creed, and the Ten Commandments, when Mr. Baxter preached. He fixed in the parish of St Giles's, where there were thought to be thirty thousand souls more than could come within the church, and who had no public worship or instruction. He built a chapel in his own house, with the help of friends, and was much flocked after by poor ignorant people, among whom God owned his labours for promoting knowledge and piety. As he was preaching there, April 30, 1676, he was taken out of the pulpit and sent to prison. He met also with much trouble on account of his Nonconformity afterwards, and yet he was reflected on by some Dissenters, as advancing too far towards Conformity. In 1682 he published "His Case," which satisfied some and displeased others. Upon James the Second's liberty he continued his ministry at the chapel at Bloomsbury, and also after the Revolution. At length age growing upon him, he retired to Hampstead, where he died in 1713; and his funeral sermon was preached by Dr. Williams. He was a serious and affectionate preacher, and many had cause to bless God for him.

READER, THOMAS, was born at Bedworth in Warwickshire, in 1725. His father in the younger part of life was entirely unacquainted with real religion. The circumstances which led him to the knowledge of the Gospel, and were afterwards the means of his temporal prosperity, were equally providential and singular. At the established

person being on a visit at his father's, Mr. Reader was appointed to sleep with him. After the gentleman had retired to his chamber, Mr. Reader knocked at the door, requesting him to let him go through his room to an inner closet, which he used to frequent for the exercise of prayer. Without making any inquiry, the stranger knew the design of his request; and as he himself had hitherto lived in the entire neglect of this necessary duty, his conscience severely smote him: "What," thought he, "is this little child so anxious to obtain a place for secret retirement, while I have never prayed in my life?" It led him to very serious reflections, which were followed by a divine blessing, and were the happy means of his conversion, and he afterwards became not only a consistent Christian, but a valuable minister of the Gospel of Christ. At the age of fifteen, Mr. Reader was taken into church fellowship with the religious society at Bedworth, as his worthy brother, the Rev. Simon Reader, before him had been at the age of fourteen. It was his early prayer, which he frequently repeated, "that God would fill his head with schemes for his glory, his heart with his love, and his hands with his work;" and the Lord very liberally granted his request.

As the Rev. John Kirkpatrick, M. A. the Dissenting minister of Bedworth kept a private academy for the education of young men for the service of the sanctuary, Mr. Reader, when very young, was committed to his care, and under his tuition he went through a course of classical and academical learning. He soon gave such evidence of his abilities and piety, as were very pleasing to his parents, and very encouraging to their future hopes. After he had finished his academical studies he spent a few months with his learned brother at Wareham, and came forth a very acceptable preacher of the Gospel. His character and worth were now so generally known, that he received invitations from four or five churches in different parts of the kingdom very remote from each other. But having consulted with his friends, and sought direction of God, he settled over a religious society at Weymouth, in Dorsetshire. Here he continued for several years, labouring in the vineyard of his Master with diligence and success. From Weymouth, in 1755, he removed to Newbury, in Berkshire, where his faithful ministrations, his heavenly deportment,

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and his salutary counsels, gave great satisfaction. He was zealous for the glory of God and the salvation of souls, which he discovered in his public preaching, his constant visits to his people, and his general conduct. His visits he always endeavoured to improve by profitable and religious conversation. He was anxious for the welfare of the rising generation, which led him statedly to instruct the younger part of his congregation in the Assembly's Catechism; and as he had the art of descending to the capacities of children, he was happily successful in instilling religious truths into their opening understandings. During his continuance at Newbury, notwithstanding his diligent endeavours, he did not know that he had been useful in the conversion of sinners; and therefore, when a division took place in his church, he thought it his duty to remove. But after he was gone, he had the happiness of finding that his ministry had been blessed to many of his hearers.

After the death of the pious Mr. Pearsal, of Taunton, the church and congregation assembling at Paul's Meeting, invited Mr. Reader, at Mr. Pearsal's dying request, to the pastoral office among them. Mr. Reader however had then no inclination to leave Newbury. But in 1771, being again destitute of a minister, the congregation at Taunton, after many fervent prayers to God for direction, gave him a second pressing invitation. Judging that a larger field of usefulness here lay open before him, and carefully observing the footsteps of Providence, he now thought it his duty to comply with their repeated request. He continued at Taunton for more than two and twenty years; where, till death put an end to his labours, he was a watchful and active shepherd over the flock, which God had been pleased to commit to his care. In every situation in which he was placed, he acted with a dignity and fidelity becoming the character of an ambassador of the adorable Saviour. His heart glowed with love to his divine Master, the very name of Jesus was precious, and his honour and interests were dearer to him than his own life. He knew the worth of immortal souls; he saw that sin unpardoned involves eternal misery in its consequence, and that guilt, however lightly esteemed by some, is an evil which nothing less than a hell can punish, and a God could expiate. Impressed with these very important ideas, he

he could not behold the cause of religion with an eye of indifference; but was "instant in season and out of season, repoving, rebuking, exhorting with all long suffering and doctrine." He was bold in reproving sin, and faithful in proclaiming the truths of the Gospel. "He did not shun to declare the whole counsel of God." Though there was a peculiar gravity in his manner, it was very remote from the appearance of austerity. His style and address were plain and familiar; except in his frequent illustrations of the prophetical parts of Scripture, in which it is sometimes, perhaps, almost impossible to preserve an uniform simplicity of expression. He never suffered, however, his familiarity to degenerate into meanness or levity. Animated as Mr. Reader frequently was on other topics, he displayed a more than usual vigour when describing the person or mediation of Jesus. He gloried in the cross of Christ; and conscientiously adhered to a resolution he had formed, never to preach a sermon, without hinting, in some part of it, at the method of salvation through faith in the Redeemer; so that a stranger, who had never heard the Gospel before, might have an opportunity of learning the way to the kingdom of God.

Mr. Reader, for several years, on the Lord's day morning besides preaching a sermon, regularly expounded the Old and New Testaments. Lamenting the general neglect of what appeared to him an obvious part of the ministerial duty, and determining, if possible, to recommend the practice of it by his own example, he usually allotted three quarters of an hour to this profitable exercise, in which he eminently excelled. He paid a close attention to the connection of his subject, and carefully examined the idiom and construction of the original Hebrew or Greek, in order to discover the meaning and energy of the sacred writings, which he was convinced our present translation does not always preserve. His remarks were solid and pertinent, his reflections natural and striking, and he deserved the character of a judicious and useful expositor. In no part, however, of his public labours did he so much discover his fervent piety and the heavenly frame of his mind, as when he was employed in administering the Lord's Supper. On an occasion of this nature, not long before his death, he appeared particularly affected. After speaking with more than usual earnestness of the infinite

finite evil of sin, the love of the Redeemer, and the value of an interest in Christ, "We had need," says he, "frighten ourselves from sin, because it cleaves so closely to us. If we mortify it, we shall have a kind of omnipotence in prayer; but if we indulge it, we shall have no power at all, at a throne of grace." Presently after he added with a smile of divine pleasure, "Now Christians, when Christ says in your closets, 'Son, be of good cheer, thy sins are forgiven thee,' your hearts are ready to burst with love to him; but if he is so precious now, how will you be able to support under a heavenly load of joy, under an exceeding great and eternal weight of glory?" As he was unwearied in his endeavours for the salvation of the souls of others, he was anxious to promote the life of godliness in his own. His religion was not confined to the house of God, nor was it a momentary thing, nor a fluctuating principle, but we may almost say that the whole of his life was an uniform scene of piety and holiness. As he was enabled to walk humbly and closely with God, he enjoyed much of the pleasure which real religion affords. His disposition and behaviour were always seriously cheerful, and he had such a continued sense of the favour of God, that he declared to a pious friend (a short time before his death), that "he had not had a prevailing doubt for more than forty years." Such a confidence will be treated by some as merely a fancy, or the effect of enthusiasm; but when we contemplate the humble, active, and holy character of the venerable man, we are obliged to confess that his faith was a rational principle, and a root that was planted and nourished by nothing less than the power of God. He had the art of introducing serious discourse in an easy and natural manner, and of supporting it with cheerfulness and vigour. As he was once on a journey, he fell in company with a stranger; and unwilling to omit an opportunity of "saying something for God," (as was his frequent expression,) he gradually introduced the subject of religion. His fellow-traveller at first was not a little surprised at such a very unusual topic; but appeared to be very attentive. This conversation, however new or unexpected, the stranger never forgot; it made him very thoughtful about the state of his soul; and though before entirely destitute of religion, he afterwards became a worthy member of a church of Christ in Dorsetshire.

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One very prominent feature in Mr. Reader's character was his strong and unalterable attachment to evangelical truth. He was patient and dispassionate in his researches for it; and, when discovered, he thought it could not be accounted too precious. "Buy the truth and sell it not," was a precept to which he adhered with singular firmness. His zeal drew upon him a load of reproach; but he bore every kind of opposition with the greatest fortitude, and was only the more emboldened by every attempt of his adversaries *.

Though zealous for the glory of God and the general interests of religion, Mr. Reader did not confine his attention to these important objects, in neglect of the temporal happiness of his fellow-creatures. His heart was always open to the wants of the distressed; and in the most enlarged sense of the words, he was "a lover of hospitality." As a proof of his liberality, we may mention, that for several years he kept many children of the poor at daily schools, chiefly at his own expence. It appears that a hundred (and sometimes a hundred and thirty) at a time, usually received the benefit of this charity. Mr. Reader was married twice; the first time to a lady at Weymouth, whom he buried at Newbury; and afterwards to a lady of the name of Langton, a niece of William Fuller, Esq. banker in London.

After the death of the late Rev. James Rooker, of Bridport, about 1780, Mr. Reader was chosen by the gentlemen of the Congregational Fund in London, to succeed

* His sentiments on these occasions may be best expressed in his own words: "Happy," says he, in a letter to Sir Harry Trelawny, "in the possession of this truth, our venerable ancestors knew that they had a cheap bargain, when they had bought it with their blood; and it would be ingratitude to them, injustice to ourselves, and an act of wanton cruelty to posterity, either to sell it for gain, or to give it away for the airy honour of being esteemed moderate and candid men. The term bigot weighs nothing with me, while the things for which I am contending are not trifles, but the most interesting realities; while God is my record, that my zeal for them is the result of sober inquiry; and while I can prove to every man, that I demand for myself no other liberty of thinking, speaking, or acting, in support of my own principles, than what I believe every other man on earth has an equal right to enjoy, I can despise the momentary laugh and derision of being termed infallible; but how shall I live or die serene, if I suffer infidels or professing Christians to rob me of either the whole, or any part of the Gospel?"

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him as Tutor of the Academy, long instituted in the West of England for the education of young men for the work of the ministry. "In this station," says the Rev. Mr. Barber, "he acquitted himself well, and was owned of God for much usefulness." He was unremitting in his endeavours, to improve the minds of his pupils in the various branches of learning and knowledge, and to promote a spirit of piety and fervent zeal for religion. With the authority of a tutor, he mingled the affection of a father; which exceedingly endeared him to those who were under his care. His reproofs were gentle, but faithful and forcible; and so much mixed with tenderness and love, that few were reproved by him, who did not feel their attachment to him stronger than before. In the public and very important station of a tutor, Mr. Reader continued till his death.

Not satisfied with his other public labours in the cause of religion, he endeavoured to diffuse piety and knowledge through the medium of the press. Mr. Reader possessed an active and vigorous mind, and a fertile imagination. There was often an originality, and sometimes a peculiar energy in his ideas. He aimed at a conciseness of language, and used frequently to observe that a prolixity of expression in his written productions seemed to be equally as censurable as idle words in common conversation. Whatever he published was not the effusion of a moment, but the fruit of calm investigation and persevering attention: "Quem limæ labor et mora non offendebat." And the whole of his works discover the disposition of one sincerely inquiring after truth, and solicitously concerned to promote the honour of the God of holiness. His first attempt from the press was a sermon on "Family Religion," which has been out of print for several years. His other publications, which were indeed all of a theological nature, were chiefly miscellaneous. He greatly delighted in the prophetical parts of Scripture. His largest work is entitled "Remarks on the Revelation of St. John," which was the fruit of the most diligent inquiry, and the closest application for several years. It contains some valuable elucidations of that mysterious part of the word of God, and many judicious observations of a practical nature. His last production from the press, was the second edition of a very cheap and excellent funeral ser-

sermon, which was published but a few months before his death. The whole of his works (exclusive of a few duodecimo tracts), if bound together, would make about two volumes octavo.

After the preceding account, it would be almost unnecessary to observe, that Mr. Reader was a wise disposer, and a careful economist, of his time. Scarcely would he suffer a morning to pass unimproved. He was always contriving or executing some scheme of usefulness. His labours were so assiduous and unremitting, that he would hardly allow himself time to pursue those exercises or recreations which were essential to the preservation of his health, and necessary to recruit his animal spirits. He always, from a principle of conscience, rose early in a morning, and would frequently repeat these words of the pious Mr. Alleine, "Did not God find me on my bed, when he looked for me on my knees?" And the whole of the day, or rather the whole of his life, he was unweariedly exerting himself in pursuit of those noble ends, which comparatively are the only objects worthy the attention of an immortal creature.

Drawing towards the close of his life, he enjoyed that pleasure which naturally arises from a humble confidence in the mercy of God, and the review of a life, through grace devoted to his service. He often saw the approach of death with fortitude, and welcomed it as his friend. In an illness in which he seemed to be in very dangerous circumstances, he told Mr. Rooker, his assistant in the ministry, that he was fully resigned to the whole will of God; "If God," said he, "were to give me my choice, either to be sick or well, to live or die, I would refer it back to him again. If he has any more work for me to do, he will raise me up again; if not, he will take me to himself." At another time he said, with considerable earnestness, "I do not trust in myself, God knows that I do not, I do trust in Christ alone:

> "His worth if all the nations knew,
> Sure the whole earth would love him too."

Under agonies of body, not a word of murmuring was heard. He spoke much of his unworthiness, and the numerous mercies which he still continued to enjoy. On such occasions he would often say, "It is of the Lord's mercies that I am not consumed. This is infinitely better than

than my deserts—it is not hell." Not long before his death, he repeated his entire certainty of the safety of his state; that if he died, God would assuredly take him to heaven; and added, "I know whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day. 'A guilty, weak, and helpless worm,' that is my character; if Christ had been a man only, I should have been wretched indeed;" but (adds he) "the adorable Jesus is infinitely mighty, and if a poor feeble worm is taken care of by such a one, he has no reason to fear."

His last illness was very short; he preached twice on the Sabbath, June the 1st, with more than usual animation, and on the following morning was seized with a very painful and dangerous disorder. His agonies were so great, that he could say but little. To some one who stood near him, expressing sorrow for the anguish he felt, he replied, "I am not sorry, for it is fitting me for heaven." His last words, as he was walking through the valley of the shadow of death, were, "I am poor and needy, yet the Lord thinketh upon me." And soon after, June 4, 1794, without a groan or struggle he left his worn-out body, and entered into the joy of his Lord.

Thus lived and died this valuable servant of God. As a man, he was amiable, as a scholar respectable, as a Christian he was eminent, as a divine he was well "instructed unto the kingdom of God," and faithful and indefatigable in the service of his Master. His life was an ornament to his profession, and to the religious principles which he zealously maintained.

REECE, JAMES, was born at Waverton, near Chester, June 22, 1761. His parents were industrious and reputable farmers; and he spent the early period of life in the same occupation. Ever after, he retained his original plainness of manners; and his modes of thinking and preaching, were under the manifest influence of rural scenes and engagements. Most lives exhibit some striking interpositions of Providence in moments of extreme danger. In a written memorandum, he records two instances of this kind, with relation to himself: when he was about two years old, his mother, two of his sisters, a brother, and himself, were attacked with a malignant disorder. The sisters both died,

and he was pronounced to be dead by the attendants; but, contrary to all expectation, he revived, and Providence brought him through the danger. At another time, playing on a verge of a pit, he fell headlong in; his feet hanging on a board placed by the side for the convenience of lading water. A servant, through a window of the house, providentially saw him fall, and arrived just in time to rescue him from death. Thus he was preserved in the care of Jesus, that he might afterward be called, and proclaim to others the name of the adorable Deliverer from death temporal and eternal. In early life he sometimes attended the preaching and meetings of Mr. Wesley's societies; but it was not till about the age of twenty-one that he was truly awakened to a clear and painful conviction of his perishing condition as a sinner, exposed to the sentence and course of the violated law of God. Under a sermon preached in the Independent Chapel at Chester, the Spirit of God brought home the commandment, and set his crimes in order before him. The discovery of sin's demerit, and his own danger, was so alarming, that he feared lest the chandelier, under which he sat, should fall upon his noxious head, and crush him to death and hell. He was, however, soon enabled to discern the provisions of sovereign grace, made known to perishing sinners, through the atonement of the Son of God. Here he found relief from the burden of guilt, and rejoiced in a reconciled God, as the God of his salvation. Having now given himself to the Lord Jesus, he afterwards joined in fellowship with the church, under the pastoral care of Mr. Armitage of Chester, that he might walk in all the ordinances of the Gospel, according to the will of God. He had not long enjoyed the blessings of the great salvation himself, before he felt the fire of compassionate zeal for others, kindling warm within him. He saw, with emotion, the spiritual darkness and unconcern of his neighbours, who were perishing for lack of knowledge. On a public occasion he addressed a word of exhortation to them; which was attentively listened to, and well received. They desired him to speak the same words to them again; which request he readily complied with. He soon after procured a barn in the village, where he now resided, (Christleton, in Cheshire,) and ceased not to declare what God had done for his soul; exhorting his neighbours to flee from the wrath to come. His assistance

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was also solicited in other places in the vicinity; and he continued these labours of love for some time. Being recommended to the Rev. Mr. Scott, as a young man of promising talents for the ministry of the Gospel, he was placed by him under the instructions of the Rev. James Whitteridge, then of Newcastle, Staffordshire. Here he continued about a year, preaching in different places every Lord's Day. As the church at Congleton was at that time destitute of a stated minister, he frequently published the glad tidings there. His preaching met with much acceptance; and, the attachment being mutual, he received and complied with their unanimous invitation to reside among them. He was ordained there, April 24, 1793. This station appeared remarkably congenial to his former habits and his manner of preaching, as it presented an extensive scene for village labours. These he entered into with prompt affection and persevering zeal, whenever a door was opened. The effect of such exertions was soon apparent in the congregation at Congleton, which was more than doubled in number; and these recruits were chiefly brought in from those barren spots in the vicinity, which were cultivated by his occasional ministrations. While at Congleton, he occupied a small farm to assist a scanty income, and meet the necessities of a growing family. However, he found his present means inadequate to his necessary expenditure; and was under the painful necessity of stating the circumstance to his people. The most considerate saw the propriety of immediate exertion, to free him from such embarrassments, as must, to an upright mind, prove a source of unceasing anxiety and discouragement. These accordingly offered to raise their stated contributions to the necessary amount; but the majority of the people (though not expected to assist in a pecuniary way) unacountably refused so much as to sanction an increase of salary; and he could not judge it right to receive that as a matter of private bounty, to which he was so justly entitled, in virtue of that authority which ordains, that "they that preached the Gospel, should live of the Gospel." At this time the church in Howard Street, Sheffield, was without a stated minister; and he was invited to supply there. His situation at Congleton being known, he was solicited to accept the pastoral charge among them. Of this he informed the people at Congleton. After

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waiting some time, and observing that they still neglected to take those steps which prudence and justice made necessary, in order to his continuing with them, he answered the invitation from Sheffield in the affirmative; concluding that it appeared to be the will of God he should remove from that sphere, where he had laboured with much pleasure, and considerable success. He accordingly went to Sheffield in November 1797.

When he arrived at Sheffield, the congregation was small, and the number in church-fellowship few; but the Lord so far succeeded his exertions, that in a short time the chapel was well filled, and the church considerably increased. Here his prospects appeared particularly encouraging. Placed in a populous town, united with a people chiefly collected under his own ministry, surrounded with a pleasing growing family, on terms of cordial friendship and co-operation with brother ministers in the town and neighbourhood, in the meridian of mental and corporeal vigour, preaching the Lord Jesus with general acceptance, and enjoying much of the smile of Heaven (but continuance is not a feature of the present scene) his day drew to its close. He had finished his predestined course, and must rest from his labours. For several weeks he found himself somewhat indisposed; and had considerable difficulty in going through the services of the last Lord's Day on which he appeared in the house of God. It is a very remarkable circumstance, that Mrs. Reece had frequently requested him to preach from 2 Cor. v. 8.; but not till this day had he complied with her desire. The manner in which he spoke of being "absent from the body and present with the Lord," occasioned some of his hearers to say, "It was as though Mr. Reece thought he was preaching his own funeral sermon;" and it proved to be the last sermon he delivered. In the course of the week his indisposition gained ground, and a violent fever ensued, which baffled every effort of medical skill; and the morning of January 8, 1801, his countenance was changed, and he slept in death. On Saturday his corpse, attended by all the members of the church over which he presided, was interred in Howard Street Chapel Yard; and Messrs. Dawson, Dixon, and Boden, (ministers of the same town,) endeavoured to improve the truly affecting and solemn season. A sermon was preached, on the following Sabbath evening, by Mr. Boden, from Psalm xlvi. 10.

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"Be still, and know that I am God." The chapel was very much crowded; and many tears were mingled on the occasion.

Under his last illness he enjoyed a confidence in the God of his salvation, unruffled by painful doubt, or dark suspicion. "Jesus Christ will answer all for me," was the declaration of that conscious interest in a covenant Redeemer, which he found as an anchor to the soul, both sure and stedfast, while surrounded with the waves of affliction. Dying circumstances urge the necessity of plain fidelity with ourselves and others. To one who stood beside him, he said, with great earnestness, "You are yet unconverted to God;"—to another, "You have long attended the means of grace, but without saving advantage to your soul." He had, for several years previous to his dissolution, found his mind much occupied concerning some provision for his family, in case of his removal; and had often introduced the subject at the meetings of ministers, in order to induce a co-operation for the establishment of a widow's fund. Yet though his wishes had not been carried into effect, on his death-bed, his mind appeared entirely divested of anxiety on this head; and he was enabled to resign his family to the care of His providence, into whose hands he had committed the concerns of his own soul. Out of gratitude to a generous public, and for the encouragement of faith in a covenant God, who has said, "Leave thy fatherless children, and let thy widows trust in me," we mention that the sympathy and liberality of many were so strongly excited on behalf of the surviving widow and six infant children, that upwards of one thousand pounds was subscribed for their future support. Thus, in a way of which our departed brother had not the most distant idea, his God, whom he had served with his spirit in the Gospel of his Son, made provision for his numerous family.

The works of the celebrated Bunyan appear to have attracted his early and particular attention; and to have been read with considerable advantage. He entered thoroughly into his views of Gospel doctrine; and imbibed a considerable share of the spirit and manner of that admired original.

Faithfulness to the souls of men, and to what he believed to be the distinguishing truths of the Gospel, formed a very prominent feature of his religious intercourse, and his public ministry. He had a great degree of self-possession

sion in the pulpit; and, conscious of the authority under which he spoke, declared with freedom and boldness the whole counsel of God. His illustrations of Scripture, drawn from rural and domestic life were generally just, entertaining, and instructive, though sometimes bordering on the quaint and fanciful. As a speaker, he possessed considerable powers of selection, ease, emphasis, and variety: of course he usually engaged and fixed the attention of his auditory. He always preached without notes, but seldom or ever without premeditation. He wrote down the leading ideas of his discourses, annexing pertinent Scripture-references: in consequence, his sermons discovered a connection and order, which are in vain looked for in effusions merely extemporaneous.

REGIUS, URBAN, was born in Arga Longa, in the territories of the counts de Montfort. His family name was Rex, or King, which was changed by the family, as it was often applied in ridicule. Having given early proofs of his genius, he received a liberal education, first at Lindau, and afterwards at Friburg, his application was very extraordinary; for he buried himself in the library of his learned friend, Zasius, and frequently sat up whole nights in reading authors and transcribing the remarks, which Zasius and other scholars had made upon them, insomuch that his kind host jocularly told him, "that he certainly meant to rob him of his profession and knowledge." It is said, that Zasius loved him as a son, both for his delight in learning and sweetness of manners: and Urban did not fail to answer all the expectations which had been conceived of him.

From Friburg he went to Basil for improvement; and from Basil to Ingolstadt, under the famous John Eckius. Here, after a while, he read privately to several noblemen's sons, whose parents desired him to furnish their children with books and other necessaries, for which they would take care to remit him the money quarterly; but neglecting to fulfil their promise, he was obliged to give up his books and furniture to be divided amongst his creditors, and in despair went to a captain, who was recruiting for the war against the Turks, and enlisted himself for a soldier. It soon happened, that his friend Eckius, walking abroad to see the soldiers, spied poor Urban amongst them. Eckius with

with astonishment enquired the cause of this sudden change, Urban told him the behaviour of those noblemen, whose children he had tutored; and Eckius soon procured his discharge from the captain, and the money due to him from the noblemen. Urban then returned to his studies, and growing famous for his erudition and ingenuity, the emperor Maximilian, passing through Ingolstadt, made him his poet laureat and orator: afterwards, he was made professor of poetry and oratory in that university. He then applied himself closely to the study of divinity; and, a while after, the controversy growing hot between Luther and Eckius, Urban favouring Luther's doctrine; yet unwilling to offend Eckius, who had been his good friend in many instances, he left Ingolstadt and went to Augsburgh; where, at the importunity of the magistrates and citizens, he undertook the government of the church. As he began to see more of the purity of the gospel, he became offended at the gross idolatry and corruptions of the papists, and joined with Luther in preaching against them. He also wrote to Zuinglius, to know his judgement about the sacrament and original sin, from whom he received so much satisfaction, that he agreed with him entirely in those particulars. "Whereever (says Melchior Adam) he saw the truth, he openly embraced and boldly confessed it."

He went on preaching against purgatory, indulgences, and the other corruptions, till the papists were so enraged, that they drove him out of the city: but through the entreaties of some principal citizens, he was called back again to his charge. He then married a citizen's daughter, by whom he had thirteen children.

There was a diet held at Augsburgh, in 1530, for quieting the controversies about religion, at which was present the duke of Brunswick, who much importuned and at last prevailed with Urban to go to Lunenburgh in his dominions, to take care of the church there. Urban in his way thither, visited Luther at Coburg, and spent a whole day with him in familiar conferences about the principal doctrines; and in his writings he mentions this as one of the most comfortable days of his life. Ernest, duke of Brunswick, loved him dearly, and esteemed him as a father; and when the city of Augsburgh sent to the duke in 1531, desiring him to permit Urban's return to them;

the duke gave for answer, "That he would as soon part with his eyes as with him;" and afterwards made him chief pastor of all the churches in his dominions, with an ample salary for his support. Here he spent the rest of his useful life, in preaching, writing, and religious conferences; confuting gainsayers and confirming the faithful. Some years afterwards going with his prince to Haguenau, he fell sick by the way, and, in a few days, yielded up his soul into the hands of God, on May 23, 1541. He was a man of an excellent understanding, of uncommon learning, holy and upright in his life and conversation, and most indefatigable in the labours of his sacred function.

Sleidan mentions his writings against the Anabaptists, in conjunction or at the same time with Melancthon and Justus Menius. His son Ernest collected and published his works, after his decease, by desire of his patron the duke of Brunswick. His common places of the fathers, &c. were printed afterwards in a separate volume by John Freder.

REYNER, EDWARD, M. A. was born at Morley, near Leeds, in 1600. He greatly frequented sermons in his childhood, and constantly attended the Monthly Exercise, which was encouraged by that excellent and primitive archbishop Dr. Toby Matthews, at Leeds, Pudsey, Halifax, and other places. While at the university of Cambridge he was very studious, and laid in a good stock of learning. But the straitness of his circumstances would not allow of his staying there so long as he had an inclination to do. Some time after his removal he taught school at Aserby in Lincolnshire. But Mr. Morris, upon whom he mostly depended, being unable, through losses, to give him the assistance he promised, he was again in want of subsistance. But providence seasonably opened a new way for him, by an offer, from the Countess of Warwick, of the school at Market Rasen, in which he continued a few years, industriously grounding his scholars in the rudiments of learning and the principles of religion, and improving all his spare time for the perfecting his own studies. The Countess, after four years, bestowed upon him the lecture at Welton which she maintained. He was afterwards invited to Lincoln, by a most affectionate call of many pious people there, first to be lecturer

turer at Benedicts, Aug. 13, 1626; and then to be parson at Peters at the Arches, March 4, 1627; where he was an unspeakable blessing to the city. He was even then a nonconformist to the ceremonies, which created him adversaries, who frequently complained of him, and threatened him; but his liberty of preaching was continued, and his moderation procured him favour with several that belonged to the Minster, who sometimes heard him in the afternoon. Sir Edward Lake himself, the chancellor, was often his auditor, and declared he received benefit by his preaching, till he was reproved by certain persons in power.

Dr. Williams, bishop of the diocese, in one of his visitations, which was of three days continuance, appointed Dr. Sanderson to preach the first day, Dr. Hirst the second, and Mr. Reyner the third. As soon as he had done, the bishop sent him an invitation to dine with him, and before parting, presented him with the Prebend of St. Botolph in Lincoln; and at the visitation, commended and repeated a good part of his sermon; which prevented any inconvenience from the inferior clergy, who otherwise could not well have endured his free reproofs. The importunity of friends prevailed with him to accept the prebend; but when he came seriously to reflect upon the necessary attendants and consequences of this his new preferment, he was much dissatisfied; for he found he could not keep it with a safe and quiet conscience. Hereupon he prevailed with the lady Armine (to whom he was related) to go to the bishop, to excuse his declining this preferment; when his lordship pleasantly said to the lady, "I have had many Countesses, Ladies, and others, who have been suitors to me to get preferments for their friends; but you are the first that ever came to take away a preferment, and that from one upon whom I bestowed it with my own hands."

Mr. Reyner was very laborious in the duties of his place, "warning every one night and day with tears, teaching them publicly, and from house to house;" being an example of a pious, diligent, and conscientious pastor. In 1639, he received letters of solicitation to take the pastoral charge of the English congregational church at Arnheim in Guelderland. One of them was subscribed by Mr. Thomas Goodwin and Mr. Philip Nye;

the other was from Sir William Constable. But hoping that better times were approaching in England, he sent them a denial.

In the time of the civil war he was much threatened by his adversaries, and felt many effects of their malice. Most of his goods (except his books) were plundered; and he was in danger of being shot in the church. When, therefore, the earl of Newcastle's forces possessed the county of Lincoln, he fled away by Boston to Lynn, and so to Norwich and Yarmouth, and thus was preserved. In this time of his withdrawment he was useful to many. His ministry found such acceptance, that both Norwich and Yarmouth strove for him: and for a while he divided himself between both; preaching at Yarmouth on the Lord's day, and keeping a lecture at Norwich on the week day. This being a very great fatigue, the aldermen at both places at length chose two grave ministers to determine which place gave the first and fairest call. It being decided for Norwich, he settled there for a few years, and had a remarkable blessing attending his ministerial labours. At length the people of Lincoln, by importunate letters from themselves, the mayor, and aldermen, under the seal of the corporation, and the committee of parliament, &c. challenged him for theirs; and obtained an order from the Assembly of Divines, then sitting at Westminster, or rather a resolution in the case, upon an appeal made to them about the matter. The people of Norwich were in general earnestly desirous of his stay with them; and at the same time he was invited to Leeds, by the magistrates and principal inhabitants, who pressed him with the consideration of its being his native country which needed his help. He had another pressing invitation to be one of the preachers in the city of York. But the consideration of his former relation to Lincoln, determined him for that city, without any debate about the means or maintenance. October 29, 1651, he returned to Lincoln, and settled at the Minster. He was now wholly free from apparitors, pursuivants, ceremonies, and subscriptions, which were the matter of his former trouble; and yet he had not been long there before a new trouble came upon him. For some of the soldiers, from one of the king's garrisons in those parts, came foraging as far as Lincoln. Their malice

lice was pointed at Mr. Reyner; they accordingly pursued him, and there was none to oppose them. He fled into the library to hide himself; but they followed him with drawn swords, swearing they would have him dead or alive: upon which he opened the doors, and they stripped him of his coat, took away his purse, and led him away in triumph, till Captain Gibbon, one of the commanders, who had been his scholar, at Rasen, saw and released him. But after the garrisons were reduced he remained unmolested.

His great concern now was, for a method in church matters, that should answer the most desirable ends, secure purity and order, and yet hinder animosities and dissentions. His judgment was for the Congregational way, and yet he had observed such ill success in gathered churches, that he was a little discouraged. He was for proceeding warily; and at last, after much consideration and many thoughtful hours spent in prayer with tears, he determined upon the Congregational plan. Being thus fixed, he diligently fulfilled his ministry. He was a constant preacher at St. Peter's in the morning, and at the Minster in the afternoon. That his ministry might be the more effectual, he produced his evening exercise into a catechetical way. He was a great reprover of sin, wherever he saw it, in great or small. He was conscientious in his conduct as to public affairs, and could not fall in with the practices and opinions of the times. The Engagement to the Commonwealth, which was taken by a great many of the episcopal party, was what he scrupled and refused. He weighed the matter pro and con, as he did most of the great concerns of his life, and could not satisfy himself in a compliance. In 1658, when a confession of faith and platform of order was agreed upon at the Savoy, nemine contradicente, it was sent to Mr. Reyner into the country for his suffrage, with an intimation that the publishing of it should be stayed till his answer was returned. His answer was to this purpose; "That he gave his free and full consent to the confession of faith; but that as to the platform of order, though he liked the substance of it, yet there were some particulars therein so expressed, that he was not satisfied." And at another time, when he was urged to set his hand to the design, called "The Agreement of the People," he positively denied, and sent divers unanswerable reasons against it.

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He was a humble, meek, quiet, and patient person, giving this as his observation, in the close of his days: "I have ever found, that words spoken in meekness of wisdom, and not from any angry spirit, are most piercing to others, and most comfortable to myself."

His works, published, (partly by himself, and partly by his son, after his decease,) were,—1. "Precepts for Christian Practice." In the 11th edition, printed in 8vo. 1658, there are added, "Rules for governing the Affections; and for the Government of the Tongue."—2. "Considerations concerning Marriage; the Honour, Duties, Benefits, and Troubles of it."—3. "A Vindication of Human Learning, and Universities," &c.—4. "The Being and Well-being of a Christian: in three Treatises."

REYNOLDS, WILLIAM, M. A. was born about 1625, and was educated at Emanuel College, Cambridge, under Dr. Whichcote. Mr. Whitlock and he were chamber-fellows in the college, where they contracted a peculiar friendship *. Mr. Reynolds for some time (though with regret) diverted his thoughts from the ministry, in compliance with his father's wish, who sent him to Russia to manage his business there, in 1644. In two years, upon his father's death, he returned, expecting to find a good estate, but was disappointed and discouraged. Hereupon he thought of following merchandize, and was going to sea, but was stopped by a false arrest, which was a happy providence; for the ship he had agreed to go in was lost and all the passengers. He then re-assumed his studies for the ministry, to the great benefit of the church of God. At the latter end of the year, Mr. Whitlock settling at Leighton in Bedfordshire, persuaded Mr. Reynolds to reside with him; from which time they lived together, till death made a separation, being under the same roof, though they kept distinct houses, after they were married, and frequently studied in the same room. They had not been long together before Okingham in Berkshire being vacant, they undertook to supply both Leighton and that place by turns. Okingham having a settled minister in six months, they in the same manner supplied Leighton and Aylesbury. In 1649 they jointly refused to take the Engagement, though they thereby lost the augmentation

* See the article John Whitlock.

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at Leighton, which was all they had there, and displeased those through whose hands the allowance was to pass. At length they were removed to Nottingham by an unthought of mean. The carrier, Mr. Adrian Cook, used to go to London through Fenny Stratford; but the road being bad, in February 1650, he left it to go by Leighton, where he lodged, which he never did before or after. Hearing that two ministers lived there, who were under discouragement, for refusing the Engagement, he made them a visit; told them that St. Mary in Nottingham wanted a minister, and pressed them to go and preach there; which they told him, some time in the approaching summer, they might probably do. When Mr. Cook came home, he related what had passed; upon which the people were desirous to hear both these ministers, and invited them to spend some time with them, in order to mutual trial and acquaintance. The invitation was signed by Francis Pierpont, Esq; member of parliament for the town, several aldermen and principal inhabitants, and sent by Mr. Spencer, one of the churchwardens. They accordingly went and were unanimously approved. In 1651, they were ordained at London, by the classis, in Andrew Undershaft church, Dr. Manton being moderator; and then they returned and settled a regular church at Nottingham, which continued till 1662. In the latter end of 1662 they were disturbed by indictments for not reading the Common Prayer, and from the spiritual court. Mr. Reynolds was excommunicated, and put to a vast expence in journeys to York and London upon this occasion. At last he procured a prohibition, the proceeding against him being directly against the act of indemnity *. In October, 1662, after being silenced, they removed with their families to Colwich Hall, about a mile off; and were there seized at their meeting, in September, 1663. They were seized again in August, 1665, and imprisoned for about three months at the marshal's without any cause assigned. When the Five mile act took place, they removed to Therbrook in Derbyshire, where they lived two years, frequently visiting their Nottingham friends. In 1668 they removed to Mansfield, where they continued nineteen years; in which time they often officiated by turns

* Conformist's Fourth Plea, p. 36.

among

among their people at Nottingham. In March, 1685, going as freeholders to Newark, to an election of members for the county, they were seized and sent to Nottingham jail by eight justices, upon the Five mile act. There they continued till July following, when, upon the Duke of Monmouth's landing, they and many others, were sent prisoners to Hull. Upon the liberty given in 1687, they returned with their families to Nottingham in peace, much to the joy of their people. There they continued labouring together till it pleased God by a fever to remove Mr. Reynolds, Feb. 26, 1698, aged 73. Mr. Barret * preached his funeral sermon, in which he gave this short but full account of him: "He was a sound, lively, practical preacher; a holy liver, an exemplary walker; one that could not live without daily secret converse with God in the word and prayer, and God was with him." Mr. Reynolds printed only a Funeral Sermon for the Honourable Francis Pierpont, Esq.

RICHARDSON, JOHN, was born at or near Fakenham, in Norfolk. His parents, when he was an infant removed to Cambridge, where he was educated at Queen's College. Afterwards he taught school at St. Ives in Huntingdonshire; from thence he removed to a pastoral charge at Bottle Bridge, near Peterborough, where he was first beneficed; and afterwards to Stamford, where he laboured in the work of the ministry at St. Michael's church, till the Act of Uniformity ejected him. When the Five mile act banished him hence he sojourned for a while at Uppingham in Rutland, and probably afterwards at Stockerston in Leicestershire; where he had the pleasing conversation of Dr. Tuckney, Mr. Woodcock, &c. But he afterwards returned to Stamford, and preached as he could, in his own house there, and sometimes at the houses of pious gentry in those parts. He also practised physic, whereby he was very useful to his friends both in town and country. Here he lived, at different times, for twenty years. Having married his daughter Dorothy to a person at Kirkton, near Boston, he resided with her for about five or six years, and there he died in May, 1687. His wife died about half a year before him, and

* See an account of Mr. Barret, above, vol. I. p. 128.

both

both of them were buried in that church. When young at Cambridge, his aim was (like that of too many other scholars) "to come to something," (as he expressed it,) i. e. to get preferment. But the reading of Mr. Robert Bolton's works altered his design, and put him upon a new pursuit; for he found a power and spirit in that author's writings, which he was unable to resist, and by means of which God brought him to sound conversion. After which he maintained a course of strict and uninterrupted piety, and lived a most regular life. He was a man of prayer; eminent and constant in devotion. He would willingly let none rob him of his time for communion with God, and was restless if any company detained him too long from his retirement. He was a close student, and his ministerial accomplishments were truly great. He had read the Bible through above thirty times; that is about once a year, and always with some comment or other, besides his occasional and extraordinary reading. He had studied Culverwell's "Life of Faith" over and over, and he lived by the rules laid down in it. When some persons asked him on his quitting the church, what he thought would become of his family, he said, he doubted not, but that the God who fed the young ravens, would take care of him and his. His greatest care was about the state of his soul, in which he was seriously and deeply solicitous. He was of a very heavenly mind, frequently discoursing with admiration on the life to come, and he derived comfort from it in all cases, which he preferred to all worldly pleasures. In his judgement about church matters, he was moderate and sober; never condemning any for differing from him about conformity, whom he thought to be godly. He was a loyal subject, and one of those who greatly desired the restoration of Charles II. and concurred heartily in it. He once said to a friend who feared the consequence, "Fiat justitia et ruat cœlum *:"—"Ruit cœlum," said his friend to him again, when he first saw him after Bartholomew-day 1662. He was a pious and prudent governor of his family: and God exceedingly blessed him in it. Being once to preach at Paul's Cross, and, as was usual, a glass of sack being offered him before he went into the pulpit, he refused it,

* "Let justice be done, and let the sky fall."

and pleasantly said, he did not choose to preach by the spirit of sack. He was scrupulously just, and very benevolent. It was well for the poor of the hospital or Beadhouse in Stamford, that he was once their warden; for he much improved the revenue of it, and their weekly allowance.

He was highly favoured of God, who protected him in the midst of all dangers; and once when he was so insidiously prosecuted, that he thought he should have suffered severely, God struck the informers with sudden and visible vengeance. They died nearly at the same time, in deep despair, and after such an uncommon and miserable manner, that they were blind who could not see the apparent judgement of God on them, and their hearts harder than the nether milstone who did not tremble at it. When king James's declaration for toleration came out, he greatly rejoiced that the silenced ministers had their opportunities for service restored them, and thought of returning immediately to his work: but, having been weakly the winter before, he died within a week or a fortnight after he had seen that declaration, in April, 1687.

RIDLEY, NICHOLAS. This learned English martyr, was born of an ancient and worthy family at Willymondswyke, in Northumberland, and educated at Newcastle upon Tyne; whence he removed to Pembroke Hall, Cambridge, at the expence of his uncle Dr. Robert Ridley, about 1518, when Luther was preaching against indulgences in Germany. Here he acquired great proficiency in Latin and Greek, and in other learning of that time. His reputation was such, as to procure him the esteem of the other university, as well as of his own; for, in the beginning of 1524, the masters and fellows of University College, Oxford, invited him to accept of an exhibition, founded by Walter Skyrley, bishop of Durham, which he declined. The next year he took his master's degree, and was appointed by the college their general agent in some causes relating to it.

His uncle was now willing to add to his attainments the advantages of travel, and the improvement of foreign universities; and as his studies were now directed to divinity, he sent him to spend some time among the doc-

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tors of the Sorbonne at Paris, (then the most celebrated university in Europe,) and afterwards among the professors of Louvain. Having staid three years abroad, he returned to Cambridge, and pursued his theological studies; and as his safest guide in them, diligently applied himself to the reading of the scriptures in the originals; and in a walk in the orchard at Pembroke Hall, which is to this day called Ridley's Walk, he learned to repeat without book almost all the epistles in Greek.

His behaviour here was obliging and pious, without hypocrisy or monkish austerity. He was senior proctor of the university, when the important point of the pope's supremacy came before them to be examined upon the authority of scripture: and their resolution, after mature deliberation, "That the bishop of Rome had no more authority or jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop," was signed in the name of the university by Simon Heynes, vice-chancellor, Nicholas Ridley, Richard Wilkins, proctors. He lost his uncle in 1536, but the education he had received, and the improvements he had made, recommended him to another and greater patron, Crammer, archbishop of Canterbury, who appointed him his domestic chaplain, and collated him to the vicarage of Herne in East Kent. He bore his testimony in the pulpit against the act of the six articles; and instructed his charge in the pure doctrines of the gospel, as far as they were yet discovered to him; but transubstantiation was at this time an article of his creed. During his retirement at this place, he read a little treatise written seven hundred years before, by Ratramus or Bertram, a monk of Cerby. This first opened Ridley's eyes, and determined him more accurately to search the scriptures on this article, and the doctrine of the primitive fathers. His discoveries he communicated to his patron, and the event was the conviction of them both, that this doctrine was novel and erroneous.

Having staid about two years at Herne, he was chosen master of Pembroke Hall, and appointed chaplain to the king; and the cathedral church of Canterbury being made collegiate, he obtained the fifth prebendal stall in it; and such was his courage and zeal for the Reforma-

tion, that, next to the archbishop, he was thought to be its greatest support among the clergy. In the succeeding reign of Edward VI. when a royal visitation was resolved on through the kingdom, he attended the visitors of the northern circuit as their preacher, to instruct that part of the nation in the principles of religion.

It was not before 1545, that Ridley was convinced of the error, which prevailed, concerning Christ's corporal presence in the sacrament. The sufferings and arguments of Frith, Tindale, Lambert, and others, made such strong impressions, during his retirement at Herne about this time, that, by the grace of God, they ended in his conviction of the truth of their doctrine.

He was made chaplain to Edward VI. consecrated bishop of Rochester in 1547, and translated to London on the deprivation of Bonner in 1550: but he died in the flames at Oxford in 1555.

Of all the reforming divines of that time, Ridley approached the nearest to the church of England in her present doctrines and discipline. He saw, and avoided, but could bear with the errors of all parties among the reformed; while the dignity, the affability, and the modesty of his behaviour, gave him a general esteem with all ranks of men.

Ridley was sent to Cambridge, with some other delegates, where a disputation was held for three days together, to prove, that transubstantiation was not to be found in the plain and manifest words of scripture, nor could necessarily be collected from it. nor confirmed by the consent of the ancient fathers; and that there is no other sacrifice and oblation in the Lord's Supper, than of a remembrance of Christ's death, and of thanksgiving. The debate was summed up with a great deal of temper and learning by bishop Ridley, in a strong determination against the corporal presence.

The lord protector had a design of suppressing Clare Hall, Cambridge, and uniting it with Trinity Hall, to augment the number of fellows there to twenty, in order to found a new college for civilians. For this purpose a commission was granted to the bishops of Ely and Rochester, William Paget, Sir Thomas Smith, John Cheeke, Dr. May, dean of St. Paul's, and Thomas Wendy, M. D.

M. D. *. Presently after the passing of this, he was again put into commission with the archbishop, the bishops of Ely, Worcester, Westminster, Chichester, and Lincoln, Sir William Petre, Sir Thomas Smith, Dr. Cox, Dr. May, and others, to search after all anabaptists, heretics, and contemners of the Common Prayer. For complaint had been brought to the council, that, with the strangers who were come into England, some anabaptists were mingled, who were disseminating their errors and making proselytes. Under this general name were comprehended men of various opinions, driven out of Germany with the more sober Protestants, who were in danger from the emperor, for not complying with the interim †.

Some time in May, the bishop of Rochester repaired to Cambridge with his fellow commissioners to hold the visitation for the abolishing statutes and ordinances which maintained popery and superstition (as he was informed;) not knowing the further end proposed, which was the suppression of Clare Hall. He desired to see the instructions: but was put off by his associates, who seemed afraid to shew them to him, until they had engaged him in the action, by opening it with a sermon, and proceeding two days in the business of it. They then ventured to shew him their instructions; in which he found the suppression of Clare Hall was the thing intended, under a cover of uniting it to Trinity Hall, and erecting there a

* When the commission passed, the bishop of Rochester was in his diocese, ignorant of the design. Thither Mr. Secretary Smith and the dean of St. Paul's sent to acquaint him that he was in commission to visit the university of Cambridge, and that he was appointed to preach the sermon at the opening of it. Upon which the bishop immediately dispatched a servant to London to Dr. May, desiring information to what ends the visitation and commission were intended, that he might frame his sermon accordingly. The dean returned for answer, that it was only to remove some superstitious practices and rites, and to make such statutes as should be needful. The instructions themselves by which they were to proceed were not shewn him till after they had acted in the commission.

† These, as bishop Burnet informs us, building upon Luther's principles, that scripture was to be the only rule of faith, rejected all deductions from it, how obvious or certain soever; and among these the baptism of infants was one, whom therefore, when adults, they baptized again, and from thence were called Rebaptizers, or Anabaptists. Some were more modest and moderate, others extravagant and fierce.

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new college of Civilians. However the bishop might disrelish this design, he found it was his duty now to concur with the other commissioners in labouring for two days together with the master and fellows voluntarily to surrender their college into the king's hands: but the society could not be induced to consent to such a surrender. The commissioners sat secretly by themselves, consulting how to proceed. The majority determined that they might proceed to the union of the two colleges, by the king's absolute power, without the consent of the societies. But the bishop of Rochester modestly opposed this counsel, and with great calmness dissented: though resolute and determined not to violate the king's honour, and his own conscience, by forcibly invading the liberties and properties of the master and fellows of Clare Hall, yet not censuring his fellows, but exhorted them to act so as to satisfy their own consciences; and if it should be so that he could not concur, he desired leave to satisfy his own conscience, by absenting himself, or by silence to refuse his consent. This put a stop to the proceeding at present: the commissioners acquainting the protector with this interruption from the bishop of Rochester, complained, that he "by his barking" hindered them from proceeding in the king's service; imputing his dissent to a partial affection for his own countrymen, with whom at that time Clare Hall abounded. This exasperated the protector, who wrote a chiding letter to the bishop, who immediately returned an excellent answer.

The protector was at that time with the king at Richmond. And on the receipt of the bishop of Rochester's letter, he conferred with the archbishop, who was Ridley's chief intimate, to discover the secret motives, if any he had, why the bishop disliked the proceedings at the visitation. And in a little more than a week the protector returned an answer to it; by which it appears how earnest the protector was to persuade, or intimidate, this worthy prelate to countenance the proceedings by his concurrence. The reigning vice of the age was spoliation; from which the duke of Somerset was not free; as appears not only from his palace of Somerset House, but one of the articles against him was, "That he did dispose offices of the king's gift for money, and made sale of the king's lands." This, perhaps, will give us to guess at

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the secret of this visitation; while the establishing a college of civilians, by uniting two colleges together, was the pretence for demolishing Clare Hall, the sale of the lands belonging to that society was probably the leading motive. The other visitors, who were privy to the design, durst not acquaint Ridley with it, but concealed the instructions from him, till they had engaged him to preach on the occasion, and proceeded some time in the business of the visitation, when they hoped they should entangle him so far, that for fear or shame he could not recede. But he boldly risked the displeasure of the protector, now grown imperious and arbitrary, rather than concur in such unjust measures. The affair dropped: the protector had his attention immediately drawn off to suppress several insurrections raised by the discontented commons almost throughout the kingdom. The visitors, especially the bishop of Rochester, had another commission to execute, which was to preside at a public disputation appointed to be held at Cambridge, as there had been one a little before at Oxford, relating to the sacrament of the Lord's Supper *.

The occasion of appointing this disputation arose at Oxford, where Dr. Smith, taking offence at Peter Martyr's exposition of scripture, challenged Martyr to a public disputation: which Martyr declared himself ready to

* Two positions were appointed to be the subjects of this public disputation; and after they had been sufficiently ventilated, a determination of the matters debated was to be made by the bishop of Rochester. The two positions were, 1. Transubstantiation cannot be proved by the plain and manifest words of scripture, nor can thereof be necessarily collected, nor yet confirmed by the consent of the ancient fathers for these one thousand years past. 2. In the Lord's Supper is none other oblation or sacrifice, than one only remembrance of Christ's death, and of thanksgiving.

The first disputation was on Thursday June 20, the second was held on Monday the 24th, the third was on Thursday the 27th of June. After the disputations were finished, the bishop determined, I. Against transubstantiation, on these five principal grounds: 1. The authority, majesty, and verity of holy scripture: 2. The most certain testimonies of the ancient catholic fathers, who (after my judgement) do sufficiently declare this matter. 3. The nature of a sacrament. 4. That transubstantiation destroys one of the natures in Christ. 5. The most sure belief of the article of our faith, "He ascended into heaven." —II. Against the oblation of Christ in the Lord's Supper he determined on these two grounds: 1. Scripture; as Paul saith, Hebrews ix. 2. The testimonies of the ancient fathers.

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engage in, but not without the king's leave. The privy council gave leave, but Smith ran away from his challenge. Then Martyr challenged all the Roman catholics in that university to maintain their transubstantiation, and the privy council appointed delegates to hear and preside at the disputation. And like disputations were appointed at Cambridge, that the Papists there might likewise have an opportunity of defending their opinions, if they could.

Ridley assisted Cranmer in the first edition of the Liturgy, or Common Prayer, which was published in 1548. He was ranged with Cranmer, Hooper, and Ferrar, among those called the zealous Protestants, in opposition to Gardiner, Tunstal, and Bonner, who were called zealous Papists.

Ridley printed the injunctions which he had set forth for the visitation of his diocese; and they clearly shew the progress that the Reformation had made in England *.

The king was under a visible decay, and bishop Ridley preached before him about the latter end of his sickness. The bishop enlarged much in his sermon on the good effects of charity; and the king was so moved with what he said, that immediately after the sermon he sent for the bishop, whom he commanded to sit down and be covered. His majesty resumed the heads of the discourse, and said his lordship must give some directions how he might acquit himself of his duty. The bishop, astonished at so much tenderness and sensibility in so young a prince, burst into tears; but desired time to consider of the particular channel in which the royal charity should be directed; and that the king would give him leave to consult with the lord-mayor and aldermen about it. His majesty accordingly wrote them a letter by the bishop, who returned to him with a scheme of three foundations;

* They particularly enjoined, that none should receive the communion, but such as should be ready with meekness to confess the articles of the creed upon request of the curate. That the homilies should be read orderly, without omission of any part thereof; and that the Common Prayer be read in every church upon Wednesdays and Fridays. That none should maintain purgatory, invocation of saints, the six articles, bead rolls, pilgrimages, relics, rubrics, primmers, justification of man by his own works, holy bread, psalms, ashes, candles, creeping to the cross, hallowing of fire, or altars, or such like abuses.

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one for the sick and wounded, another for such as were wilfully idle or mad, and a third for orphans: and his majesty endowed St. Bartholomew's hospital for the first, Bridewell for the second, and Grey Friers church for the third.

The king died in 1553, and was succeeded by his sister Mary, whose reign was polluted with the blood of martyrs, of whom Ridley was one of the chief. The queen was a rigid Papist, and caused bishop Ridley to be sent to the Tower, among others, whom she was determined to sacrifice to her vengeance.

The queen released Gardiner and Bonner out of the Tower, and employed them to pull down the Reformation. The mass was restored, the Protestants inhumanly persecuted, and several laws enacted for re-establishing Popery. The parliament revived the statutes against heresy; and the queen commissioned Gardiner, as her instrument, for the extirpation of what she called heresy *.

As Gardiner was for forcing the Protestants into the pale of the Romish church, he began with exerting his rage against the bishops, and the most eminent divines. The bishops Ridley, Latimer, Hooper, and Ferrar, were all imprisoned, and all suffered martyrdom; which caused an universal consternation; and even the Popish bishops themselves seemed ashamed of these barbarities.

The convocation was adjourned, and removed to Oxford, that the dispute with the Protestant divines might be held before the whole university. To give a colour of justice to this conference, archbishop Cranmer, and bishops Ridley and Latimer, were sent from the Tower of London to the prison at Oxford, where they were ill accommodated, denied the convenience of their books and papers, the conversation of each other, and any mutual assistance in the conference; for each was to have his day separate from the others. To these three prelates, under such disadvantages, a committee from the convocation and the two universities were to be opposed. The queen sent her precept to the mayor and bailiffs of Ox-

* He was particularly ordered to purge the churches of all married bishops and priests; in consequence of which, four bishops were deprived for marriage, as also three for erroneous doctrines; and of sixteen thousand of the inferior clergy then in England, twelve thousand were turned out for having wives.

ford, to bring the prisoners into the public schools, at the times appointed for the disputations; calling Ridley a doctor, and Latimer only clerk. It was intended to expose these three great prelates to insolence and abuse *.

The government and clergy are charged with the most infernal proceedings. The queen was married to Philip of Spain, and imagined herself pregnant: but she declared, she could not be delivered till the heretics, who now filled all the jails about London, were burnt; while the clergy and council of England were to be executioners of the bloody purpose. "All the nation seemed to be in a blaze from persecuting flames;" and three martyrs were particularly singled out—Ridley, Latimer, and Cranmer.

Commissions for trying them were directed to three bishops and several others: but the imprisoned prelates, at their different appearances, refused to acknowledge the papal authority. Cranmer was brought out first before the committee. The next was Ridley; who began with a solemn declaration, that though he was once of another opinion than what he was of at present, yet he had not changed it upon any worldly considerations, but merely for love of truth: and since it was the cause of God he was now to maintain, he protested that he would have leave to add to, or alter, any argument, as he should see cause for it; and desired he might be permitted to speak without interruption. All this was promised him; but not complied with; and, though all the committee assailed him by turns, even sometimes four or five at once, he maintained his ground, till the prolocutor put an end, by saying, "You see the obstinate, vain-glorious, crafty, and inconstant mind of this man; but you also see the force of truth cannot be shaken; therefore, cry out with me; truth has the victory." The three bishops were adjudged to be obstinate heretics, and declared to be no longer members of the church; to which they all objected. Ridley told the commissioners, that although he was not one of their company, yet he doubted not but his name was written in another place, whither this sentence would send him sooner than by the course of na-

* "This disputation (says Fuller) was intended as a preparative or prologue to the tragedy of these bishops' deaths; as it were to dry their bodies the more afore-hand, that afterwards they might burn the brighter and clearer for the same."

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ture he should have gone. The prisoners were then parted, and conducted to their separate prisons; where Ridley wrote a letter to the prolocutor, complaining of the noisy and irregular manner with which the dispute was carried on; wherein he had not the liberty of making a full defence, nor of urging his arguments at length, being overpowered with clamour, and the indecent abuse of four or five opponents at a time: he desired, however, that he might have a copy of what the notaries had set down; which was not granted.

Ridley and Latimer refused to recant, or to renounce their reason upon the unintelligible jargon of a Popish eucharist, the common watch-word for murder in those days, and they were to be delivered over to the secular arm. The bishops of Gloucester, Lincoln, and Bristol, were sent to Oxford, to proceed against them. When the commission was read, and it appeared that the judges proceeded in the name of the Pope, Ridley put on his cap and refused to pay any reverence to those who acted by such a commission. Latimer also protested against the Papal authority; and being both accused of the opinions, which they had maintained in the public schools a year and a half before, were allowed till the next morning to consider, whether they would retract, or persevere in them. Both adhered to the answers they had already made; and on the next morning they were pronounced guilty of heresy, degraded from priests orders, and consigned over to the secular magistrate to be punished.

Great attempts were made on Ridley to persuade him to accept of the queen's mercy, which he refused, and a warrant was sent down for the execution of him and Latimer. They suffered on October 16, 1555, on the north side of Oxford, in the ditch opposite Baliol College. When they came up to the stake, they embraced each other with great affection; and Ridley, with an air of pleasure, said to Latimer, "Be of good heart, brother; for God will either assuage the fury of the flame, or else enable us to bear it." He then returned to the stake, and, falling upon his knees, kissed it, and prayed fervently. After which setting himself to speak to the spectators, some persons ran to him and stopped his mouth. Being afterwards stripped, he stood on a stone near the stake, and offered up the following prayer; "O

heavenly Father, I give thee hearty thanks for that thou hast called me to be a professor of thee, even unto death. I beseech thee, Lord God, have mercy on this realm of England, and deliver it from all its enemies." They were not permitted to speak, in answer to a long sermon preached by a Dr. Smith, unless they would recant. To this Ridley replied, That he would never deny his Lord, nor the truths of which he was persuaded; but "God's will be done." He said, he had received fines when he was bishop of London for leases which were now voided, and desired that the queen might give order, either that the leases might be made good, or the fines restored to the tenants out of the effects he had left behind him, which were more than sufficient for that purpose. After this, they were ordered to fit themselves for the stake; and as a smith was knocking in the staple, which held the chain, he said to him; "Good man, knock it in hard; for the flesh will have its course." Some gunpowder was hanged about their bodies to hasten their deaths; and the fire was put to the wood. The powder took fire with the first flame, which instantly put Latimer out of his pain: but there was so much wood thrown on the fire where Ridley was, that the flame could not break through it; so that his legs were almost consumed before it was observed; and then a passage being made to the flame, it put an end to his life, in the fifty-fifth year of his age. A little before he gave up the ghost, he cried with a loud voice; "Into thy hands, O Lord, I commend my spirit. Lord, receive my soul!"

The station which both these martyrs had held, the regularity of their lives, the peaceableness of their tempers, their age, and their behaviour at the stake, raised great commiseration in the spectators, and sent them home greatly displeased with those who had brought them to this end.

Ridley's fine parts, and his great improvements in all the branches of literature necessary to a divine, gave him the first rank in his profession; and his life was answerable to his knowledge. He was of an easy obliging temper; and though he wanted not a proper spirit to support his character, or to do himself justice against the great and powerful; yet he was always ready to forgive any injuries, or offences. His zeal for religion did not shew itself in promoting severities against those who differed from

from it; but in diligently explaining the parts that were misunderstood, and shewing their foundation in Scripture and antiquity. The grace of his Master was not only shewn in the candour and charity of his sentiments; but he did good offices for those who differed from him; he was a great benefactor to the poor; he expended his revenue in a way becoming a bishop; he maintained and treated Heath, the deprived bishop of Worcester, for a year and a half, in the same splendour as though Fulham House had been his own; and Bonner's mother, who merited nothing on her own account, dined always there at the table with him, whilst her son was in the Tower. The Reformation was greatly promoted by his zeal and learning while he lived, as well as by his courage and constancy at his death: for of all who served the altar of the church of England, he bore, perhaps, the most useful testimony, both in life and death, to her doctrine.

RISLEY, THOMAS, M. A. was born August 27, 1630; and descended from a reputable and religious family near Warrington. He was first under Mr. Askworth, master of the school at Warrington. At four years standing in Pembroke College, Oxford, he was elected Fellow, and obtained by his conduct general applause; but he was much of a recluse there, as he also was in the country after his ejectment, aiming rather to acquire solid learning than fame. When upon the Restoration royal visitors were sent down to the university, he was confirmed in his fellowship, and they drew up the following instrument in his favour: "We, having received sufficient testimony of the honest life and conversation of Thomas Risley, M. A. as also of his diligence in his studies, his progress and sufficiency in learning, and conformity to the doctrine and discipline of the church of England, the government of this university, and the statutes of the college wherein he lives, do, by these presents, ratify, allow, and confirm the said Mr. Thomas Risley, in his fellowship, with all rights, dues, and all perquisites thereunto belonging, notwithstanding any nullities, irregularities, or imperfections, which in a strict interpretation of the said college statutes, may be objected, &c.

Paul Hood, Vice-Can.
Dated June 20, 1661. Nicholas Woodward, S. Th. D.
Thomas Barlow, D. D."

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So that he held his fellowship till Aug. 24, 1662, when he was obliged to surrender, because he could not comply with the Act for Uniformity. However, their respect for him, and their unwillingness to lose so valuable a member, prompted them to allow him a year to consider the case: in which interval he examined the terms of conformity with great diligence and impartiality, that he might be able to satisfy others as well as his own conscience, that he was not carried away by the prejudices of education. Upon Nov. 10, 1662, he was ordained deacon and presbyter the same day, by the bishop of Norwich, who, in his certificate, gave him a very honourable character. But, upon mature deliberation, he could not, for any place, be satisfied to come up to the conditions prescribed by the act. He retired therefore to his estate in the country; where, during the storm of persecution, he employed himself in preaching privately to such as scrupled conformity, and in visiting the sick, for whose sake he applied himself to the study of physic; by the practice of which, he the more effectually engaged their attention when he administered to them spiritual advice. After about four years, the vice-chancellor of Oxford sent him a pressing invitation to return thither, promising him preferment to encourage his conformity: he had also good offers made him by Dr. Hall and Dr. Sherlock, of Winwick; but a regard to conscience, hindered his acceptance. He made a tolerable shift in the latter end of the reign of Charles, and that of James. When liberty of conscience was granted, after the Revolution, his neighbours who had been his private auditors before, resolved themselves into a regular society, and committed themselves to his pastoral conduct, and he was very useful among them by his ministerial performances, and exemplary life and conversation.

He expressed himself entirely satisfied in his Nonconformity to the last. He had however a truly charitable and catholic spirit; was much respected by many of the established church, and corresponded with some of his old fellow collegians so long as he lived; particularly with Dr. Hall, bishop of Bristol. He died in his 86th year, and left a son in the ministry, who succeeded him. His funeral sermon was preached by Mr. Charles Owen, of Warrington, in which the following anecdote is recorded:

corded: "When he could not travel to any place where the required oaths to government were administered, it was with difficulty he was persuaded to desist from preaching (though his son supplied for him) till some of the justices, in compassion to his age, and zeal to king George, condescended to adjourn the court to his house, where he took the oaths to the present government, sincerely and heartily, without equivocation or mental reservation."

"He merited the character of a hard student: even in his declining age, it was common with him to spend eight or ten hours a day in his study. He did not affect to be a party in the dividing controversies of the age: he made Jesus Christ his Alpha and Omega. He professed himself entirely satisfied to the last in his Nonconformity, and about two years before he died, drew up some papers on the subject." He never appeared but once in print, viz. in a Discourse founded on Prov. iii. 33. and Jer. x. 25. In Mr. Howe's Preface to it, is the following passage concerning the author: "It is an offspring that has much of the parent's image, appearing with no ostentation of learning, but wherein may be seen a pious mind tinctured by much study and converse with books, an acquaintance with the literary world, that begot a habit, which is rather by a speech unwarily bewrayed, than designedly shewn. The scope of the discourse shews him a man of thought and prospect: discovers thoughts intent upon the present age, but not confined to it, making from it an estimate of the sad tendency of things, and the gloomy aspect upon the future."

He was author of, "The Cursed Family: a Treatise on the Evil of neglecting Family Prayer." Mr. Howe wrote a Preface to it.

ROGERS, JOHN, the Proto-Martyr under queen Mary. This brave champion for the truth, who had the honour of being the first that was burned for the gospel, in the reign of queen Mary, was educated a Cambridge; where he attained to a great proficiency in learning: from thence he was chosen by a company of merchants to be their chaplain at Antwerp; to whom he preached many years. He there became acquainted with William Tindale and Miles Coverdale, who fled thither from the persecution

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of the Papists under Henry VIII. in England; and, by their means, coming to the true knowledge of Jesus Christ, he joined heartily with them in the laborious and commendable work of translating the Bible into English, and was thereby so much enlightened in the doctrines of the gospel, that he cast off the futile and idolatrous worship of the church of Rome. At Antwerp he married his wife, and from thence went to Wittenberg, daily increasing in knowledge, and became such a proficient in the Dutch language, that he was chosen pastor of a congregation there; which office he discharged with great diligence and faithfulness for some years. In Edward the Sixth's time, he was sent for home by bishop Ridley, and made prebendary and divinity-lecturer of St. Paul's, where he preached till the coming in of queen Mary. In the beginning of her reign, in a sermon at Paul's Cross, he exhorted the people stedfastly and perseveringly to adhere to that doctrine, which they had been taught, and to beware of pestilent popery, idolatry, and superstition. His zeal could not long be unnoticed; and accordingly he was soon called before the privy council, where he answered so scripturally, sensibly, and boldly, and at the same time in so becoming a manner, that, for that time, he was dismissed. But, after the queen's proclamation against the preaching of the truth came forth, he was again called before the popish bishops (who thirsted for his blood) and committed prisoner to his own house; from whence he might easily have escaped, and to which indeed he had many inducements; viz. his wife and ten children, his many friends in Germany, and the undoubted preferment he would there have met with; but being once called to answer in Christ's cause, he would not depart, though he staid at the hazard and (as will be seen) to the loss of his life.

After being confined a prisoner in his own house about six months, he was removed to Newgate, and there kept for a long time among thieves and murderers. At length, on the 22nd and several other days, of January, 1555, he was examined before Dr. Gardiner, bishop of Winchester, and others, in a very illiberal and cruel manner; they not permitting him to speak or answer for himself, nor yet to defend his doctrine in writing: and on the 29th of the same month, Gardiner and others pronounced sentence

against

against him *. When his sentence was read, Mr. Rogers again attempted to speak; but was not permitted. He then asked of them, to permit his wife, a poor stranger, to see him before he suffered; but this also was denied, and she was absolutely forbidden. When he was taken back to prison, after this and every preceding day's examination, he wrote down the questions put to him, and his answers, as far as they would allow him to speak, and also what he would have said, had he been permitted; which, because of their length, we cannot, consistently with our plan, insert; but must refer those who wish to see them at large to Fox's Martyrology.

Mr. Rogers, being sentenced to be burned, and remanded back to prison, was on Monday morning, Feb. 4, 1555, awakened out of a very sound sleep, with great difficulty, by the keeper's wife, who suddenly warned him to make haste and prepare himself for the fire. "If it be so, said he, I need not tie my points." He was then had down to bishop Bonner, who degraded him; of whom (he said) he had one favour to ask. Bonner asked what that should be: "Nothing, answered Mr. Rogers, but that I may speak a few words to my wife before my burning." This reqnest not being granted; he added, "You declare your charity, what it is." The time being come, he was brought out of Newgate, and delivered up to the sheriffs of London to be taken to Smithfield, one of whom said, Mr. Rogers, will you revoke your abominable doctrine, and your evil opinion of the sacra-

* The form of his sentence was in these words: "In the name of God, Amen. We Stephen, by the permission of God, bishop of Winchester, &c. do find that thou hast taught, holden, and affirmed, and obstinately defended divers errors, heresies, and damnable opinions, contrary to the doctrine and determination of the holy church; as namely these; "That the catholic church of Rome is the church of antichrist: Item, that, in the sacrament of the altar, there is not, substantially nor really, the natural body and blood of Christ." We do therefore judge thee and condemn thee, John Rogers, otherwise called Matthews (thy demerits and faults being aggravated through thy damnable obstinacy) as guilty of most detestable heresies, and as an obstinate impenitent sinner, refusing to return to the lap and unity of the Holy Mother Church, and that thou hast been and art by law an excommunicate person. Also we pronounce and declare thee, being an heretic, to be cast out from the church, and left unto the judgement of the secular power, by this our sentence definitive, which we here lay upon and against thee, with sorrow of heart."

ment of the altar?" Mr. Rogers answered, "That which I have preached, I will seal with my blood." "Then, (said the sheriff) thou art an heretic." "That shall be known, (replied Mr. Rogers,) at the day of judgement." "Well, (said the sheriff,) I will never pray for thee." "But I will pray for you," said Mr. Rogers; and so they proceeded towards Smithfield; Mr. Rogers saying the 51st Psalm, and the people exceedingly rejoicing and giving thanks to God for his constancy. His wife and ten children by her side, with one at her breast, met him by the way, being the only opportunity they had ever of seeing one another any more in the flesh; but neither did this very affecting scene seem in the least to shake his confidence, so graciously was he supported, in the trying hour, by HIM, who hath promised, "I will never, never, leave thee; never, never, forsake thee." When he came to the stake, he shewed great constancy and patience; but, not being suffered to speak many words, he briefly exhorted the people steadily to remain in that faith and true doctrine, which he had before taught them, and for the confirmation of which he was not only content patiently to suffer all such bitterness and cruelty, as had been already shewn him, but also most gladly to resign up his life, and to give his flesh to the consuming fire, for a testimony of the same. They then again brought him a pardon, upon condition that he would recant; but he, with the magnanimity of a true martyr, refused it; not preferring life upon such terms to the cruel death of burning; which he suffered with the greatest patience and fortitude; washing as it were his hands in the flames, aud ejaculating with his last breath; "Lord receive my spirit!"

It is remarked of Mr. Rogers, that, during the year and a half that he was imprisoned, he was always chearful, but very earnest and intent upon every thing he did. He wrote much; especially his examinations, which were wonderfully preserved: for they frequently made diligent search for his writings: and it is supposed, that they refused his wife visiting him, lest she should convey them away. And when he was taken out of Newgate and led to Smithfield, they again searched his room, but found nothing. They, therefore, readily admitted his wife and son Daniel into his apartment, upon their return from Smithfield,

Smithfield, who looked in every corner, as they thought, and were coming away, supposing others had been beforehand with them, when Daniel spied something black in a dark corner under a pair of stairs, which proved to be his examinations and writings, to which the Reader has been already referred in Fox's Martyrology, where they are inserted at large. He was charitable to the poor prisoners, agreeing with Mr. Hooper and others, to take but one meal a day, and to give the rest to those on the other side of the prison that were ready to die for hunger; but the cruel keeper withheld it from them. The Sunday before he suffered, he drank to Mr. Hooper, being then underneath him, and desired them to commend him unto him, and to tell him, "There was never a little fellow would better stick to a man, than he would stick to him;" supposing, contrary to what happened, that they should have been both burned together. Thus died, triumphant in the faith, this blessed Proto-Martyr, and proved the reality of the ancient observation, "that the blood of the martyrs is the seed of the church;" for, instead of being intimidated, multitudes were encouraged by his example.

ROGERS, JOHN, M. A. The eldest son of Mr. John Rogers, minister of Chacomb in Northamptonshire, was born April 23, 1610. He was educated at Wadham College, Oxford, and was for some time preacher at Middleton Cheyney in that county, and afterwards at Leigh in Kent. Thence he was sent, by order of parliament, to Bernard Castle, in the bishopric of Durham, where he settled in 1644, and continued till March 2, 1660, when he removed to Croglin in Cumberland, where the Act of Uniformity found and ejected him. He often spoke with pleasure of Mr. Wheatly of Banbury as his spiritual father. When he came to Bernard Castle he made out a list of the number of souls in his parish, which were about two thousand. He took an exact account who of them were persons of knowledge, and who were ignorant; who were fit or unfit for the Lord's table, &c. Those who were ignorant he conversed much with, gave them good books, catechized and instructed them, till he thought them qualified for that sacred solemnity. He took great care of poor children, that they might not be trained up in ignorance

and idleness. He was much requested by sir Henry Vane and his son, whose seat at Raby Castle, in that neighbourhood, gave opportunity for frequent conversation. As an old acquaintance, he afterwards waited upon young sir Henry when imprisoned in the Tower, for his concern in the death of Charles I. and found him resolute, and not sensible of any crime. In those times of confusion, when soldiers often became preachers, an officer of note then quartering in the town, sent to Mr. Rogers to demand the use of his pulpit, bidding him refuse at his peril. But Mr. Rogers, instead of complying, desired to know who gave him authority to preach? saying, "That the ministerial office was very distinct from the military; and that therefore, though the soldiers kept the town, he resolved to guard the pulpit." He was a zealous observer of the Lord's day, and always opposed the driving of cattle through the town on that day. He had some difficulty with the Quakers, who much increased thereabouts; but his carriage was so engaging, that even many of them could not forbear giving him a good word. He was given to hospitality, and was indeed the Gaius of those parts, entertaining all ministers and Christians, who passed that way, with great openness and freedom. His removal to Croglin, after he was ejected at Bernard Castle, was by the procurement of lord Wharton. And though he was ejected there also, yet he kept his temper and moderation. He was of a catholic spirit, and a great enemy to narrow and uncharitable principles or practices. He had always a good correspondence with the neighbouring clergy, and was treated very respectfully by those of the greatest eminence, viz. Dr. Stern, abp. of York; Dr. Rainbow, bp. of Carlisle; and the bp. of Durham; on the latter of whom he often waited, and by reason of his acquaintance in his younger days with the old lord Crew, was always received in a manner peculiarly obliging. He continued the exercise of his ministry, after his being ejected, without fear. He licensed a place or two in 1672, at Darlington and Stockton in Durham. When the Indulgence expired, he preached in his own house at Startford, one Lord's day; and another, either in Teesdale, or in Waredale, among those who wrought in lead mines. Many a troublesome journey did he take to those poor people, through very deep snows, and over high mountains, when the road was extremely

extremely bad, and the cold very severe. But he made nothing of the fatigue, through his love to souls; especially as he was encouraged by the mighty eagerness of those honest people to hear the word. He used to preach frequently on the week-days also. And yet for all his pains he did not receive above ten pounds per annum, but lived upon what he had of his own, with which he was both generous and charitable. He used to embrace all occasions for good discourse. It being customary in the North, after a funeral, to have an Arval, (as they call it,) or dinner, he would speak so suitably of divine things, even in the midst of the entertainment, that some bitter malignant people would refuse to be present there, when they knew he would be one of the company; because, said they, we shall find Rogers preaching there. He died with great calmness and resignation, at Startford, in Yorkshire, Nov. 28, 1680. His funeral sermon was preached by Mr. Brokill of Bernard Castle, where he was buried. Mr. Timothy Rogers of Wantage, Berkshire, was his son, who was afterwards colleague with Mr. Shower at the Old Jewry *. His

* The following remarkable anecdote of Mr. Rogers is well worthy of being here recorded. Sir Richard Cradock, a justice of peace, who was a violent hater and persecutor of the dissenters, and who exerted himself to enforce all the severe laws then in being against them, happened to live near Mr. Rogers, to whom he bore a particular enmity, and whom he wanted above all things to have in his power. Hearing that he was one day to preach some miles distant, he thought that a fair opportunity offered for accomplishing his base design; and in order to it hired two men to go as spies, and take down the names of all the hearers whom they knew, that they might appear as witnesses against both them and Mr. Rogers. The plan seemed to succeed to his wishes. These men brought him the names of several who were present at the meeting and he warned those he disliked, together with Mr. Rogers, to appear before him. Knowing the violence of the man, they expected to be treated with severity. While waiting in the hall, a little girl, about six or seven years of age, (sir Richard's grand daughter,) came into the hall. She looked at Mr. Rogers, and was pleased with his venerable appearance. He being fond of children, caressed her, which caused her to be fond of him. At length sir Richard sent a servant to inform him and the rest, that one of the witnesses being taken ill, was unable to attend, and that therefore they must come again another day. They accordingly went at the time appointed, and being convicted, the justice ordered their mittimus to be written to send them all to prison. Mr. Rogers, expecting to see the little girl again, brought some sweet-meats with him. So soon as she saw him, she ran to him, and appeared fonder of him than before. This child had got such an ascendancy over her grandfather, that he denied her nothing,

His works were, 1. "A Little Catechism."—And 2. "Two Letters to Mr. R. Wilson, upon the Death of his Daughter, whose Life was published under the Title of The Virgin Saint."

ROMAINE, WILLIAM, M. A. was born Sept. 25, 1714 †, at Hartlepool, a small town on the coast of Durham,

nothing, and she would bear no contradiction, so that she was indulged in all she wanted. While she was sitting on Mr. Rogers's knee eating the sweet-meats, she looked at him, and asked, "What are you here for, Sir?" He answered, "I believe your grandfather is going to send me and my friends to jail."—"To jail," says she, "why what have you done?" "Why I did nothing but preach at such a place, and they did nothing but hear me."—"But, says she, my grand-papa sha'n't send you to jail." "Aye but, my dear, said he, I believe he is now making out our mittimus to send us all there." Upon this, she ran up to the chamber where sir Richard was, and knocked with her head and heels till she got in, and said to him, "What are you going to do with my good old gentleman in the hall?" "That's nothing to you, said he, get you about your business." "But I wo'nt, says she: he tells me that you are going to send him and his friends to jail, and if you send them, I'll drown myself in the pond as soon as they are gone: I will indeed." When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his design. Taking the mittimus in his hand, he went into the hall and thus addressed these good men: "I had here made out your mittimus to send you all to jail, as you deserve; but at my grand-child's request, I drop the prosecution, and set you all at liberty." They all bowed, and thanked his worship. But Mr. Rogers, going to the child, laid his hand upon her head, and lifting up his eyes to heaven, said, "God bless you my dear child! May the blessing of that God whose cause you did now plead, though as yet you know him not, be upon you in life, at death, and to all eternity!" He and his friends then went away.

The above remarkable story was told by Mr. Timothy Rogers, the son of the ejected minister, who had frequently heard his father relate it with great pleasure; and the celebrated Mr. Thomas Bradbury once heard it from him, when he was dining at the house of Mrs. Tooly, an eminent christian lady in London, who was distinguished for her religion, and for her love to Christ and his people; whose house and table, like Lydia's, were always open to them. Mrs. Tooly had been long acquainted with Mr. Rogers's son, but knew not, till the above account was related in her company, that Mr. Timothy Rogers was the son of that gentleman who had been saved from going to prison. She related the circumstances of her own conversion, informed him that she was the very girl that had been the instrument of saving his father from being sent to prison so many years before, and was ever after greatly attached to Mr. Rogers. A full account of these affairs has been many times published, and therefore it may be unnecessary here to repeat them.

† This year was remarkable for the birth of several celebrated divines, viz. Mr. Hervey, Mr. Whitefield, and, about fifteen months after, Mr.

ham. His father, a pious man, an encourager of Gospel ministers, and an alderman of the above place, had two sons and three daughters. He received the first principles of his education at Houghton-le-Spring, in the bishopric of Durham, at the grammar school founded by that distinguished character, the Rev. Richard Gilpin, M. D., who, for his great liberality, was called "the father of the poor," and for his ministerial abilities, and indefatigable labours, "the Apostle of the North." Being perfected in all those branches of education taught in the school at Houghton, he was removed to Hertford College, Oxford, and afterwards to Christ Church College in the same university. Here the brilliancy of his genius, a thirst for knowledge, and an aptitude to acquire it, soon recommended him to the respect and confidence of some of the brightest literary ornaments of his day. Indeed the desire of mental improvement had gained such an ascendency over him, as to render him inattentive to that decency of dress which generally distinguishes the clerical order. Passing by the apartments of the master of one of the colleges in his deshabille, a gentleman who was a visitant, asked, "What slovenly fellow is that with his stockings about his heels?" The master returned for answer, "That slovenly fellow, as you call him, is one of the greatest geniuses of the age, and likely to be one of the greatest men in this kingdom*."

Previous to an experimental acquaintance with the power of the Gospel, he entered largely into the study of elocution, and sometimes attended the performances of the late Mr. Garrick, to improve himself in the graces of oratory.

He was contemporary at Oxford, with Messrs. Wesley, Hervey, Whitefield, and other pious young men; but it does not appear that he cultivated an aquaintance with them, or attended their devotional exercises. It may not be improper to observe, that there was at that time another description of students at the university, distinguished as admirers of the celebrated Hutchinson, Mr. Berridge, who, with some others, were raised up by Providence to be the instruments of reviving evangelical preaching in this country, and particularly in the establishment. See their lives in their respective places in this work.

* This anecdote was related by the Rev. Julius Bate, author of a Hebrew and English Lexicon, in 4to.

who

who drank deeply into his philosophic and theological sentiments. This necessarily led them to a strict investigation of the Hebrew language, and the study of the Old Testament Scriptures. These were persons of a considerable share of learning and decency of morals, but strongly biassed in favour of high church sentiments. Mr. Romaine, and several late dignitaries who have favoured the religious world with their literary productions, were of this number.

In October, 1736, the 23d year of his age, he was ordained to a curacy in Devonshire, and from thence removed to Windlesham, in Surrey. He had not long entered upon the ministry, before he began to make his appearance in print. His first publication was a sermon, in the year 1739, before the university of Oxford, from Mark xii. 24. 27. in which the sentiments of Dr. Warburton, on "The Divine Legation of Moses," are controverted. The next year he published a discourse from Judges xi. 30, 31. entitled "Jephtha's Vow fulfilled, and his Daughter not sacrificed;" and in 1741 a sermon, preached at St. Paul's, before the lord mayor, from Rom. ii. 14, 15. "On the Impossibility of Justification by the Law of Nature." In the subsequent year, from the same text, a discourse "On future Rewards and Punishments proved to be the Sanctions of the Mosaic Dispensation."

From Windlesham he came to London, strongly intrenched in notions of his own exalted abilities, and flattering himself that he required no other recommendation to a rapid preferment, in a city where talent was always admired and justly estimated: but God having intended to stain the pride of his nature, to make him acquainted with his own heart, and to confer on him the honour of reproach for the cross of Christ, disappointed all his sanguine expectations. It was his sovereign pleasure to make these mortifying dispensations subservient to the acquirement of that knowledge of the power of grace on his heart, so necessary to qualify him for those exalted services, which were always crowned with eminent success *.

After

* To this circumstance he seems to refer in the following extract of a letter to an intimate friend:

"The Holy Spirit will glorify nothing but Jesus. He will stain the pride

After meeting with continual disappointments, he resolved to leave the metroplis; but at the instant of his departure was detained by the intervention of a remarkable Providence.

pride of all greatness, and of all goodness, excepting what is derived from the fulness of the incarnate God.

"I know one who learned this very slowly, but has had much pains taken with him; and to make what I have been saying more plain, I would illustrate it by his experience. He was a very, very vain, proud young man; knew almost every thing but himself, and therefore was mighty fond of himself. He met with many disappointments to his pride, which only made him prouder, till the Lord was pleased to let him see and feel the plague of his own heart. At this time my acquaintance with him began. He tried every method that can be tried to give peace, but found none. In his despair of all things else, he betook himself to Jesus, and he was most kindly received. He trusted in the word of promise, and experienced the sweetness in the promise. After this he went through various frames and trials of faith, too many to mention."

With the legal workings of his heart under convictions, and with the methods by which the Holy Spirit led him into the liberty and fulness of the Gospel of Jesus Christ, we have a circumstantial account in the following letter:

"I was in a sad taking about the account which I had sent you of myself, having never found any freedom to do it to any body living before; and I feared either it should be lost, or fall into any other person's hand. I am glad it is in your's. Now you know whereabouts I am, and what my present state is, it may be of some use to you to be informed how I was brought into it. God's dealings with me have been wonderful, not only for the royal sovereignty of his richest grace, but also for the manner of his teaching, on which I cannot look back without adoring my meek and lowly Prophet. He would have all the honour (and he well deserves it) of working out, and also of applying his glorious salvation.

"When I was in trouble and soul-concern, he would not let me learn of man. I went every where to hear, but no body was suffered to speak to my case. The reason of this I could not tell then, but I know it now. The Arminian Methodists flocked about me, and courted my acquaintance, which became a great snare unto me. By their means I was brought into a difficulty which distressed me several years. I was made to believe that part of my title to salvation was to be inherent, something called holiness in myself, which the grace of God was to help me to; and I was to get it by watchfulness, prayer, fasting, hearing, reading, sacraments, &c. so that, after much and long attendance in those means, I might be able to look inward, and be pleased with my own improvement, finding I was grown in grace, a great deal holier, and more deserving of heaven than I had been.

"I do not wonder that I received this doctrine. It was sweet food to a proud heart. I feasted on it; and to work I went. It was hard labour, and sad bondage, but the hopes of having something to glory in

Providence. Having sent his trunk on board, he was himself walking to the water side, when he was met and accosted by a gentleman, a total stranger, who inquired if

in of mine own, kept up my spirits. I went on, day after day, striving, agonizing, (as they called it,) but still I found myself not a bit better: I thought this was the fault, or that, which being amended, I should certainly succeed; and therefore set out afresh, but still came to the same place. No galley-slave worked harder, or to less purpose. Sometimes I was quite discouraged, and ready to give all up; but the discovery of some supposed hindrance set me to work again. Then I would redouble my diligence, and exert all my strength. Still I got no ground. This made me often wonder; and still more, when I found at last, that I was going backward. Methought I grew worse. I saw more sin in myself, instead of more holiness, which made my bondage very hard, and my heart very heavy. The thing I wanted, the more I pursued it, flew farther and farther from me. I had no notion that this was divine teaching, and that God was delivering me from my mistake in this way; so that the discoveries of my growing worse were dreadful arguments against myself, until now and then a little light would break in, and shew me something of the glory of Jesus: but it was a glimpse only—gone in a moment.

"As I saw more of my heart, and began to feel more of my corrupt nature, I got clearer views of Gospel grace, and in proportion as I came to know myself, I advanced in the knowledge of Christ Jesus. But this was very slow work; the old leaven of self-righteousness, new christened holiness, stuck close to me still, and made me a dull scholar in the school of Christ. But I kept on making a little progress; and as I was forced to give up one thing and another, on which I had some dependence, I was left at last stript of all, and neither had, nor could see where I could have, aught to rest my hopes, that I could call my own. This made way for blessed views of Jesus. Being now led to very deep discoveries of my own legal heart, of the dishonour which I had put upon the Saviour, of the despite I had done to the spirit of his grace, by resisting and perverting the workings of his love, these things humbled me. I became very vile in mine own eyes. I gave over striving; the pride of free will, the boast of mine own works, were laid low: and as self was debased, the Scriptures became an open book, and every page presented the Saviour in new glory. Then were explained to me these truths, which are now the very joy and life of my soul. Such as,

"First—The plan of Salvation, contrived by the wisdom of Jehovah Alehim, fulfilled in the divine person and work of Jesus, and applied by the Spirit of Jesus. The whole was so ordered, from first to last, that all the glory of it might be secured to the persons in Jehovah. The Devil fell by pride, and tempted and seduced man into pride: Therefore the Lord, to hide pride from man, has so contrived his salvation, that he who glorieth should have nothing to glory in but the Lord.

"Secondly—The benefits of Salvation are all the free gifts of free grace, conferred without any regard to what the receiver of them is; nothing

if his name was not Romaine. He replied, "It is." The gentleman, apologizing for the abruptness of his address, informed him, that having been many years ago acquainted with

nothing being looked at by the giver, but his own sovereign glory. Therefore the receivers are the ungodly, the worst of them, the unworthy, the chief of sinners; such are saved freely by grace, through faith, and that not of themselves, it, (namely, salvation by faith,) is the gift of God, not of works, lest any man should boast.

"Thirdly—When I considered these benefits, one by one, it was the very death of self-righteousness, and self-complacency; for when I looked at the empty hand which faith puts forth to receive them, whence was the hand emptied—whence came faith—whence the power to put forth the empty hand—and whence the benefits received upon putting it forth? All is of God; he humbles us, that we may be willing to live by faith upon Christ received; and, as it is a great benefit to have this faith, so it is,

"Fourthly—A great, inestimably great benefit to live by faith: for this is a life, in every act of it, dependent upon another. Self is renounced, so far as Christ is lived upon; and faith is the most emptying, because it says, and proves it too, "In me, that is, in my flesh, dwelleth no good thing;" and therefore it won't let a man see aught good in himself, but pulls down every high thought, and lays it low in subjection to Jesus. It is called "the faith of the Son of God," because he is the author and the finisher of it; he gives it; he gives to live by it; he gives the benefits received by it; he gives the glory laid up for it; so that if I live to God, and in any act have living communion with God, it is by nothing in myself, but wholly by the faith of the Son of God. When I wanted to do any thing commanded, (what they call duties) I found.

"Fifthly—A continual matter for humiliation. I was forced to be dependent for the will and for the power, and having done my best, I could not present it to God, but upon the golden altar that sanctifieth the gifts; not the worthiness, not the goodness of the gifts, but the sanctifying grace of the great high-priest alone can make them holy and acceptable. How low did this lay the pride of good works! since, after all, they were viler than dung, unless perfumed with the sweet incense of Jesus's blood and righteousness. Here I learnt to eye him in all my works and duties, the alpha and omega of them—the life and spirit of all my prayers, and sermons, and hearing, and reading, and ordinances; they are all dead works, unless done in and by the faith of the Son of God. Against this blessed truth, of which I am as certain as that I am alive, I find my nature kick. To this hour a legal heart will be creeping into duties, to get between me and my dear Jesus, whom I go to meet in them. But he soon recovers me from the temptation, makes me loathe myself for it, and gets fresh glory to his sovereign grace; and as all the great and good things ever done in the world were done by faith, so all the crosses ever endured with patience were from the same cause; which is,

"Sixthly.—Another humbling lesson. I find to this moment, so much unbelief and impatience in myself, that if God was to leave me

with his father, and observing a striking likeness betwee them, he was induced to make that inquiry. After little open conversation concerning his family and himsel th

to be tried with any thing that crossed my will, if it was but a fe ther, it would break my back. Nothing tends to keep me vile in min own eyes, like this fretting and murmuring, and heart-burnin when the will of God in the least thwarts my will. I read, "the tri of your faith worketh patience," the trial of mine, the direct contrar Instead of patient submission, I want to have mine own way, to tak very little physic, and that very sweet; so the flesh lusteth: but th physician knows better, he knows when and what to prescribe. Ma every potion purge out this impatient, proud, unbelieving temper, s that faith may render healthful to the soul what is painful to th flesh. And as no cross can be endured without the faith of the So of God, so,

"Seventhly, and lastly—There is no comfortable view of leavin the world, but by the same faith. Those all, who had obtained a good report in every age, died in faith. On their death-bed the did not look for present peace and future glory, but to the Lamb o God. Their great works, their eminent services, their various suffer-ings, all were cast behind their backs, and they died as they lived, looking at nothing but Jesus. He was their antidote against the fea and against the power of death. They feared not the cold death-sweat; Jesus's bloody sweat was their dependence.

"The dart lost its force on Jesus's side. The sting was lost in his corpse. Death stung itself to death when it killed him. There is life, life in its highest exaltation and glory, in not breathing the air of the world. This life, through death, Jesus entered on, and we enter on it now by faith; and when our breath is stopped, we have this life, as he has it, pure, spiritual, and divine. Because he lives it, we shall live it also. Yes, my dear friend, we, you, and I, after we have lived a little longer, to empty us more, to bring us more out of ourselves, that we may be humbled, and Jesus exalted more, we shall fall asleep in Jesus; not die, but sleep; not see, not taste death, so he promises us; but in his dear arms sweetly go to rest in our weary bodies, when our souls shall be with the Lord. And then we shall be perfect in that lesson, which we learn so very slow in this present world; namely, that from him, and of him, and to him, are all things, to whom be all the glory for ever and ever. Amen.

"These are the things which God himself has taught me. Man had no hand at all in it. No person in the world, not I myself; for I fought against them as long as I could; so that my present possession of them, with all the rich blessings which they contain, is from my heavenly Teacher alone. And I have not learned them, as we do mathematics, to keep them in memory, and to make use of them when I please; no, I find in me to this moment, an opposition to every Gospel-truth, both to the belief of it in my head, and to the comfort of it in my heart. I am still a poor dependent creature, sitting very low at the feet of my dear Teacher, and learning to admire that love of his, which brought me down, and keeps me down at his feet.

There

the gentleman told him that the lectureship of that parish * was then vacant, and promised to use his influence on his behalf, if he was disposed to become a candidate. Mr. Romaine consented, on condition that he should not be obliged to canvass. He was successful. Thus, by an occurrence, in which the hand of God was strikingly apparent, he was detained, and became the instrument of kindling that flame of evangelical truth in the established churches of London, which, we hope, will never be extinguished.

About 1744 or 1745, he was appointed morning preacher at St. George's, Hanover Square. Here his light brake forth as the morning, and his path resembled that of the sun, which shineth more and more unto the perfect day. He now disrobed himself of the flowery dress of the orator, and put on the simplicity that is in Christ. His discourses were better adapted to the wants of the thirsty soul, than the whims of the curious hearer. The consequence was, his ministry was greatly attended by persons of all descriptions, and he was at last dismissed "under the glorious imputation of crouding the church †," but not before many souls were savingly converted ‡.

In 1747, he published, by subscriptions, the first and

There be my seat, till I learn my lesson perfectly: that will soon be. There is nothing in his presence, but what is like himself. In heaven all is perfection. The saints are as humble as they are happy; cloathed with glory and cloathed with humility, with one heart and one voice, they cry, "Worthy is the Lamb." They look not at, they praise not one another; but the Lamb is glorified in his saints, and will have from them never ending praise and glory, for the glory which his sovereign grace has bestowed upon them.

"In a measure, I now feel what they do. My heart is in tune, and I can join that blessed hymn, looking at him as the giver of grace, (and grace is glory begun, *nota bene*) as they *look* at him the giver of glory. I can take the crown, most gladly, from the head of all my graces, as they do from the head of their glory, and cast it down at his loving feet. "Worthy is the Lamb." He is—he is—blessings on him for ever and ever."

* St. George's, Botolph Lane.

† It was well observed by a nobleman, to one who made the complaint, that he wondered such complaints should be made with respect to the house of God, by those who could bear to be much more incommoded at the play house without complaint." Mr. Goode's sermon.

‡ One of whom was Mr. John Sanders, late his Majesty's state coachman, a venerable Christian, whose life see hereafter.

second

second volumes of a new edition of Calasio's Hebrew Dictionary and Concordance *, with great additions and emendations; and in the years 1748 and 1749, the third and fourth volumes of the same work. These productions gained him great literary fame. To this work he obtained the signature of every crowned head in Europe, his Holiness not excepted.

In 1749, he was chosen lecturer of St. Dunstan's in the West, and, to the edification of thousands, lived to go through an entire commentary on the Bible in his evening exercises. At St. Dunstan's he was greatly harrassed by his parishioners, who engaged him in a law suit; but he was at length relieved by the voluntary interposition of Dr. Terrick, then bishop of London; who, remembering the familiarities of their youth at college, knowing him to be a man of approved abilities, of untainted morals, and a warm advocate for the established forms of worship, could not forbear to interest himself in his favour. Some time after he preached at Westminster Chapel; but was driven out by the Dean and Chapter. Though his stay here was but a few months, his labours were blessed to several well known characters in London.

February 11, 1755, he married Miss Price, of Shoreditch, a pious lady of genteel fortune, whom he left a widow. Only one of his children, Dr. Romaine, survives him, of whom he said, to several friends a few days previous to his death, on hearing him expound in the family, "O what a marvellous mercy it is, that I should have a son who is a son of God!" In the same year he was

* F. Marius de Calasio was a Franciscan frier, professor of Hebrew at Rome, in the beginning of the seventeenth century, and composed an excellent Concordance of the Hebrew Bible, founded on the Concordance of Rabbi Nathan, printed in four large volumes folio, at Rome, 1621. At the beginning of every article in this work, there is a kind of dictionary, which gives the signification of each Hebrew word, and affords an opportunity of comparing it with other Oriental languages, viz. with the Syriac, Arabic, and Chaldee; and this is extremely useful in determining the true meaning of the Hebrew words. In this edition Mr. Romaine was assisted by Mr. Moses Lutzena, a Portuguese Jew. It is however said, this edition is very incorrect, and that there is also reason to think, that the fidelity of the principal editor, who was a follower of Hutchinson, cannot altogether be depended on. It is certain at least, that the learned in these matters greatly prefer the old edition. See the Biographical Dictionary, article Calasio.

chosen

chosen Professor of Astronomy in Gresham College; but the admirers of sir Isaac Newton not relishing the philosophy of Mr. Hutchinson, nor the spiritual turn Mr. Romaine gave to his lectures, soon deserted him, and he resigned.

The lectureship of St. Dunstan's was instituted by the will of Dr. White, who bequeathed to the lecturer eighteen pounds per annum, to preach two sermons a week for about eight months in the year. Mr. Romaine held no other situation in the church than this for sixteen years. In the long vacation he frequently preached in the domestic chapels of the Countess of Huntingdon, from whom also he received a scarf. In this interval he had offers of livings in the country; and was applied to by the rev. Mr. Whitefield, to resign his lectureship for a situation in America, worth many hundreds a year; but he declined all these proposals, not seeing it his duty, in the latter case, to leave the established church; nor, in the former, to retire from London, where he was set for the defence of the Gospel *,

In August, 1764, he was chosen to the united rectory of St. Andrew by the Wardrobe and St. Ann Black Friers;

* His sentiments upon this subject may be collected from the following extract of his letter;

"As to what you mention about ——— I know not what to say. It is in the best hands. He knows what to do. Let him alone. Remember he is the head of the church, and he will look after his own matters, and well too. At present I see not my way clearly from London. Here my master fixed me, and here I must stay till he call me to some other place. When he would have me to move, he will let me know his will. Besides, what am I? What does it signify where I am? A poor dumb dog, the vilest, the basest, of all the servants of my Lord. If you could see what is passing for any one hour in my heart, you would not think any thing of me; you would only admire and extol the riches of Jesus's love." In another letter he expresses himself in this language: "Would —— be worth my acceptance? The worth of it does not come before me; but what my Master expects of me. His will must be my rule. And it has been a long time as plain to me, as that two and two make four. I am stationed by himself. I am alone in London, and while he keeps me there, I dare not move; and when he has a mind to remove me, my way will be as plain from London, as it is now to abide in it. If I hearkened to self, and wanted to run away from the Cross I know of no place so snug as ——; but would you have me such a coward, as to fly, and such an one to stand by me—one, who has kept me in many battles, and one, who, I trust, will presently make me more than conqueror."

but,

but, by the opposition of some, who were unfriendly to the Gospel, was kept out of the pulpit till March 2, 1766, when the lord chancellor, to the joy of thousands, terminated the dispute in his favour. His election is said to have been principally owing to the influence of a publican. Mr. Romaine, being informed of this circumstance, we are told, waited on him to thank him for the zeal he had shewn on that occasion. "Indeed, Sir," he replied, "I am more indebted to you, than you to me; for you have made my wife, who was one of the worst, the best woman in the world *."

* What effect his induction to this parish had upon him, may be learned by the following quotation from another of his letters:—"All the blessings of Jesus's love be with dear ———. I was not in a hurry to answer your letter, because Mr. Berridge promised to make his acknowledgments to ———, and because the time was at hand when my lord chancellor declared he would end the affair of Black Friers. You have heard of the event. My friends are rejoicing all around me, and wishing me that joy which I cannot take. It is my Master's will, and I submit. He knows what is best, both for his own glory, and his people's good. And I am certain he makes no mistake in either of these points. But my head hangs down upon the occasion, through the aweful apprehensions which I ever had of the care of souls. I am frightened to think of watching over two or three thousand, when it is work enough to watch over one. The plague of my own heart almost wearies me to death; what can I do with such a vast number? Besides, I had promised myself a little rest and retirement in the evening of life, and had already sat down with a Soul, take thine ease. And lo! my fine plan is broke all to pieces. I am called into a public station, and to the sharpest engagement, just as I had got into winter quarters—an engagement for life. I can see nothing before me, so long as the breath is in my body, but war—and that with unreasonable men—a divided parish, an angry clergy, a wicked Sodom, and a wicked world; all to be resisted and overcome; besides all these, a sworn enemy, subtle and cruel, with whom I can make no peace, no not a moment's truce; night and day, with all his children, and his host, is aiming at my destruction.

"When I take counsel of the flesh, I begin to faint; but when I go to the sanctuary I see my cause good, and my master is Almighty—a tried friend, and then he makes my courage revive. Although I am no way fit for the work, yet he called me to it, and on him I depend for strength to do it, and for success to crown it. I utterly despair of doing any thing as of myself, and therefore the more I have to do, I shall be forced to live more by faith upon him. In this view I hope to get a great income by my living—I shall want my Jesus more, and shall get closer to him. As he has made my application to him more necessary and more constant, he has given me stronger tokens of his love. Methinks I can hear his sweet voice—Come closer, come closer soul! nearer yet; I will bring you into circumstances, that you cannot do one moment without me."

He

He began his ministry at Black Friers with that glorious declaration, "I determined not to know any thing among you, save Jesus Christ, and him crucified." And how truly he adhered to this determination you all know*. He continued to serve his parishes in the faith and truth of the Gospel, till he grew old among them; and then bore the richest fruits in his old age. In this he was peculiarly favoured, being afflicted with no symptoms of bodily decay, till the last stroke came that took him from earth to a better service above. It may truly be said of him, as of one of old, "his eye was not dim, nor his natural force abated;" and he has frequently spoken of it with peculiar gratitude to God.

During his thirty years residence at Black Friers, the utmost regularity pervaded all his proceedings. It had been his invariable custom, the last fifty years, to rise at five in the morning—breakfast at six—sup at eight, and retire at nine. He always entered upon the new year, by preaching a sermon in the morning; and generally made a single significant word, such as Immanuel, Shiloh, Hosanna, &c. the subject of his discourse. This he designed to be a motto for the year. On Whit-monday he likewise preached to young people, on Tuesday to old people, and on the anniversary of his election to Black Friers, he commonly gave a short account of the state and progress of the Gospel in the kingdom. In one of these discourses he mentioned, that himself and three others agreed to spend one hour in the week, at a stated time, in prayer for the revival of the power of godliness in the established church. To so small a number were spiritual clergymen reduced, that out of twenty thousand, there were not twenty who preached the truth as it is in Jesus; but before his death he had, in his possession, a list of more than three hundred.

Early in 1795 he published his last work, entitled "The Triumph of Faith;" and in a few months after happily realized, in its fullest extent, the truth contained in that title.

On Friday, June 5, 1795, calling on an intimate friend, as soon as seated, he said, without an introduction, "Set thine house in order, for thou shall die and not live." His friend asked him, if he had any particular meaning in re-

* Mr. Goode's Sermon, p. 19.

citing this Scripture; he said, "No, but the words are much impressed on my mind, and they are a proper admonition to us all." He slept that evening at the house of Mr. W——, at Balaam Hill. He came down to breakfast next morning at six o'clock, presided as usual in family devotion, and prayed earnestly "that God would fit them for, and support them in, all the trials of the day, which might be many." After breakfast, being about to return to London, to prepare for the services of the next day, he was suddenly taken ill, but not so much indisposed as to prevent his immediate return to town. On his way he conversed very profitably, with pleasure and energy, on the approach of death, and the near prospect of eternity; and said, "O how animating is the view which I now have of death, and the hope which is laid up for me in heaven, full of glory and immortality." So soon as he was taken ill, though sensible it was for death, there was that sweet reliance upon the promise and truth of God, the necessity of which he had so often inculcated. Hence arose that remarkable patience, that not one fretful or murmuring word ever escaped his lips. His only companion was his Hebrew Psalter, which lay close before him, and out of which he frequently read a verse or two, not being able to attend to more. The nature of his disorder was such that he could speak but little; and being asked if he could see some company, he replied, "I need no better company than I enjoy." At various times he was asked how he was; his general answer was, "As well as I can be on this side heaven." At another time he replied, to the same question, by saying, "As well as possible while in this vile body, which plagues and torments me." A few days after his seizure, he said to those about him, "You are taking much pains to prop up this feeble body; I thank you for it, but it will not do now." At another, in one of his lowest frames, being asked if God was with him, he replied, "Yes, he is indeed, and he is my God." To another friend he observed, concerning the weakness of his body, "It is all mercy, all mercy." A person calling upon business, he took the opportunity of saying, he hoped he was better, and happy in his views. "Yes," replied he, "upon that point I have no doubt, for I have much of the presence of Jesus with me." To a brother in the ministry, who came to see him in his journey through

London,

ndon, he said, "I do not repent of one word that I ve ever printed or preached on faith in Jesus; for I w feel the blessed comforts of that precious doctrine." another time, he said, "I have been in deep waters, I have enjoyed much comfort." After having been m home, upon his return Mr. Goode visited him, and nd him a little revived, to whom he said, I have lain g in the arms of death, and if recovering, it is very owly; but this is but a poor dying life at best; how-er, I am in his hands who will do the best for me," d added with peculiar energy, "I am sure of that; I ve lived to experience all I have spoken, and all I have itten, and I bless God for it." To another friend he id, "I have the peace of God in my conscience, and e love of God in my heart, and that, you know, is nd experience;" and again, "I knew the doctrines I ached to be truths, but now I experience them to be essings." He had been accustomed to say, in health, I desire to die with the language of the publican on my s, "God be merciful to me a sinner." In this his de-e was fulfilled; for to an acquaintance he said, "I thank u for coming to see a saved sinner." At another time, etching forth his arms, he said, "I shall soon be upon Mount Sion that is above; there I shall dwell for er, and there I shall enjoy my everlasting rest." When e again left town, his strength rapidly decayed; but w, as his outward man perished, his inward man was newed day by day. A friend, admiring his patience in e weak state to which his body was reduced, quoted t scripture, "My soul is even as a weaned child." e replied "A child is sometimes cross when weaning." Mrs. Romaine said, "Yes, but when weaned it is quiet;" hereby intimating that he had fully proved that he was a weaned child. He frequently said, "O how good is God! what entertainments and comforts does he give me! O what a prospect I see before me of glory and immortality. He is my God through life, through death, and throughout eternity." A few mornings before his death, he read, in family worship, a chapter which records Hezekiah's sickness, and said, "Now I should have none of this weakness and languishing, if I had no sin; but God be thanked for hope in death, yea, for life in death." On the 23d of July, as he sat at breakfast, he said, "It is

now sixty years since God opened my mouth to publish the everlasting sufficiency and eternal glory of the salvation of Christ Jesus; and it has now pleased him to shut my mouth, that my heart might feel and experience what my mouth has so often spoken." The next day, after he had been helped down stairs, he said, "O how good is God! what a good night he has favoured me with! O what a blessed prospect I now see before me!" requesting, as he had often done, that prayer, without ceasing, might be made for him, that his faith and patience might not fail. Mrs. Romaine coming in, said, "I hope, my dear, you now find God your support, and his promises of life in Christ Jesus your comfort." "Yes," he replied, "now my heart, and flesh, and strength fail; my God is the strength of my heart, and my portion for ever." He then spoke to her in language expressive of the most tender affection, and thanking her for all her care of him, said, "Come, my love, that I may bless you. The Lord be with you, a covenant God for ever to save and bless you!" He spake with the same tenderness and affection to his son. The lady of the house on hearing this, said, "Have you not a blessing for me, Sir?" "Yes," said he, "I have. I pray to God to bless you;" and so he said to every one that came to him. A person inquiring after his health, he replied, "My dear good friend, I am very weak and low." He was answered, "God is with you, and will never leave you, nor forsake you." He replied, "Yes, he is my God for ever and ever, and will be my guide even unto death." The night following he was rather restless; and not being able to come down stairs, when his friend returned from town, about three o'clock, and went up to ask him how he did, he answered, "Very well, I am glad to see you." He then shook hands with him and said, "Are you going to town again?" His friend replied, "No, but I am come to pray to God to bless you now with the comforts of his sweet salvation, and to give you the blessed possession and enjoyment of life everlasting:" upon which he cried out, with solemnity, earnestness, and delight, "Amen, Amen, Amen!" About an hour before he died, his friend and host went up to him, and said, "I hope, Sir, you now find the salvation of Jesus Christ precious, dear, and valuable to you." He replied, "Yes, yes, yes, he is precious to my soul;"—

soul;"—"More precious than rubies," said his friend?—"Yes, yes, yes, all that can be desired is not to be compared to him." "Now," said his friend, "he is the chiefest of ten thousand!" "Yes, yes, a tree of life." The last words he was heard to utter were, "Holy, Holy, Holy, Lord God Almighty, glory be to thee on high, for such peace on earth, and good will unto men." Unable any longer to articulate, he contined in the exercise of devotion; for his lips were seen to move, and his hands were so clapsed as to indicate that his soul was in communion with God; and a little before one o'clock, on the sabbath morning, July 26, he fell asleep in Jesus, and entered into that eternal rest which remains for the people of God.

On Monday, Aug. 3, his remains were brought from Balaam Hill, followed by about forty coaches. To prevent confusion, from the multitudes that thronged, the avenues to the church were guarded by the city marshall and his officers; and about noon the corpse was interred in a vault appropriated to the deceased rectors of that parish.

As a token of sincere respect, most of the pulpits of the Calvinists, in London, were hung in black. His death was improved by many funeral discourses; and, as a testimony of their affection to his person, and regard to his memory, a monument was erected in Black Friers Church, at the joint expence of his particular friends, whereon is placed the following inscription:

In a vault beneath lies the mortal part
of the Rev. WILLIAM ROMAINE, A. M.
thirty years rector of these united parishes, and forty-
six years lecturer of St. Dunstan in the West.
Raised up of GOD
for an important work in his church;
a scholar of eminent learning; a Christian of eminent piety;
a preacher of peculiar gifts and animation;
consecrating all his talents to the investigation of sacred truth,
during a ministry of more than half a century,
he lived, conversed, and wrote, only to exalt the Saviour.
Mighty in the Scriptures,
he ably defended with eloquence and zeal,
the equal perfections of the TRI-UNE JEHOVAH exhibited in man's
redemption;
THE FATHER'S EVERLASTING LOVE;
the atonement, righteousness, and complete salvation of the SON.
The regenerating influence of the ETERNAL SPIRIT
with the operations and enjoyments of a purifying faith.

When

When displaying these essential doctrines of the Gospel,
with a simplicity and fervour rarely united,
his enlivened countenance expressed the joy of his soul;
GOD owned the TRUTH,
and multitudes, raised from guilt and ruin to the hope of endless felicity,
became seals to his ministry, the blessings and ornaments of society.
Having manifested the purity of his principles in his life, to the age of 81,
July 26, 1795, he departed in the triumph of faith,
and entered into GLORY.
Many witnesses of these facts, uniting with the grateful inhabitants of these parishes, erect this monument.

Mr. Romaine was rather above the middle stature. His countenance was prepossessing, and, when discoursing on the excellencies of Jesus Christ, illuminated with a majestic and pleasing smile. His voice was weak, but clear and harmonious, and his pronunciation distinct. If ever he desired to conciliate the esteem of society, it was rather by the acquisition of useful knowledge, than by the outward decorations of dress; for in his youth he was negligent and slovenly; and through the subsequent stages of life, unornamented. In the uninterrupted enjoyment of health he had been equalled by few. Till within a short time previous to his death, he was never interrupted in his delightful labours a single Sabbath, he never brought glasses into the pulpit, and could walk with the erectness and celerity of youth. His body was certainly the residence of a capacious and exalted mind. His understanding was strong and manly, his perception quick and penetrating, and his literary acquirements such as entitled him to superior respect among the wise and intelligent. By partial admirers he was made the standard of critical knowledge; but for our own parts we have been free to confess that some of his criticisms never appeared to us to merit a rank among his chief excellencies. However, he made all these point to the Lord Jesus Christ, the great object of his supreme confidence and affection. Had his conscience been pliant and accommodating, he certainly possessed those natural and acquired talents, calculated to accelerate his early preferment in the church; but in his adherence to truth he was firm and inflexible. He had a quickness of apprehension, and a readiness of determination. In his conversation, as well as in his writings, he was short and sententious;

which

which has been misunderstood by some persons, and thought to proceed from want of temper and irritation.

Considering his attachment to the Hutchinsonian philosophy we could easily account for the singularity of his opinions on some parts of the Holy Scriptures, but it would be unnecessary.

In his domestic character, says Mr. Goode, he shone forth the ornament of his profession, and an evidence of the power of grace: the kindest of husbands, the most affectionate of fathers, and the best of masters. Of this we have the most convincing proof, since all who were about him loved him, and those who were the nearest to him loved him the most.

As a scholar—his acquisitions were extensive, and his learning sound. He had a just and critical knowledge of the three learned languages, but especially of the Hebrew tongue, which he much cultivated, much delighted in, and pressed on others to acquire. He had a comprehensive acquaintance with nature, and natural philosophy; and, if in this last he held some peculiar views, different from the present generally approved system, he had well studied the points, and stood, even in his peculiarities, in company with some of the brightest geniuses, and deepest scholars of his time. But, what must be mentioned with peculiar pleasure, with all these natural and acquired abilities, he knew when to conceal his acquirements as well as how to use them; nor ever appeared ostentatious to exhibit them. When led to the knowledge and power of the truth his natural talents were consecrated for God; and in the pulpit, with a divine simplicity, he remembered nothing but his Master's work and glory, and studied nothing but how best to impress his excellency and salvation on the minds of men. And, though he might have been reckoned amongst the wise of this world, he was contented to be esteemed a fool by such, that he might be "wise to win souls:" for he had been taught, by grace, to account the reproach of Christ greater honour than all the dignities on earth.

As a Christian—I have frequently admired the cheerfulness, the consistency, and fervour of his piety. He evidently lived much with God; inflexibly abstracted from the world; much in the enjoyment of his Redeemer's presence, and in the realizing views of eternity in its most

glorious

glorious and animating light. His devotion was pure and sincere, glowing lively from a heart filled with the love of Christ: he was always ready, therefore, to throw out a hint, in his concise manner, for the glory of his name, and the consolation of his people; though he studiously avoided every controverted point as unedifying and dangerous. His whole conduct was in unison with his profession; and, to the honour of the grace of God in him, a long life needs no apology.

As a divine—he had a most comprehensive knowledge of the word of God, the great repository of spiritual wisdom, which he always read regularly through once in the year; and he enjoyed an especial clearness of perception in its grand and fundamental truths.

As he was a minister of the church of England, he was such from conviction of its apostolic authority; he was, therefore, throughout life firmly attached to its discipline, its liturgy, and its doctrines. In his earlier years he had resisted the offer of much temporal advantage, and endured much opposition in it, rather than depart from its communion; well convinced that he was in the line of duty, and God, who had placed him there, would provide him his work, and supply his necessities. His firmness has sometimes been interpreted into bigotry; but, as I conceive, through inattention or misunderstanding. If such a temper might arise in the fervency of youth, maturer wisdom had meliorated his disposition; at least, I must profess, that the many years I have been with him (though many opportunities offered) I have never once heard him express any thing but the most cordial love to all, "who loved our Lord Jesus Christ in sincerity:" this was his only test, denominating all things else but the scaffolding of the building, that must be taken down before the whole appear in its glory.

As a preacher—he shone with peculiar advantage. God had formed him for natural elocution and simple eloquence. His voice possessed an admirable sweetness; his countenance a liveliness of expression; his eyes sparkled with delight, and every feature expressed the sensibility of his heart while engaged in his delightful work; his very countenance was a sermon. Yet all was natural and unaffected; for he took as much pains to simplify his style, as many do to ornament and polish. His energy, his

his pathos, his lively action, arose from the fervour of his spirit in love to Christ. While, therefore, he was simple without meanness, and plain without vulgarity, he was dignified without laboured elevation, was understood by the lowest, while the highest were edified and pleased. Early in life he was a Boanerges, and there is a peculiar fire, energy, and alarming tendency, in his early compositions: but this had given way to a milder manner, and more delightful subjects in general. Yet still, when such subjects occurred, he touched them with uncommon force and effect, so as to astonish and alarm the soul. On the Sabbath he took the whole range of Gospel truth, but, at those seasons when he supposed his hearers to be more select, his favourite subjects were the glory of Christ, and the great privileges of the Gospel. These he represented in the most glowing colours, and with the most lively animation. His was, no doubt, a dispensation of remarkable light and evidence in the great fundamental truths of the Gospel, much beyond what is attained by most. The clearness of his views, and the perspicuity of his expression, exhibited the glories of truth to the understanding, and diffused the force of truth upon the heart. There was also a peculiar style in his preaching, which to us seemed most calculated to enlighten the understanding, to warm the affections, to animate the desires, and to sanctify the heart in the love of God. Zealous for the glory of Christ, and jealous in his spirit of every thing that might detract therefrom, he could not bear without sensible indignation any thing of a contrary tendency; he would say boldly, with the apostle, "If any man love not the Lord Jesus Christ he must be Anathema Maranatha." When speaking on such subjects as these, we were ready to suppose that the flaming seraph, flying from the altar, had touched his heart and lips with the burning coal, that kindled there the heavenly flame, and diffused its influence all around. He seemed, with one foot on the heavenly land, taking a survey of the glories which were there, at the same time stooping down to earth that he might draw us after him. I confess, (says Mr. Goode,) when I have heard him on these subjects, I have been ready to wish to resign back my commission; had I not heard in my ears that aweful sound "Woe be to me if I preach not the Gospel;" if I had not recollected

that "the excellency of the power is of God and not of us." Wherever he came he was ready to declare the Saviour's grace. Of this subject he never tired in public or in private. He came immediately to the point, with a peculiar art that God had given him; could say much in little; and what he uttered was always fresh, always new, as though the delightful story of redeeming love had never been told, never been heard before. And yet the humble views he entertained of himself are thus beautifully expressed in one of his letters to a friend: "I am an old preacher, and have seen enough of his glory to be ashamed of myself: I reprobate all my services, and, if I was to begin again, I would try to shoot higher, and I do. Blessings on him, he is above all blessing and praise!" With such gifts of God, consecrated in simplicity to his glory, no wonder he was popular; and, though he bestowed more himself than most apprehend, that he was the greatest instrument of charitable contributions. But he was still more useful,—how effectually so, by the great power of God attending his ministrations, let multitudes declare that are now honoured to publish the same truths to guilty men, or who enjoy its abundant blessings, to the knowledge of which they were brought by his instrumentality. He might say of many, with the apostle, "Need we epistles of commendation to you, or letters of commendation from you? ye are our epistles written in our hearts, known and read of all men." But now that voice that charmed you, that charmed so wisely, shall be heard no more! God hath closed his mouth in death—that he may have all the glory, and to discover that the power was of him. And yet we bless God that he hath left his dying testimony, and confirmation, to the truths he preached.

His works have been many, and will prove a treasure to the Christian world for ages to come.

Though his admission to the living of Black Friers was strongly opposed, yet the purity of his doctrine and propriety of his conduct conciliated the esteem of those who had taken the most decided part against him; and after his death, the whole parish petitioned the chancellor to appoint his curate, the rev. William Goode, his successor. He was extensively and justly celebrated as a minister raised up for exalted services in the church of God, yet no

no man ever spoke or wrote in terms more expressive of conscious nothingness in himself.

As through a series of more than fifty years he proclaimed to others the grace and faithfulness of Jesus Christ, with peculiar emphasis and effect, so, in the struggles of dissolving nature, he found this faithfulness and this grace inspire his departing soul with "joy unspeakable and full of glory."

Mr. Romaine's publications were, 1. "A Sermon before the University of Oxford, from Mark xii. 24. 27." 1739.—2. "Jephtha's Vow fulfilled, and his Daughter not sacrificed. A Sermon on Judges xi. 30, 31." 1740.—3. "The Impossibility of Justification by the Law of Nature. A Sermon on Romans ii. 14, 15." 1741.—4. "Calasio's Hebrew Concordance." 4 vols. folio. 1747.—5. "An Answer to Dr. Tucker's Pamphlet for the Jew-Bill." 1753.—6. "Nine Sermons on the 107th Psalm." 1753.—7. "Two Sermons at the University at Oxford." 1756.—8. "A Sermon on the Parable of the Dry Bones." 1756.—9. "Two Sermons at the University of Oxford, a Sure-Foundation." 1757.—10. "A Sermon on the Duty of praying for others." 1757.—11. "Twelve Sermons on Solomon's Song." 1759.—12. "A Sermon for Mr. Hervey's Funeral." 1759.—13. "A Sermon on the Self-Existence of Jesus Christ." 1759.—14. "Twelve Sermons on the Law and the Gospel." 1760.—15. "A Sermon for the Rev. Thomas Jones," went through seven editions in a few months. 1762.—16. "A Sermon on his obtaining the Rectory of St. Ann's, Black Friers." 1764.—17. "Life of Faith." 1764.—18. "A Treatise on the Sacrament, and an Admonition for Prayer." 1764.—19. "A Sermon to prevent Murders and Robberies." 1770.—20. "A Sermon on the Benefit of the Holy Spirit of God to a Man in his Journey through Life." 1770.—21. "A Sermon, an Alarm to a Careless World." 1770.—22. "A Sermon on the Duty of Watchfulness." 1770.—23. "Walk of Faith." 2 vols. 1771.—24. "An Essay on Psalmody." 1771.—25. "A Call to the Members of the Established Church, to set apart an Hour every Week for Prayer." 1779.—26. "Triumph of Faith." 1795.—After Mr. Romaine's death was published in 1803, "A concise Hebrew Grammar, without Points."

ROSEWELL, THOMAS, M. A. was born at Dunkerton, near Bath, Somersetshire, May 3, 1630. His father died when he was not above ten years old, and left him a plentiful fortune, much of which was wasted in

his ministry. His uncle, who was his guardian, sent him to school at Bath, where he continued, making good progress till the civil war began to rage, but when the king's army took that garison, the school was broke up. As he was one day going a little way from home, he saw Charles I. sitting at dinner in the field under a tree, with a few persons about him; which made such an impression on his mind as disposed him to compassion and loyalty towards that unhappy monarch. He continued with his uncle till 1645, who then sent him to London, to be put to some trade. Here Providence cast him under the ministry of Matthew Haviland, which was blessed for his conversion at the age of sixteen. He was placed with a silkman in cheapside, but having a weakness in his eyes, occasioned by a blow, the colours of the silk were so offensive to them, that he was taken from that business. This circumstance issued in his determination for the ministry, for which his father had designed him; and he thankfully acknowledged the over-ruling providence of God in it. His sight was recovered, and continued strong till his death. He improved his time in study, and in hearing sermons, till his uncle came to London, when he was put under the care of Mr. Singleton, who fitted him for the university of Oxford, where he was entered of Pembroke college. There he applied closely to his studies, under the particular inspection of Dr. Langley, till 1652, when he was invited by Counsellor Doddridge to become tutor to his nephew, the Son of J. Loving, Esq. of Exeter, then at Ware in Devonshire. The next spring he was presented to the rectory of Rhode in Somerset, by Lady Hungerford, of Corsham in Wilts, the former incumbent being dead. He here met with great encouragement, and was ordained at St. Edmund's in New Sarum, July 20, 1654, when Mr. Peter Ince preached, and Mr. Strickland prayed over him, whose daughter he afterwards married. In 1657, he removed to Sutton Mandeville, in the same county, a more considerable living, which Mr. Gabriel Sanger resigned to him. But he had reason to repent of this removal, on account of the ill treatment of some of his parishoners, especially for his loyalty. Upon this occasion, he said, "I would never advise ministers to remove from their people for temporal interest only. Let them look to a just and clear call in their motions, otherwise

wise they may taste by bitter experience the fruit of their doings."

Upon his ejectment from this living, in 1662, he travelled into several counties, and visited several friends; and among the rest, the good old Lady Hungerford, who invited him into her family, where he continued above seven years, much respected and very useful. Having observed something in her Ladyship's conduct which he thought needed reproof, he mentioned it to her in so humble and prudent a manner, that, having retired some time into her closet, she brought him a bag containing a hundred pounds, half of it for his own use, the rest to be disposed of in charity as he should see fit. He here studied closely and became tutor to Sir E. Hungerford's son. After leaving this family, he was invited, in 1672, into that of Mr. Grove at Fern, where Mr. Ince lived. Here he spent some months, much to his comfort, and was recovered from a melancholy, with which he had been seized, by the blessing of God, on the prescriptions of Dr. Luke Rugley, who took him into his own house. In the beginning of March, 1673, at Lord Wharton's request, he went to live in his family, from whence he removed the next year, being called to succeed Mr. James Janeway at Rotherhithe. Here he was for a time very happy and useful. He preached in the public meeting house, till several officers came in and commanded him in the king's name, to come down. He begged leave to finish his message from the greater King; but an uproar being made, he retired. After this he began to preach in private houses, which he did twice every Lord's-day, notwithstanding the Conventicle-act. Soon after, his house was rifled when he was from home, many of his goods were sold at the door, and the justice took what he chose for himself. This occasioned Mr. Rosewell to remove the best of his books, and the most valuable furniture which was left, to a relation's house in the city, where a fire soon happened, by which he lost them all. Still he continued to preach privately, and constantly expounded two chapters on a Lord's-day.

On Sept. 14, 1684, he expounded the 20th chapter of Genesis, concerning Abraham and Abimelech king of Gerar; when some words which he used being shamefully wrested, he was accused of treason, by false wit-

nesses

time granted him a pardon, which he pleaded a few days after his majesty's death, and was discharged. He outlived his trial seven years, and died Feb. 14, 1692, in the sixty-second year of age. His funeral sermon was preached by Mr. Matthew Mead. He was buried at Burnhill-fields, where there is an excellent inscription in Latin on his tomb-stone.

THOMAS, ROWE, M. A. was a native of North Petherwin, in Devonshire, and son to Mr. Thomas Rowe, an attorney. In his youth he was sickly, which, with his great thoughtfulness about spiritual matters, made him appear dejected; but he afterwsrds enjoyed a good share both of health and usefulness. His father designed him for his own profession; but, through the persuasion of a good old servant in the family, together with the seriousness of his own spirit, he of all things desired to be educated, in order to the ministry. His father gratified his inclination, and placed him at Exeter College, Oxford, under the care of Dr. Conant, where he soon obtained a good character for singular piety, studiousness, and integrity. He would not quit the university and enter upon public service, upon taking his first degree, though he was strongly urged to it, but continued the pursuit of his studies till he was M. A. He removed to Gloucester Hall, at the encouragement of Dr. Garbran, with a view to take pupils; and was afterwards chosen one of the state chaplains at New College. He was first settled as a minister, and ordained at Litchet Matravers in Dorsetshire, about 1658 *, and continued there till Bartholomew Day, 1662. After the Restoration, and before his ejectment, he was twice imprisoned, with some other ministers, though not above a fortnight either time. After his ejectment, Mr. Moor, of Spargrove, in Batcomb parish, Somerset, invited him to his house, where he for some time preached every week in the family. Here Mr. Richard Allein was his neighbour, with whom he maintained a most intimate friendship. In 1665, he returned to Litchet for a year, and preached twice every Lord's Day, in Mrs. Trenchard's family, out of church hours; using to attend on the public preaching when the prayers were over. On the Five

* Hutchins has it, "Thomas Row, presented 1657," on the death of Cleves.

Mile

Mile Act, he removed to Little Cranford, near Winborn, and preached several years in his own house, without any prosecution or disturbance; the reason of which was supposed to be, the great number of papists in those parts, who lived under the countenance of a considerable knight of that religion; for they who were disposed, could not for shame disturb him, and leave them unmolested. Here he had a crowded auditory; the people coming from all parts round the country. But he laboured gratis all the time, except for the last half year, when they paid his house-rent. In 1672 he removed to Winborn, where he continued pastor of a congregation for the remainder of his life. He had but a very slender allowance from his hearers; yet such was his affection for them, heightened by his usefulness, that he envied none their more plentiful circumstances; his heart being chiefly set upon doing good. After the licences were called in, he was often presented and disturbed, but his christian name was mistaken, which proved of great service to him. There were some instances of the signal appearance of God's providence against such as endeavoured to disturb him in his ministry. In 1665, while he lived at Mr. Moor's, he came to Mrs. Trenchard's, at Litchet, to make a visit; intending, while he was there, to preach in one of the poor parishioner's cottages. A person of the parish getting intelligence of it, turned informer, and bringing a constable and another person with him, demanded the doors of the house to be opened, though the exercise was over. The officious informer took down the names of all present, and the next day procured a warrant to apprehend them. Mr. Rowe soon got out of the reach of the warrant into another county; but they served the warrant on many of the hearers, and carried them before a justice, who bound them over to the quarter-sessions. The justice, to divert himself, asked some of the women, What the text was at the conventicle? and upon being told it was Col. iii. 5. "Mortify therefore your members which are upon the earth," &c. he burlesqued it, and poured forth his profane jests very plentifully *.

Mr.

* Concerning this, when he came upon his death bed, he bitterly repented; acknowledging that his distemper, which proved his death, was a just judgement from God upon him for it. The busy informer had

Mr. Rowe was a very humble serious man, and a close walker with God; a strict observer of the Lord's Day, and a daily practitioner in the art of divine meditation. Prayer was his delight and his constant exercise. He was careful to keep from the very borders of sin; and to abstain from all "appearance of evil." He was of a most tender compassionate spirit to persons in distress, especially on a spiritual account, and had a particular talent in administering comfort to them; and yet he was a most awakening preacher to secure sinners. The Boanerges and the Barnabas met in him to an uncommon degree; and he well knew how to be either, as occasion required. He was a close reprover of sin wherever he saw it, even though he expected the warmest resentment; and God often rewarded his fidelity, by making the event quite different. He once sharply reproved a gentleman of considerable figure in the world, for a particular crime; who not only took it in good part, but told a person soon after, that he would have taken so sharp a reproof from no person living besides Mr. Rowe, but he verily believed he did it in the great integrity of his heart. He was entirely satisfied in his Nonconformity, and had so great a value for the ministry in that way, under all its discouragements, that he always designed, and solemnly devoted, his eldest son to it from the womb. God carried him through all his labours and difficulties with great cheerfulness and satisfaction; and he had occasion to remark, How mercifully God provided for him as to this world, in making the little he had in it go farther, and afforded him truer pleasure after his ejectment, than a much larger income did before.—His last sickness was a violent fever, which greatly discomposed his head; but he had his lucid intervals; in which he was very serious and resigned. He died Oct. 9, 1680, in the fiftieth year of his age. His funeral sermon was preached at Litchet, by Mr. S. Hardy, his intimate friend and neighbour. The church was vastly crowded, and there was scarcely a dry eye to be seen in the whole assembly. He had no fondness for appearing in print, and therefore nothing of his has been published but a little

had the use of his right side taken away soon after, and died. The officer also, who assisted in disturbing the meeting, was within a few weeks killed by his own cart, directly opposite the house and the very door where the meeting was held, which he assisted in disturbing.

posthumous

posthumous piece, entitled, "The Christian's daily Work," &c." by way of Appendix to Mr. Clifford's "Sound Words."

ROWE, JOHN, M. A. was born at Tiverton in Devonshire. He was son of the excellent Mr. John Rowe of Crediton, whose life affords remarkable instances of Christian piety, industry, constancy, and courage. He was entered of New Inn Hall, and continued at Oxford after the university became a garrison, and was then sent to Cambridge, but returned afterwards to Oxford, when things were settled, and where he was preferred to a fellowship in Corpus Christi College. His first public employment in the Gospel was at Witney in Oxfordshire, where he preached a lecture with good acceptance and great advantage to the souls of his hearers. A remarkable providence happened here, which he mightily improved for the conviction of many. Some dissolute persons came to the town to act a play, and had an upper room for the purpose in a private house; where, as they were acting on a market day, the room, being overloaded, fell down, by which several people were killed, and many much hurt. Mr. Rowe, upon this occasion preached and printed three sermons, in order to the improvement of this aweful providence; which was the more remarkable, as some of the actors had even dared and defied death, and therein the God of life and death. Mr. Rowe was for some time a preacher at Tiverton, where he was not without honour, though in his own country. From thence, on the death of Mr. Strong, 1654, he became preacher in the Abbey at Westminster, and pastor of the congregation which Mr. Strong had gathered there, of whom many were members of parliament, and persons of quality, residing in Westminster. He was a good scholar, well read in the Fathers, and had such a knowledge of Greek, that he began very young to keep a Diary in that language; which he continued till his death; but he burnt most of it in his last illness. He was a man of great gravity in conversation, of strict piety, of diligent researches, into the mysteries of religion; not contenting himself with superficial notions, but chiefly commending such as tended to practice. After the return of the ejected choristers to the abbey, and organs, there was no farther place for him there.

Yet after that and the Uniformity Act, he continued faithful to his church, preaching to them often in Bartholomew Close, or wherever else the rigour of the times would allow them to meet with any safety. The expressions with which he closed his last sermon are remarkable: "We should not, said he, desire to continue longer in this world than to glorify God, and finish our work; and should be ready to say, Farewell time; welcome blessed eternity. Even so come Lord Jesus." He died Oct. 12, 1677. He had a son, Mr. Thomas Rowe, a minister in London. Both are buried under the same stone at Bunhill Fields.

He was author of, 1. "Man's Duty of magnifying God's Works."—2. "Fast Sermon before the Parliament."—3. "The Saint's Triumph."—4. "The Saint's Tempations and Fence."—5. "Immanuel; or Christ's Love explained and applied, &c."—6. "Heavenly-mindedness and Earthly-mindedness."—7. "The Life and Death of his Father."—8. "The Love of Christ in his Intercession."—9. "A Discourse on the Office of the Holy Spirit."—10. "A Discourse of the Trinity."—11. "Sermons on Part of the 1st and 15th Chap. of St. John's Gospel."—12. After his death, "Thirty Sermons on the Love of Christ in his Incarnation," &c. published by his successor Mr. Lee, who prefixed to them some account of the author.

ROWE, ELIZABETH, an English lady, famous for her fine parts and writings in verse and prose, was the daughter of Mr. Walter Singer, a dissenting minister; and born at Ilchester in Somersetshire, Sept. 11, 1674. Her father was possessed of a competent estate near Frome in that county, and lived thereabouts; but, being imprisoned at Ilchester for nonconformity, married a wife, and settled in that town. The daughter gave early symptoms of fine parts; and, as her strongest bent was to poetry, she began to write verses at twelve years of age. She was also fond of the sister arts, music and painting; and her father was at the expence of a master, to instruct her in the latter. She was a warm devotee, so as to border on what some might call enthusiasm; and this habit, which grew naturally from constitution in her, was also powerfully confirmed by education and example. She was early acquainted with the pious bishop Ken; and, at his request, wrote her paraphrase on the 38th chapter of Job. In 1696, the twenty-second of her age, a collection of her poems

poems was published: they were entitled, "Poems on several Occasions, by Philomela."

She understood the French and Italian tongues well: for which, however, she had no other tutor than the hon. Mr. Thynne, son to lord Weymouth, who kindly took upon him to the task of teaching her. Her shining merit, and the charms of her person and conversation, procured her many admirers; and among others, it is said that Prior the poet made his addresses to her. There was certainly much of friendship, if not of love, between them; and Prior's answer to Mrs. Rowe's, then Mrs. Singer's, pastoral on those subjects, gives room to suspect that their was something more than friendship on his side. In the mean time, Mr. Thomas Rowe, a gentleman of uncommon parts and learning, and also of some talents for poetry, was the person whom Heaven had designed for her; for this gentleman, being at Bath in 1707, became acquainted with Mrs. Singer, who lived in retirement near it, and commencing an amour married her the year after. It must needs be imagined, that this was a most happy couple; for, some considerable time after his marriage, he wrote to her under the name of Delia a very tender ode, full of the warmest sentiments of connubial friendship and affection. But as whatever is exquisite cannot by the provision of nature be lasting, so it happened here; for this worthy gentleman died of a consumption in May 1715, aged twenty-eight years, after having scarcely enjoyed himself five with his amiable consort. The elegy Mrs. Rowe composed upon his death, is deservedly reckoned among the best of her poems.

It was only out of a regard to Mr. Rowe, that she had hitherto borne London in the winter season, her prevailing passion leading her to solitude: upon his decease, therefore, she retired to Frome, where her substance chiefly lay, and from which she stirred afterwards as seldom as she could. In this recess, she wrote the greatest part of her works. Her "Friendship in Death, in Twenty Letters from the Dead to the Living," was published in 1728; and her "Letters Moral and Entertaining" were printed, the first part in 1726, the second in 1731, and the third in 1733, 8vo. The design of these, as well as of "Friendship in Death," is, by fictitious examples of the most generous benevolence and heroic virtue, to inflame

flame the reader to the practice of every thing, which can ennoble human nature and benefit the world. In 1736, she published, "The History of Joseph," a poem, which she had written in her younger years. She did not long survive this publication; for she died of an apoplexy, as was supposed, Feb. 20, 1736-7. In her cabinet were found letters to several of her friends, which she had ordered to be delivered immediately after her decease. The rev. Dr. Isaac Watts, agreeably to her request, revised and published her devotions in 1737, under the title of, "Devout Exercises of the Heart in Meditation and Soliloquy, Praise, and Prayer;" and, in 1739, her "Miscellaneous Works in Prose and Verse" were published in two vols. 8vo. with an account of her life and writings prefixed.

As to her person, she was not a regular beauty, yet possessed a large share of the charms of her sex. She was of a moderate stature, her hair of a fine colour, her eyes of a darkish grey inclining to blue, and full of fire. Her complexion was very fair, and a natural blush glowed in her cheeks. She spoke gracefully, her voice was exceedingly sweet and harmonious; and she had a softness in her aspect, which inspired love, yet not without some mixture of that awe and veneration, which distinguished sense and virtue, apparent in the countenance, are wont to create. She was an eminent pattern of religion and virtue.

RYLAND, JOHN, A. M. many years pastor of the Baptist Church at Northampton, was well known, and highly esteemed, by his acquaintance, both in London, which he often visited, and in most parts of the kingdom. He was born Oct. 12, 1723. When a youth he was proverbially gay, and spent his early days in folly and sin: but in the spring of 1741, the Lord met with him in mercy, at a time of general awakening in the Baptist congregation at Bourton on the Water, then under the pastoral care of the rev. Benjamin Beddome, M. A. when about forty persons were brought under serious impressions at the same time. Mr. Beddome baptized him, Oct. 2, 1741, received him into the church, and, observing an uncommon sprightliness in his genius and animated piety, gradually led him forward to the work of the ministry, with the fostering hand of a wise and kind parent; laying

a plan,

a plan, without his knowledge, for his going through a course of academical studies in the Baptist seminary at Bristol, then under the presidency of the reverend Bernard Foskett. When the intention was fully made known to Mr. Ryland, he felt an unusual degree of concern and distress; as his private diary of that and of subsequent date sufficiently evinces. On entering the academy, having previously contracted a love of order and regularity, he began to form plans for the regular prosecution of his studies. These arrangements were exact, and might have made him a slave to method, had not the sprightliness of his genius enabled him to throw off the trammels; which he was capable of doing to very great advantage. His fellow students were few in number, but much distinguished by their piety and diligence. Under Mr. Foskett, no trifling excuses for non-application to business were admissible; and had they been, the diligence of Mr. Ryland would have saved him from the disgrace of making them. From the beginning of his career to its close, it might truly have been said of him, "Quicquid agit, valde agit;" i. e. "whatever he did, he did it with all his might." Though the motto he recommended to others was, "Festina lente," i. e. "make haste slowly." And if it be proper to form a judgement from his records of each day's employment, it may be said, that he was a student, "not slothful in business, but fervent in spirit, serving the Lord." While pursuing his studies, he visited the church at Bourton; and was called to the work of the ministry May 2, 1746, after delivering a sermon which he entitled, "The Christian preachers' honourable employment, and humble acknowledment *."

When

* An account of this service is entered in his diary in the following words: "This day we had a church meeting at eleven, for preparation before the Lord's Supper; and for the solemn calling me, poor, wicked, worthless me, to the important work of the ministry: at two I preached from 1 Cor. ix. 16. "For though I preach the Gospel, I have nothing to glory." I bless God for some degree of liberty, both in prayer and preaching—though several defects and blunders—Lord, pity me! I am less than nothing, and very vanity." This beginning was no unfavourable specimen of what followed, on which it would be very easy to enlarge. His diary of 1744—1747, &c. contains many truly serious and instructive things. We shall select one from the rest, because it furnishes a reason for some of his subsequent studies and publications. In the beginning of one year (1744) he thus writes: "Now

When he first left the academy, or perhaps before he had fully left it, he was invited to preach at Pershore, in Worcestershire, and many members of the church were very desirous that he should settle with them; but others being as warmly attached to Mr. Haynes, who afterwards settled at Bradford, in Wiltshire, the friends of both candidates agreed to give up their favourite choice, and endeavour to unite in a third person, which occasioned the settlement of the late Dr. Ash among them. Mr. Ryland in the mean while was repeatedly requested to supply the church at Warwick, then vacant, and after preaching there occasionally several times, they gave him an unanimous invitation, Sept. 21, 1746, to stay with them for twelve months; but he was not ordained over them till July 26, 1750. On that occasion Mr. Brine of London, gave him the charge, which is printed, from 2 Tim. iv. 1, 2 *.

He was married before his ordination, Dec. 23, 1748, to Miss Elizabeth Frith, a native of Warwick, an humble and lively christian, and a most tender and affectionate yokefellow, whose attention to the interest and comfort of her husband, has seldom been equalled among the best of wives. Mr. Ryland was for some time after his mar-

"Now in the depths of darkness, uncertain about the existence of a God, and the immortality of my own soul:" and in the close and review of another, thus: "On my part . . . . perplexing doubts concerning the immensity or omnipresence of God, have grieved me exceedingly." This made him cry out and complain, "O the infidelity and atheism of my heart!" But in this distress, he was determined to use the means of information; and while he walked in darkness, and, as to his own apprehension, had no light, he came to the extraordinary resolution, of which the following is a copy.

"June 25, Evening 10, 1744. Æt. 20 years, 8 months, 2 days.

"If there is ever a God in heaven or earth, I vow and protest in his strength, or that, God permitting me, I'll find him out: and I'll know whether he loves or hates me; or I'll die and perish, soul and body, in the pursuit and search.

Witness, "JOHN COLLETT RYLAND."

These exercises of mind must have been distressing to a very great degree, but they were the means of leading him to study the atheistical and deistical controversies; and but for this distress, it is probable the public would never have seen his "Contemplations on the Existence and Perfections of God—the Immortality of the Soul—and the Inspiration of the Scriptures."

* It is entitled "The Solemn Charge of a Christian Minister considered."

riage

riage in a very weakly state of body, and it was hardly expected he could long escape a decline. At the same time his spirits were frequently so depressed, that he has thrown himself on the bed, and told Mrs. Ryland he could not preach, but she must send to the meeting-house, and desire the friends to spend the time in prayer; however they were never reduced to this necessity, as by her gentle persuasion she encouraged him to make the attempt, and he not only was enabled to go through his work, but generally found himself rather better after it was over. Some time after his marriage he was seized with the small pox, and his life was in most imminent danger for many days. During this time prayer was made for him without ceasing by the church, and the greatest solicitude was shewn for his life by his neighbours in general, even those who before his illness had discovered the utmost ill-will to him as a dissenter. At the meetings for prayer, every one who was asked was ready to engage, and seemed to enjoy peculiar liberty, including some, who by the shyness of their disposition, or, as was feared, through a declension in religion, had not been known to engage in public for years before. Even the people of the town, as they passed by the corner of his house, would exclaim, "God send that man may live! if there is a good man in the town he is one." At this general concern for his recovery, one poor profane creature was so provoked, that, after passing the door, and hearing the ejaculations of others for his safety, he wished, on the contrary, that he might die and be damned. He uttered this imprecation as he passed through the church yard, which was near the parsonage house, where Mr. Ryland then lived. But he recovered, and was the instrument of that man's conversion, who was perhaps the only person in the town who had wished for his death. For, some time afterward, this man courted a young woman who attended at the Baptist meeting, and expressed his determination to obtain her in marriage, though he vowed he would cut off her legs, but he would prevent her going to meeting. He used, therefore, to wait for her on the back hills, near the meeting-house, and then go home with her. But one evening, after standing about the door pretty early, he felt himself inclined to go in, and look at the place, when, others following him into the gallery, before he was aware, he found it difficult to make his retreat; he was obliged therefore,

contrary to his intention, to stay and hear the sermon; he heard it, was pierced to the heart, and was afterward added to the church. After Mr. Ryland's recovery from the small-pox, his constitution seemed wonderfully renewed, and he had scarcely any violent attacks of illness through the remaining part of his life; but enjoyed an unusual degree of health, and a surprising flow of spirits. For many years he preached three times on the Lord's day, or else catechised in the evening, and repeated the substance of the discourses delivered in the day. He was able to go through his labours on the sabbath, and the other days of the week in the school, with very little fatigue.

Though the exercise of his ministry at Warwick was not in vain in the Lord, yet it was attended with much greater success at Northampton, whither he removed in October 1759. The church at this town was in a low condition, at the time when he first came among them; partly through the imprudence of their last minister, who afterwards turned Sandemonian, and fell into sad immoralities before his death. This church had been gathered near the close of the last century, and had been long used to admit of mixed communion of Baptists and Pedobaptists. The rev. Andrew Moore was first pastor, in whose time the meeting house was built, in 1714; but the auditory increasing greatly after Mr. Ryland came, it was twice enlarged; first in the summer of 1760, and the second time in 1774. From the period of his coming to Northampton, to the end of 1792, three hundred and twenty members were added. There were but about thirty communicants when he came, who all died before him except two.

The college at Providence, in Rhode Island, created him A. M. in 1769; but he was never so fond of receiving literary honours for himself, as he was of procuring them for others.

As a companion he kept the social circle alive. History, Geography, Anecdote, Scripture, Criticisms, Sayings of great men, with the Biography and writings of the most eminent divines, were some of the sources from which he communicated pleasure and improvement, in an endless variety, to his friends—and these were not easily numbered.

He

He was a man of reading; but many readers themselves, were they to see his diary, his adversaria, and other MSS. would be astonished at the number of authors he went through; perhaps it may be affirmed with truth, that there are but few books, either in the liberal arts or in theology, deserving of regard, with which he was not acquainted. His chief acquisitions of this sort were made through early rising. For many years he rose very early, winter and summer, and employed the chief part of the morning from four till seven in reading; but he began the day with reading of the scriptures. This practice he recommended in private and public to his fellow christians, and to his brethren in the ministry. At the experience meeting of the ministers, when the association met at Kettering in 1781, the chief thing he related was the advantage he had found in beginning with the scriptures the very first thing in the morning. He used to say, that if he omitted it at any time he found a sensible difference in the frame of his mind all that day. Thus by daily reaping he became mighty in the scriptures.

As a christian he was very devotional; short, but often in private prayer: he generally engaged three or four, and frequently five or six, times a day. His public prayers too often partook rather of the nature of preaching than prayer, and seemed to be little sermons; but when he properly entered into this part of the divine service, he was a wrestler indeed:

"He storm'd the gates of heaven by fervent pray'r,
"And brought forth triumph out of man's despair,"

As a minister of the Gospel the doctrines of grace lay near his heart. In the pulpit he was lively and zealous; generally animated, sometimes collected, and often sublime beyond description. His style was as much his own as his features, and what it was at any time defective of gracefulness, it generally possessed in grandeur.

Few christians or ministers have endured sharper conflicts than himself. In the forty-second volume of his MSS., part of which is on the force and fraud of the devil, he has recorded many horrid temptations with which he was assaulted; but it is pleasing to read his concluding accounts of almost every one of them—"Conquered by prayer to Christ"—"Blessed be Christ I was victorious"—"Attacks with violence, but God my Saviour gave me

victory over them all"—"Overcame by Christ's giving me resolution"—"A violent assault, . . as usual conquered by praying to Christ." He considered that our Lord was tempted in all points as we are; hence he usually prayed to Christ in his extremity, and conquered.

The natural warmth of his temper sometimes hurried him into indiscretions, which were the fruitful sources of after sorrow to him; and far be it from us to attempt to justify what he himself so heartily criminated; yet we presume to say,

"Defects through nature's best productions run,
"Our friends had spots, and spots are in the sun.

And defects, in such a man as he was, must be seen. It has been remarked by one of the puritan writers, "that a small speck in scarlet is more visible than a great stain in russet."

In 1786 he removed from Northampton. This circumstance was occasioned by temporary embarrassment, which was a source of trouble both to himself and to his friends, who, however chearfully undertook to extricate him. He removed to Enfield, where he only preached occasionally, but had a large and flourishing school, which it is probable would have been raised higher that ever in reputation, had not the infirmities of old age so rapidly advanced upon him. But he filled his station with a vigour far surpassing what is commonly seen in a person at his time of life, till December 1791, when a general debility of frame took place, after which he could not well go from one room to another without being led—but he would not be detained from family prayer with the scholars, in which he was remarkably punctual and zealous: and to the last weeks of his life he was extraordinarily attentive to the souls of his servants. Through his whole langour he was kept from complaining; and in general, to use his own words, he was "very happy in God." In one of the last sermons he preached at Dr. Rippon's, he said, concerning dying, "that the time when, the place where, and the manner how, were very indifferent to him." And for more than a year before his death, if any one met him and asked him how he did, his most common answer was, "I am going to Christ." While the Lord was taking down the tabernacle of nature, he was building up the temple of grace. In his

last

last conversation with one of his friends, he said, "I am safe and happy—Christ hath cut me down in my own righteousness; he has laid me open in my own guilt; and hath helped me to put my neck under his whole yoke." The nearer he approached the grave, the more serene and comfortable was his soul. For six months before he died, he discovered great submission to the divine will. To one of his friends he said, on his last Lord's day, "We have been in heaven together already twelve years, I mean in the church." Parting with several others he said, "Farewel, farewel, farewel, till we meet in eternity." On the morning of his dissolution, he said to his friend Mrs. Dupont, and others, "may God purify our natures—set our hearts right with him—and wrap us up in the love of God" .... "I am ready to depart and to be with Christ, which is far better." He died July 24, 1792, in the sixty-ninth year of his age.

It was Mr. Ryland's wish to be buried in Bunhill Fields, London, but his friends were desirous that his remains should be carried to Northampton, and deposited in the family grave, in the meeting house where he had so successfully laboured. Accordingly the corpse, which was removed from Enfield on the preceding day, arrived at Northampton on Lord's day afternoon, soon enough for the evening service:—the coffin was laid on the table, in the table pew; service was conducted in the usual method; and at the close of the discourse, which was preached by Dr. Rippon, from 2 Tim. iv. 6. the body was deposited in the silent tomb—and then Dr. Rippon remaining in the pulpit, as he had also done during the time of the interment, spoke to the following purport:

"After a long day the sun is set, but it shall rise again at the resurrection of the just, and shine for ever—we now take an affectionate leave of the dear old man our friend, and father: God grant that when we come to die, our defects may be as few as his, and our christian virtues half as many. Amen."

A handsome monument has been erected on the west side of the pulpit in the meeting house.

SACHEVERELL,

SACHEVERELL, TIMOTHY, Brother to Mr. John Sacheverell, of Wincanton *, and great uncle to the famous Dr. Henry Sacheverell †, was educated at Trinity College, Oxford. His patron, Mr. Moor, of Spargrove, in Somersetshire, had such respect for him, that, finding he could not conform, he freely told him, that if he thought it lawful to hold this parsonage, and act by proxy in order to receive the profits, he should readily have it; which however he refused. Mr. Moor then told him, none should be presented to the living but one that he recommended: he accordingly recommended Mr. Tyndal, a worthy man, who was brother-in-law to bishop Fowler, and who enjoyed the living till his death. Between the Restoration and Bartholomew day, 1662, Mr. Sacheverell was put down at the head of a list that contained the names of several who were to be sent to prison; but sir Gerard Naper being in the chair at the sessions, and having a respect for him, refused to set his hand to the commitment; and they all escaped for that time. Soon after Bartholomew day, he was cited to the spiritual court, at Blandford, whither many people came, in hope of something like a public disputation; at least, expecting to hear him very severely reprimanded: but the chancellor told him, that he did not send for him to dispute with him, knowing him to be a person of great worth, temper, and learning; but only desired him to weigh all matters calmly and without prejudice, and then to do as God should direct him. Hereupon, as soon as he had admonished him in form, he dismissed him. Not long after, several troopers of the militia rushed suddenly into his house one morning whilst he was at prayer with his family. One of them came and held his pistol at his back, commanding him in the king's name immediately to stand up. He continued praying some time, but soon concluded; and then with great presence of mind asked the trooper, how he durst thus pretend in the king's name to interrupt him, while he and his family were presenting

* He was also half-brother to Mr. Philologus Sacheverell, whom he supported at the university of Oxford, and who was ejected from the vicarage of Eastwood in Essex.

† Dr. Henry Sacheverell was the celebrated high-churchman that made so much noise in this country by his virulent party writings.

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their petitions to the King or kings? He continued at Tarant Hinton, Dorsetshire, of which he was rector, after his ejectment, till the Five Mile Act came out, preaching to a select number. He afterwards removed to Winterburn, where he opened his house to all comers, and preached to them after the public worship was over. This he continued till the indulgence in 1672. He was then going to fit up an house for a place of worship; but there happened at that time a fire in his house, which consumed all his books, papers, manuscripts, and sermon notes, with almost every thing he had. There were many circumstances which excited suspicion that this fire was kindled by some ill designing persons, to prevent the opening of a public meeting house in the town. And it had the effect; for it occasioned his removal with his family to Enford, in Wiltshire; from whence he afterwards went to Devizes, where his wife kept a boarding school for young ladies, by which they were comfortably supported: and here he preached gratis as long as he lived. Mr. Johnson, the parish minister on his first coming hither, preached against him; though he was generally his hearer, and only preached out of church hours. One of his texts was 1 Kings xviii. 21. "If the Lord be God follow him, &c." One of Mr. Sacheverell's hearers pressed him to answer Mr. Johnson publicly; to which he replied, that he knew better things: which being reported to Mr. Johnson, so softened his temper, that in a little time he conceived a great respect for him, and behaved very civilly to him ever after. The renouncing the Covenant, was the principal thing he disliked in conformity. He died in 1680.

SACHEVERELL, JOHN, was educated at Saint John's College, Oxford. His father was minister of Stoke, near the isle of Purbeck in Dorsetshire, who was a man of great reputation, and had many children, two of whom were ministers. Mr. Timothy Sacheverell, above-mentioned, was one of them. Mr. John Sacheverell first had the living of Rimpton, which he quitted before the restoration. He was afterwards minister of Wincaunton in Somersetshire, from which he was ejected. He was a man of an exemplary conversation; and his labours in this place, in the service of the souls committed to his care, were

were very great. He also had considerable success, in reforming many that were dissolute, and in the conversion of several to the love of God and true goodness. He constantly rose early, and spent the morning in his study, and the afternoon in visiting his flock, discoursing with them about religious matters. The Saturday was entirely spent in preparing for his Lord's day's work. On the day of Charles II's. coronation, he preached on 1 Sam. xii. 24, 25. "But if ye shall do wickedly, ye shall be consumed, both you and your king." The observation which he chiefly insisted on was: "that wicked men continuing in their wicked actions, are the greatest traitors to the king and state wherein they live." Several persons went out of the church in the midst of sermon, and the rabble got together, who in the market house impanelled a jury from amongst themselves, and represented a formal trial of the preacher; they afterwards drew him in effigy through the town upon a hurdle, with a book in his hand, which they called his catechism, to the top of a hill, where a great bonfire was prepared. The effigy was hung upon a pole, and was first shot at by several with great fury, and at length burnt. Soon after this, Mr. Sacheverell was indicted at the assizes, for not reading the Common Prayer. When he was allowed to speak for himself, he declared, that if he had been required by authority to read it, he either would have done it, or immediately have quitted the living. He behaved himself so well, that the Judge asked those about him, "Have you no other man than this in your county to single out as the object of your severity?" Upon hearing all matters, the jury brought him in Not Guilty, and he was acquitted. After being silenced in 1662, he retired to Stalbridge, where he had an estate in the right of his wife. Being afterwards taken at a meeting in Shaftesbury, with Mr. Bampfield, Mr. Hallet, Mr. Ince, and other ministers, he and they were sent together to Dorchester jail, where he remained three years. In this imprisonment he and they took it by turns to preach from a window to a considerable number of people, on the other side the river. In this confinement he contracted such an indisposition, that though he was a very chearful and active person, he became extremely melancholy, and soon after ended his days. He died in his chair, speaking to those about him with

with great vehemence and affection, on the great work of redemption. He wrote in the title page of all his books, "To me to live is Christ, and to die is gain;" which was therefore engraven upon his tomb-stone. Mr. Banger, who was a fellow sufferer with him, preached his funeral sermon, upon Rom. viii. 22, 23. The famous Dr. Henry Sacheverell mentioned above, was his grand-nephew.

SADLER, RICHARD, was born at Worcester in 1620, and went, when young, with his father to New England. After the war he returned, and was ordained at Whixall Chapel, May 16, 1648. He removed from thence to Ludlow in Shropshire. Being turned out from that living, upon the king's restoration, he spent the rest of his days in privacy at Whixall, where he died, in 1675, aged fifty-five. He was a man of great piety and moderation. He had a wife and many children, with very little to live on, but was chearful notwithstanding his poverty. A grandson of his, Dr. Samuel Benyon, was born and lived in his house at Whixall, where he kept an academy and preached at Broad Oak after Mr. Philip Henry's death, till he removed to Shrewbury.

SALTREN, WILLIAM, (late pastor of the Independent Church at Launceston,) was born at Launceston, in Cornwall, Jan. 13, 1755. His father, Mr. Thomas Saltren, dying early in life, this Mr. Saltren, his brother, and a sister, were left from their childhood to the care of their mother. She carefully instructed them in the duties of morality, and would not suffer them to use such vain and improper words as too often mark the characters of persons who are brought up, as they were, in the established forms of religion. Mr. William Saltren was kept at school till he was about fifteen. His mother, who designed him for a trade, placed him as an apprentice at Tavistock, in Devonshire, to learn the woollen business. During his apprenticeship, his sobriety and diligence in his master's business were very conspicuous. He was in a respectable family of dissenters, where he had an opportunity of perusing the works of some divines of the seventeenth century, which were of some use to him. His brother also lived in Tavistock, and had at times serious convictions of sin, and of the necessity of religion,

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which occasioned their separating themselves from other companions, of their being much with each other. Meeting with Mr. Hervey's "Theron and Aspasio," it proved the means of bringing him acquainted with the way of salvation by the Lord Jesus Christ. Seeing his brother immediately after, he exclaimed, with the strongest emotions of wonder and delight, "Brother! I have found it! I have found it! Mr. Hervey says, 'The Son of God, infinitely compassionate, has vouchsafed to become our Mediator. That nothing might be wanting to make his mediation successful, he placed himself in our stead. The punishment which we deserved, he has endured; the obedience which we owed, he fulfilled. Both which being imputed to us, and accepted for us, are the foundation of our pardon, are the procuring cause of our justification.' He likewise says, that 'this righteousness of the Mediator is to be received by faith, all of which he proves by the word of God." Both brothers now exceedingly rejoiced together, having found the pearl of great price. Mr. William Saltren said to his brother, "I will go and find poor E.*, that I may tell him the way to be saved; but Mr. E. had discovered it by some other means.

In November 1774, his brother left Tavistock. From this time Mr. William Saltren and his friend Mr. E. continued to seek the Lord together. About this period he began to think, that if the Lord Jesus Christ had done every thing for the justification of a sinner, he had no occasion to be so very strict in his deportment. He, therefore, soon after this, attended a dancing assembly; but gaining a further acquaintance with the power of Christianity, he began to be exceedingly distressed that he had so far conformed to the world. He was now convinced that if he rightly gloried in the cross of Christ, the world thereby would be crucified to him, and he unto the world.

In the beginning of 1775, this Mr. Saltren and his friend Mr. E. spent a Lord's day at Plymouth Dock, and heard the rev. Mr. Kinsman preach. This visit was of great use to them both. On their return they were lamenting the numbers that were in Tavistock who knew

* A young gentleman who had lately received serious impressions, and who afterwards became a minister in the Established Church.

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nothing of the power of the Gospel. They therefore determined to hire a room, and declared they were ready to converse upon religion with as many as would assemble. So soon as it was known, the room was filled with people, and Mr. E. gave them a word of exhortation. After this, he continued to preach to them twice a week till the close of the same year, when he left Tavistock. The consequence was, that several were wrought upon, and became serious characters. When Mr. E. left Tavistock, Mr. Saltren, after much persuasion, was prevailed on to succeed Mr. E. and preach to the congregation, which he continued to do till the latter end of 1781. About this time a circumstance in Providence made Mr. Saltren determine to return to Launceston, his native place, and settle there. He had not preached in vain at Tavistock; but at different times had met with a great disturbance in the place of worship, and his success not answering his expectations, he was tempted to believe he was not called of God to preach, and resolved henceforth to be silent. After his return to Launceston he sat under his brother's ministry, who had been the instrument of raising a congregation, and had been labouring among them with considerable success for several years. About Lady day 1782, a variety of circumstances occurred to make it appear as the path of duty for his brother to leave Launceston, which he did soon after. The congregation now began to find they were without any one to minister to them the word of life. They immediately applied to Mr. William Saltren, that he would succeed his brother, and preach to them. He could not be prevailed on for many days. The serious people were therefore incessant in their supplications, that the Lord would incline his heart. At last he found he could not resist their solicitations any longer, and began to preach to them with great liberty and power. His labours were soon followed with the conversion of several.

It may not be improper to mention, that the same day that Mr. Saltren returned to Launceston with the resolution of not engaging again in the work of the ministry, he was reading in his Bible, and was led, in a way which he could not account for, to that particular passage, Ezek. xxiv. 27. "In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no

more dumb; and thou shalt be a sign unto them, and they shall know that I am the Lord." These words made so strong an impression on his mind, that he could not keep them out of his recollection, day nor night, till he preached again, although he endeavoured by every means to forget them.

In 1787, the meeting house at Launceston was purchased, which, together with the expence of putting it into its present decent form, amounted to several hundred pounds. Mr. Saltren subscribed fifty pounds towards it himself; then his congregation subscribed; after which a few other congregations sent their assistance; but there was a considerable debt still remaining. He therefore applied the salary, which they now began to raise, to diminish it. What remained due at his death, he gave to the congregation, that they might be the better able to support a minister after his decease. In September 1788, the meeting house was opened in a very solemn manner. Several ministers preached on the occasion. The Sabbath after it was opened, Mr. Saltren preached on Psalm, cxxvi. 3. "The Lord hath done great things for us, whereof we are glad." In this discourse he gave a history of the work of God at Launceston, and expressed the particular pleasure he received in seeing them provided with such a commodious place in which to worship God.

Mr. Saltren had been frequently requested to take upon him the pastoral care of his congregation, but in 1789 he received a pressing invitation for this purpose. After much deliberation and prayer, he agreed to comply with their request, and in June 1790, was solemnly set apart to the sacred office. The rev. Mr. Lavington, of Biddeford, delivered an excellent charge to him on the occasion, which was exemplified in his future conduct.

Mr. Saltren possessed a great share of understanding. He read much; was blessed with a retentive memory, and had made great observations on men and things. From the time he first became serious, he studied the word of God with the greatest avidity; and it was remarked of him by a person of different sentiments in religion, that he was, like Apollos, mighty in the Scriptures.

It must not be omitted that Mr. Saltren was well known to be a man of unfeigned humility. He knew much of himself,

himself, which kept him very lowly in his own eyes. He possessed the most exalted ideas of the Lord Jesus Christ. It was his happiness to be assured, that his Saviour "was the only wise God, and that he had been manifested in the flesh to take away sin." Love to Christ appeared to be the leading motive of his actions. This made him ready to every good work. He was likewise an affectionate pastor, a judicious adviser, and a ready friend. That Mr. Saltren was a disinterested minister of Christ, will appear by the following circumstance: Although he preached the Gospel almost twenty years, devoting the whole of the last thirteen years of his life to the work, he never accepted of any pecuniary aid for his labours. It could not be expected that such a genuine disciple of Christ should pass through the world without opposition. He met with it from different quarters, but it only made the character of the Christian shine more visibly in him: he had learned to return good for evil.

The Great Head of the Church had not designed that he should remain long on the earth, and therefore had been some years preparing him for heaven. In the former part of his Christian life he suffered very distressing doubts respecting the state of his soul, but in the latter part of it he enjoyed much liberty and comfort. On April 4, 1795, he was taken ill of a nervous fever. It did not, however, prevent him from preaching three times on the following day. On the 6th he grew worse, and continued so to do till his disorder increased to an alarming degree. About the 14th, the fever began to abate; but notwithstanding this, he grew weaker, and visibly sunk under the disorder. He died on the morning of Saturday, April 18, 1795; and on the Friday after his departure, his remains were interred in the family vault in Launceston Church, and immediately after, the rev. Mr. Lavington, of Biddeford, delivered an excellent discourse on the occasion at the meeting house, to a very crowded and weeping audience. The text was, Rev. xiv. 13. "And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord."

SANDERS, JOHN, was born in the beginning of 1710, at Eltham, Kent. He was brought up at London in the capacity of a coachman from the age of fifteen; for several

several years he drove what was called road work, (post chaises not then being much in use,) and his character was so well known for sobriety and carefulness, that he was esteemed by many of the nobility, whom he occasionally drove to Bath and elsewhere, and who always particularly desired him to be sent in preference to any other person. In one of these journeys, an incident occured which he used to relate with pleasure. He was in Exeter, and Mr. Cennick, then in connexion with Mr. Whitefield, was preaching in the high street of that city, on a large open spot of ground, and surrounded by a great number of people, by some of whom he had been previously ill treated. Mr. Cennick was expatiating on the blood of Christ, when a profane butcher, who was among the crowd, said, "If you love blood, you shall presently have enough;" and ran to get some to throw on him. Mr. Sanders was also a by-stander, and, though at that time an entire stranger to divine things, from a sense of the ill-usage Mr. Cennick had received, and was likely to receive, felt an inclination to defend him. Seeing the man come with a pail nearly full of blood, he calmly went to meet him, and, when he came even with him, suddenly caught hold of the pail and poured it over the man's head. This drew the attention of the riotous part of the people from the preacher to Mr. Sanders, who, with some difficulty, escaped their rage, by taking shelter in a house, and was obliged to leave the town very early the next morning. Mr. Cennick it is supposed, never knew who was his preserver *.

Mr. Sanders continued his occupation as a coachman, till about 1745, when he bought the place of a yeoman of the guards; but he did not continue long in it, as the then Duke of Devonshire, Master of the Horse to his late Majesty, introdueed him into the King's service as road coachman; and, when a vacancy happened, he was made body coachman to his present majesty, and so continued till about 1780. While thus employed, he often received

* An account of this transaction was found in the pocket book of Mr. Cennick after his decease, with an aweful relation of two or three of these persecutors being taken ill with a spitting of blood, which continued till they died, one excepted, who recovered, appeared to be converted by this aweful visitation, and afterwards followed Mr. Cennick for a considerable time, whithersoever he went.

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the approbation of his royal master, for whom he ever entertained the most affectionate love and reverence; and when he petitioned for a dismission, on account of his age, being about seventy years old, it was granted with regret. His Majesty, when riding on horseback through Kensington, if he saw his old servant walking, would often kindly enquire after his health; and the like regard was shewn by the other branches of the royal family. For very lately, when his royal highness Prince Edward, now Duke of Kent, came to view the palace previous to his taking possession of it, he suddenly entered the apartments of Mr. Sanders (the person who should have apprized him having forgot it), and found him sitting to be shaved; the prince clapped his hand on his shoulder to prevent his rising, and stood leaning against the window till the operation was finished; then, with much good nature, told him he remembered him well, enquired concerning his health, and assured him he should not be dismissed from his apartments, whoever else might be. Thus he had the esteem and regard of the highest personages in the land, and all this seemed to humble him yet more in his own eyes; for his motto to the last was, "Less then the least of all."

About 1740, he was first awakened to a true sense of his condition before God, under the ministry of the late Rev. Mr. Romaine, at St. George's, Hanover Square. His going to hear him was through the persuasion of his wife, a gracious woman, who has been dead many years. However, he heard, as he used to say, "to profit; and received such a deep conviction of sin, and such a terror of the wrath of God due to it, that he was sometimes afraid even to sleep, for fear he should awake in hell. This work of the law upon his conscience followed him more or less for about six years, most of which time he was trying various means to render himself acceptable to God, and vainly endeavouring to make Moses and Christ co-partners in this work; but that Holy Spirit, by whom he was taught, would not suffer him to rest here. He was permitted to try to the utmost of his power, and he found the utmost of that power was only able to bring him into greater bondage. At last, by the gradual work of the Spirit of God, he was brought into the liberty of the children of God; but not without many severe conflicts

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with the grand enemy of souls, and many hard fought victories obtained. The first time he ever attempted private prayer, he thought some one struck him on the back, and it had such a terrifying effect on him (though naturally he feared not the face of any man) that he was soon obliged to leave off and quit the room; but the next evening retiring to the same place, he kneeled down opposite the door, that he might see (as he expressed it) if any one entered. Thus he was enabled to persevere, and, as he confessed, with strong cries and tears, offered up his supplications to God, until, like his divine Master, he was "heard in that he feared," delivered from that state of bondage, and brought into the "glorious liberty of the sons of God;" and then he was enabled to comply with the admonition of the Apostle, and stand fast to the end in the liberty wherewith Christ had made him free. At the same time he demonstrated that this freedom did not lead to licentiousness, by his close walk with God, like Enoch, for almost half a century, and by his zeal for the glory of God and the good of souls. Almost at his own expence he opened a little place at Kensington, for the preaching of the gospel among the poor, and maintained it for some years, till a chapel was built in the town; this, with many other works of faith and charity, (in which he always disclaimed merit,) will yet praise him in the gate. He was indeed as a private Christian, a burning and a shining light; but, in his own estimation, a brand plucked out of the burning; for in the former part of his life he run into much excess of riot, and could rank with the chief of sinners, having committed sin with greediness and drank in inquity like water; which made him often say, nothing but sovereign and distinguishing grace could ever have reached him; but he used to rejoice that it had reached, and therefore could never enough testify his gratitude to that Jesus who lived and died for him; and of his interest in whose redeeming love for two or three years preceding his death he scarcely entertained a doubt.

In his last five years, owing to his advanced age and weakness, he regretted that he was hindered from going to hear some of his dear old friends preach occasionally at the Lock Chapel, particularly the rev. Mr. Newton, for whom he had a peculiar regard; as, indeed, he valued

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every minister that preached the glorious truths of the Gospel, and seldom could leave them till he had testified his affectionate respects for them. How did his heart burn within him, like the disciples of old, while conversing about the unmerited grace and favour he had received, and of the glory which he believed was laid up for him in a brighter and a better world! Thus faith and hope kept waiting and watching till this glory should be revealed, especially for the last two years of his life, when he daily expected to be called from time into eternity; which event took place August 13, 1799, at the age of near eighty-nine.

His illness was short, but he was supported in such sweet composure of, spirit, and such perfect resignation to the will of God, that the promise was fully verified to him, of being kept in perfect peace, his mind being stayed upon God. Thus he lay till within a few hours of his death, when the enemy appears to have made his last attempt. For, comparing his journey from this world to the difficult ascent of a steep hill, he expressed a fear he should never reach the top of it. His attendant, a gracious woman, immediately replied, "Dear Sir, you will reach it—you are almost at it—your Captain stands there, and you must follow him." He then stretched out his hands, and with a divine smile upon his countenance, seemed for a few moments to be praying; and shortly after, looking up and waving his hands, he said "Look—look there," and presently again, "Hark!" as if his departing spirit saw and heard a convoy of ministering angels waiting to receive him, and then, reclining on his pillow, sweetly breathed his happy soul into the bosom of his Redeemer.

Thus lived and died this venerable saint, who happily exemplified the life, the walk, and the triumph of faith so excellently described by the honoured instrument of his conversion, Mr. Romaine; for whose memory he always retained the most affectionate regard; and like whom, his hope and confidence was fixed on the Rock of Ages.

A funeral discourse was preached for Mr. Sanders, by the Rev. Dr. Lake, of Kensington, from Job v. 26. "Thou shalt come to thy grave in a full age like as a shock of corn cometh in in its season;" and a like token of respect

was paid to his memory by Mr. Fielder, of King's Road, Chelsea.

SANGAR, GABRIEL, M. A. was the son of Mr. Thomas Sangar, minister of Sutton Mandevil, Wilts, where he was born in May, 1608, and succeeded his father, who bought the advowson. He was educated at Oxford, and was ordained by bishop Davenant. Refusing to read the Book of Sports, he was imprisoned at Salisbury, but released after a short confinement. He was frequently plundered by the king's soldiers, and once carried to Salisbury, and imprisoned. Having recovered his liberty, he went to Havant in Hampshire; but that place not agreeing with the health of his family, he returned to Wiltshire, about 1647, and settled at Chilmark. Here he met with a great deal of trouble from some of his parishioners who refused to pay their tithes. He was surprized with an invitation from the people of St. Martin's in the Fields *, to be their minister, having preached once amongst them while in town; which he accepted, and where he continued twelve years. Soon after the Restoration, the lord chancellor, who had been his school fellow at Gillingham in Wilts, sent to him, and professing a peculiar kindness to him, endeavoured to reconcile him to conformity, but in vain. At length he told him if he would not conform, he must leave St. Martin's, and remove further from the court. When this was known, he had several places offered him, but accepted of Steeple Ashton, in 1661, and whence he was ejected by the Act of Uniformity the year following. Afterwards, at the intreaty of his friends in St. Martin's, who desired to have him nearer them, he removed to Brompton. Here he very narrowly escaped being seized and imprisoned; for in the latter end of 1665, there came some troopers to his house to apprehend him; but fearing the plague was in the house, they rode away with all speed. Soon after this the Oxford Act drove him to Ealing, and he went from thence to Brentford, where he continued till the king's declaration for liberty; and then at the intreaty of his old hearers at St. Martin's, he returned into that parish, and preached to them as he had opportunity, and visited them that desired him, especially in the

* This living was then worth seven hundred pounds per annum.

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pestilence. This, some of their enemies said, was enough for them to do, who yet persecuted them for doing it *. Mr. Sangar was taken ill the day on which he had completed his seventieth year, and died within a few days in May 1678.

He was author of, 1. "The Work of Faith;" containing a sermon of his own, and the heads of all the sermons preached in the month that the Morning Exercise was at St. Martin's.—2. "A short Catechism with respect to the Lord's Supper."

SAVAGE, JOHN, was born at Ipswich, in Suffolk, March 21, 1775, and brought up under the eye of his parents. In April 1786, his father died, and in January, 1789, he came to London, to be employed in the counting house of a near relative, who studied his interest with the solicitude of a parent. With him, and his family he regularly attended the preaching of the gospel. They took frequent opportunities of conversing with him on serious subjects; and, the Lord inclining his heart to attend to those kind instructions, his soul was soon drawn to love the ways of God. Through what various frames of alternate hopes and fears our young convert passed, may be learned from his own language: "I was very gradually led into a discovery of the evil of my heart, and to a feeling sense of my absolute need of the Lord Jesus Christ, as the only Saviour. After a variety of exercises, hope and fear as to my state alternately prevailed; and having for some time sustained the character of the labouring and heavy laden, I was enabled by faith to come to Christ, and in him found rest and peace for my soul." Mr. Savage was intended by his friends for secular business; but the Lord evidently designed him for another employment. His mind having been enlightened by divine grace, now began to be impressed with a strong desire to enter into

* Mr. Baxter relates, that Mr. Sangar once went to visit a good woman, who was an old friend of his, and a widow, in the time of her illness, when Dr. Lamplugh, who succeeded him in the parish, and was afterwards Bishop of Exeter, came into the house while he was at prayer. As soon as he had done, the doctor came up fiercely to him and said, "Sir, what business have you here?" Mr. Sangar, answered, "To visit and pray with my sick friend, who sent for me." The doctor then took hold of his breast and violently thrust him towards the door, saying, "Get you out of the room, Sir," to the great trouble of this good woman, who had but lately buried her husband.

the ministry. It being nearly two years before he communicated his thoughts on this subject to any one, he suffered greatly in his mind; and prayed much, before he came to a determination to dedicate himself to that important office. His own words are these: "After having for a while known the goodness of the Lord, and finding Christ increasingly precious to my soul, I felt a desire to be useful in proclaiming the riches of his mercy to others. But, though I believed it was the will of God I should be employed in his service, a sense of my unfitness for the work kept me back. I had much to struggle with, but being encouraged by ministers and other Christian friends, I was at length, after much prayer and deliberation enabled to go forward." Until this period Mr. Savage enjoyed remarkable health; but in consequence of the extreme solicitude of mind, occasioned by his new prospects, he became subject to a most distressing affliction in his head, which frequently unfitted him for study, and afterwards interrupted his pulpit labours. His constitution was hereby undermined, and it is conjectured, that his fatal disease was laid in his great anxiety to promote the honour of Christ, and the salvation of souls. In October 1793, he began his academical studies, under the direction of the reverend W. Bull, at Newport Pagnell, Bucks: but he quitted these pursuits sooner than he wished to have done, from a conviction, after much and frequent prayer, that it was the Lord's will, and an evident call of Providence, that he should settle at Farnham, over a small congregation there. While at Newport Pagnell, Mr. Savage was occasionally called upon to exercise his talents, in supplying neighbouring villages and churches, in conjunction with his fellow students. It was, however, with peculiar anxiety of mind that he made these primary essays in preaching; and it is most probable that the subject and text of the first sermon which he delivered in public, at Newport Pagnell, Nov. 17, 1793, from Psalm xlii. 5. were dictated to him from the sensations of his own mind in the prospect of his work. He spent an occasional Sabbath (Aug. 2, 1795,) at Farnham, and was requested to visit them again in January, 1796, which he did; and having preached with acceptance, was invited for six months, at the expiration of which time, he received an unanimous call to the pastoral office. This he saw it to

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be his duty to accept; and on April 7, 1797, he was publicly ordained, having, a short time previous to this event, met with an amiable and pious partner in domestic life, in the person of Miss Eliz. Chandler. Having entered on his public work, he preached with great acceptance and usefulness.

That he was very earnest in his desires to promote the glory of God and the salvation of souls, was evident in all his public ministrations. The devotional exercises and sermons of this "messenger of grace," were peculiarly solemn, fervent, and affectionate, the genuine effects of a divine unction upon his heart. But this sacred fire did not burn only on the public altar of the sanctuary, it was the same in his family and in his closet. He studied the word of God with meditation and with prayer. This, however, did not always furnish him with a sermon, nor even with a text; for, sometimes, after having used the necessary application, he was obliged to go into the pulpit, trusting simply on him, who is "a very present help in time of need." He was generally resigned on these occasions, and considered them as means the Lord was pleased to use to teach him more experimentally his own insufficiency without divine assistance. He went from the throne of grace in his closet to the pulpit; and from the pulpit to his closet again, to pour out his heart in prayer and praise. Not only did Mr. Savage preach publicly, but also from house to house, for he used to set apart one day in the week for visiting such of his flock as he could at their houses, having previously implored a blessing on this practice. Another day in the week was appropriated to see those at his own house, whom he could not conveniently visit. He had a memorandum to record some circumstances of those occasions, inscribed with these words: "Be thou diligent to know the state of thy flocks." (Prov. xxvii. 23.) He was also solicitous to promote the knowledge of Christ in village preaching, by his occasional labours, so far as his health and opportunities permitted.

For several summers he went to Margate for a few weeks; as a probable mean, under the divine blessing, of establishing his health; and he generally found the journey serviceable. Having for some time gradually grown worse, it was judged expedient that he should again visit that

that place in August 1798. This part of our narrative brings us to very interesting and sadly pleasing scenes; but as his afflicted widow herself had traced back the painful history, we transcribe the following account from her papers:

"For about five or six months past, I observed a difference in him, of which I am assured he was unconscious; a manifest growing detachment from all earthly enjoyments; a constant guard against every thing that might tend to rivet his affections to things below. His chief concern was, to know the real state of his own soul. When we were alone, his converse generally turned upon the desireableness of coming to an assured, scriptural, and well grounded hope of an interest in Christ; the happiness to be derived from it, the necessity of living out of ourselves, and more entirely upon the fulness there is in Christ. He spared no pains to obtain these blessings, was very close, constant, and particular in self examination; and for greater satisfaction on this head, wished me to read the Bible through at the same time with himself; and for each of us, separately, to remark every passage we thought might be considered as an evidence, by which to try ourselves. We had scarcely begun this, when his heavenly Father was pleased to put his everlasting happiness beyond a doubt, by receiving him to himself.

"He preached his two last sermons on the 12th of August, 1798, in the morning, from the two last verses of Jude; and in the evening, from Mark iv. 29. The next day, while we were preparing to leave home for Margate, as he was putting on some of his cloaths, he burst a blood vessel; the blood flowed so fast into his throat as very nearly to choak him, and the surgeon expected every moment would have been his last. In this distressing situation, he afterwards told me, his mind was greatly confused; a sort of terror seemed to cover him; he thought himself dying; and all his concern was to know where he was going; nothing else occupied his thoughts. Just at this critical juncture, the Lord graciously appeared for him, (to use his own words:) he was enabled to look upwards with confidence in God, and found immediate relief, both in soul and body. He directly thought of me, and turning to me with a look expressive of affection and desire to comfort me, he said,

God

God is all-sufficient, my love!' from this time his mind continued calm and resigned. By the goodness of God, he was so far restored as to leave home in a few days; he bore the journey better than I expected, and we reached Margate on the 20th August. He continued the same for a day or two; then was seized with encreasing shortness of breath, and grew evidently worse. Dr. Letsom saw him on Sabbath day, August 26th, and following day, but gave us no hope of his recovery; this did not at all affect Mr. Savage, he was only desirous that the will of God might be done.

"On the day before he died, he expressed himself sensible of increasing weakness of body, and at times, of a stupor of mind: this led him to thankfulness, that he had now nothing to do, but to die. In the evening, he grew worse, and suffered greatly during the night. The violence of pain made him restless, though he never complained; finding it increase, he said, 'This will not do, John Savage! Patience must have its perfect work.' In the morning, after being helped out to the side of the bed, and having seen his relatives, and expressed his thanks for all the kindness shewn him; then raising his eyes upwards, he said, 'My God shall supply all my wants—all my suffering wants; all my bearing wants;' then again reclining on one side, he appeared to be asleep; but we soon discovered it was the sleep of death; for he awoke no more on this side eternity! 'Thus, he sweetly breathed his soul into the arms of his beloved Saviour, without a groan or a sigh, Sept. 6, 1798."

SAUNDERS, RICHARD, M. A. was born at Peyhembury near Honiton, Devonshire, of a reputable family. His father, Mr. Lawrence Saunders, had a good estate. At about sixteen years of his age he went to Oxford, and continued there till 1642, when Charles I. went thither. Upon which he and several others were carried off as prisoners, and committed to Exeter jail. He was presented to the living of Lockbear in his native county, by Zechariah Cudmore, esq. of that parish; from whence he was ejected on Bartholomew day, 1662. He resided a while with his brother-in-law Mr. R. Land of Plymptree; and afterwards lived and preached at Honiton, where he met with favour and connivance from several of the neighbouring

bouring gentlemen, on account of the civilities they received from his brother the mayor, before the storation. In 1672, he had a public meeting in Tiver where he spent the remainder of his days. About 1 he was disturbed in preaching at Mr. Wood's, carried fore the mayor, and convicted for a conventicle. Thou the fines for the preacher and the house were levied, was bound over to the sessions at Exeter. When he peared, the Oxford oath was tendered him, which he fered to take in a qualified sense, and pleaded that in doing he should answer the law, which admitted of su an explication. He said also, that it was against the that he should be bound over for one offence, and pro cuted and punished for another. To which the judge the sessions (Sir E. S.) replied, "We must stretch law to meet with such cunning fellows as you:" and was committed to prison. There he found two Pop priests, who were soon discharged after he came hithe but he was kept there six months; in which time he ceived great civilities from the inhabitants of the ci After the liberty in 1687, he again held a public meeti in Tiverton. He presided as moderator of the first asse bly of the ministers of Devon, at Tiverton, March 17 a 18, 1691. He died July 1692. Mr. Robert Carel Crediton preached his funeral sermon.

His works were, 1. "An Assize Sermon at Exeter." "A Balm to heal Religious Wounds, in Answer to Collier." Since his death; "A Discourse of Angels," with a Preface Mr. G. Hammond.

SAUNDERS, THOMAS, was descended from an ancie and respectable family in Warwickshire. From a gene logical account it appears that Laurence Saunders, a faith ful minister of Jesus Christ, who held the living of All hallows, Bread Street, at the beginning of Queen Mary' reign, was a branch of this family. At that dreadfu period, this good man, with many others, became th object of persecution; and, after an imprisonment of fif teen months, was brought to the stake, and there wit nessed a good profession *.

Mr.

* A short account of this man of God, extracted from the Book o Martyrs, may not be unacceptable.

Mr.

Mr. Saunders's grandfather was Julius Saunders, who, at an early period of life, was entered at Oxford, with a view of taking orders in the establishment. He was induced, however, after close and serious examination, to

Mr. Laurence Saunders was of a respectable parentage. He was educated at Eton College, and afterwards at King's College, Cambridge. He began to preach in the beginning of king Edward's reign, and was so acceptable, that he was appointed to read a divinity lecture in the College of Fothringa. This college being dissolved, he removed to Lichfield; after which, he resided, for a time, at Church Langton; from whence he was orderly called to the church in Bread Street, London. On Saturday, Oct. 14, as he was riding to London, he was overtaken on the road by sir John Mordaunt, a counsellor to queen Mary, who entered into conversation with him, and found that he was determined, notwithstanding the proclamation against the protestant ministers, to preach the next day at his church. In the morning of that day he preached, unmolested, from 2 Cor. ii. but, in the afternoon, he was seized by the officers of the bishop of London, before whom he was carried, and charged with treason and heresy. Mr. Saunders was committed to prison, where he continued fifteen months; after which, he underwent several examinations, in which he defended the truths of the Gospel against his adversaries with great ability. He was, at length, however, excommunicated, and delivered to the secular power. Shortly after, he was conveyed, by the queen's guard, to the city of Coventry, where he was to be burned. When he arrived there, a poor man, who used to serve him with shoes, came to him, and said, "O my good master, God strengthen and comfort you!" To whom he replied, 'Good shoemaker, pray for me, for I am the unfittest man for this high office that ever was appointed to it; but my gracious God and dear Father is able to make me strong enough.' That night he spent in the common jail among the other prisoners, and slept but little, but employed the night in prayer, and instructing others. The next day (Feb. 8,) he was led to the place of execution, in the park, near the city; going in an old gown and a shirt, barefooted; and oftentimes fell flat on the ground, and prayed. When he approached the place, an officer told him that he was one of those who had corrupted the queen's realm with false doctrine and heresy: 'for which,' said he, thou hast deserved death; and yet, if thou wilt revoke thine heresies, the queen hath pardoned thee; if not, yonder fire is prepared for thee.' Mr. Saunders replied, "It is not I, nor my fellow preachers of God's truth, that have hurt the queen's realm. I hold no heresies, but the doctrine of God, the blessed Gospel of Christ: that hold I,—that believe I,—that have I taught,—and that will I never revoke!" Upon this, the officer cried, 'Away with him!' and away from him Mr. Saunders went, with a cheerful courage to the fire. He then fell to the ground, and prayed; after which, he rose, and, taking the stake to which he should be chained in his arms, he kissed it, saying, "Welcome the cross of Christ! Welcome eternal life!" being then fastened to the stake, and the fire kindled, he sweetly slept in the Lord.

ake his lot among the dissenters. This excellent man suffered three years imprisonment in Warwick goal, during the reign of Charles II. for nonconformity. He was the honoured instrument, in the hand of God, of gathering a large congregation in Bedworth, a populous village, five miles from Coventry, where an Independent Church was formed; which has been favoured with a succession of evangelical pastors ever since. He was also the means of supporting, if not of founding, an Independent Church in Coventry. Indeed, "he was a burning and a shining light" in that neighbourhood for many years. He lies buried under the table pew of the Meeting House in Bedworth. His son Samuel, who was not a minister, resided at Bedworth. From him immediately sprang Mr. Thomas Saunders, who was born 1738. At the early age of ten or eleven years of age, he had many deep impressions made upon his mind, of a religious kind, which, through the divine blessing, proved permanent. At the age of fourteen, he was placed under his uncle, the rev. John Saunders, of Hertford, for grammar learning, previous to his entering upon a regular course of studies, with a view to the Christian ministry. He was a grave and venerable man, the successor of Dr. Guyse, as pastor of the congregational church in that town. He was much and deservedly respected, as a zealous defender of the peculiar doctrines of the Gospel, and distinguished by a life of exemplary piety. He died in 1768. Upon quitting his uncle, Mr. Saunders entered the Academy at Mile End, then under the direction of the rev. Drs. Conder, Walker, and Gibbons. He passed through his studies with much reputation, and, upon the close of them, proved a truly evangelical and acceptable preacher. He consequently received pressing invitations from several respectable congregations to settle amongst them. He gave the preference, however, to the importunate and unanimous one which came from the Church of Christ at Bedworth, his native place, and which was founded by his grandfather Julius, mentioned before. Here he was venerated and beloved, and rendered long and eminently useful. His church and congregation were large and flourishing; and, by his brethren in the neighbourhood, he was held in much esteem. Soon after his settlement at Bedworth, he married a Miss Freeman, of

Leicestershire,

Leicestershire, by whom he had a numerous offspring. Here he remained for about twenty-three years, when, with a view to more extensive usefulness, he removed to Coventry, and took the charge of a congregation, then in a reduced state, which meets in Vicar Lane in that city. In this situation, he discharged the duties of his office with great seriousness and affection. His "labours were not in vain in the Lord;" but his success does not appear to have equalled that with which he was favoured at Bedworth. In this city he dispensed the word of life for upwards of fifteen years, when the all-wise Disposer of every event, was pleased to lay him aside from all further ministerial services, by an attack of the palsy. So much was his heart engaged in his work, that it was with extreme reluctance, and with great agitation of mind, that he was at length constrained to resign the pastoral office, still cherishing the fond, but delusive hope, that he should be restored to a capacity for public service. In the spring of 1801, he recovered a partial use of his limbs, and was induced to remove to London, that he might spend the remainder of his days with those of his children, who were settled there. For this purpose, he took a house at Islington, where they resided together. Though laid aside from public service as a minister, he constantly attended upon the ministry of the rev. Mr. Jennings in that village, and regularly communicated with the church under his care, in the ordinance of the Lord's supper. Indeed, such was his affection to the house of his God, that, when it was with extreme difficulty, and by many painful exertions, that he could reach his pew, he still continued to visit the sanctuary. But, at length, through repeated strokes, his body and mind were so much enfeebled, as to render him a truly pitiable object. So long as the powers of recollection and speech continued, his temper was devout, and his language acquiescing, although earnestly desirous, if it pleased God, to be restored to a capacity of resuming his beloved work; and, when his faculties were gone, the kindest wish of his friends for him was, that he might obtain an easy release; which was mercifully granted him April 29, 1806. He was interred in Bunhill Fields, May 6th; and the providence was improved in a discourse by Mr. Jennings, the Sabbath following, at Islington Meeting, from 2 Tim, iv. 7, 8, "I have fought a good fight," &c.

SAURIN, JAMES. His father was an eminent Protestant lawyer at Nismes, who, after the repeal of the edict of Nantz, retired to Geneva in 1685. He was considered at Geneva as the oracle of the French language, the nature and beauty of which he thoroughly understood. He had four sons, whom he trained up in learning, and who were all remarkably eloquent. The rev. Lewis Saurin, one of his sons, was afterward pastor of a French church in London. Saurin, the father, died at Geneva. James, of whom we are now to treat, was born at Nismes in 1677, and went with his father into exile, to Geneva, where he profited very much in learning. In the seventeenth year of his age, he quitted his studies for the army, and made a campaign as a cadet in lord Galloway's company. The next year his captain gave him a pair of colours in his regiment, which then served in Piedmont: but the year after, the duke of Savoy, under whom Saurin served, having made his peace with France, Saurin quitted the profession of arms, and returned to Geneva to prosecute his studies; where, under the most eminent masters, he applied himself to the study of divinity. In 1706, after Mr. Saurin had finished his studies, he visited Holland and England. In the first he made a very short stay: but in the last he staid almost five years, and preached with great acceptance among his fellow exiles in London.

His address was perfectly genteel, a happy compound of the affable and the grave, at an equal distance from rusticity and foppery. His voice was strong, clear, and harmonious, and he never lost the management of it. His stile was pure, unaffected, and eloquent, sometimes plain, and sometimes flowery: but never improper, as it was always adapted to the audience, for whose sake he spoke. In the introduction of his sermons he used to deliver himself in a tone modest and low; in the body of the sermon, which was adapted to the understanding, he was plain, clear, and argumentative, pausing at the close of each period, that he might discover by the countenances and motions of his hearers, whether they were convinced by his reasoning; in his addresses to the wicked, he was often sonorous, but oftener a weeping supplicant at their feet. In the one he sustained the authoritative dignity of his office, in the other he expressed his Master's and his own benevolence to bad men, "praying

ing them in Christ's stead to be reconciled to God." His preaching imperceptibly insinuated itself into the minds of his hearers, till the whole church was dissolved, and all in tears under his sermons. His doctrine was that of the French Protestants, which was moderate Calvinism. He approved of the discipline of his own churches, which was presbyterian.

During his stay in England, he married a Miss Catharine Boyton, in 1703, by whom he had a son, named Philip, who survived him; but whether he had any more children we know not. Two years after his marriage, he returned to Holland, where he had an inclination to settle: but, the pastoral offices being all full, and meeting with no prospect of a settlement, though his preaching was received with universal applause, he was preparing to return to England, when a chaplainship to some of the nobility at the Hague, with a stipend, was offered to him. This situation exactly suited his wishes, and he accepted the place.

The Hague, it is said, is the finest village in Europe. It was the residence of the states general, of ambassadors and envoys from other courts, of a great number of nobility and gentry, and of a multitude of French refugees. The princes of Orange had a spacious palace here, and the chapel of the palace was given to the refugees for a place of public worship, and it being too small to contain them, it was enlarged by above half. This French church called him to be one of their pastors. He accepted the call, and continued in his office till his death. He was constantly attended by a very crowded and brilliant audience, was heard with the utmost attention and pleasure, and, what few ministers can say, the effects of his ministerial labours were seen in the holy lives of great numbers of his people.

When the princess of Wales, afterward queen Caroline, passed through Holland in her way to England, Mr. Saurin had the honour of paying his respects to that illustrious lady. Her royal highness was pleased to single him out from the rest of the clergy, who were present, and to say to him, "Do not imagine that, being dazzled with the glory which this revolution seems to promise me, I have lost sight of that God from whom it proceeds. He that been pleased to distinguish it with so many extraordinary marks,

marks, that I cannot mistake his divine hand; and, as I consider this long train of favours as immediately coming from him, to him alone I consecrate them." It is not astonishing, that Saurin speaks of this condescension with rapture. Her royal highness was so well satisfied with Mr. Saurin's merit, that soon after his arrival in England, she ordered Dr. Boulter, who was a preceptor to prince Frederick, the father of his present majesty, to write to Saurin, to draw up a treatise on the education of princes. Saurin obeyed the order, and prefixed a dedication to the young princes. The book was never printed; but was excellent in its kind. It was followed by a handsome present from the princess to the author.

His most considerable work was entitled, "Disourses, historical, critical, and moral, on the most memorable events of the Old and New Testament." This work was undertaken by the desire of a Dutch merchant, who expended an immense sum in the engraving of a multitude of copper plates, which adorn the work. It consists of six folio volumes. Mr. Saurin died before the third was finished: but Mr. Roques finished the third, and added a fourth on the Old Testament; and Mr. de Beausobre subjoined two on the New Testament. The whole is replete with very extensive learning, and well worth the careful perusal of students in divinity. The first of these was translated into English by Chamberlayne, soon after its first publication in French.

He published a small, but valuable piece on the "State of Christianity in France." It treats of many important points of religion, in controversy between Catholics and Protestants. There is also a small catechism of his published, worthy the attention of such as educate children in the first principles of religion.

There are twelve volumes of his sermons. Some are dedicated to his majesty George II. and the king was pleased to allow him a handsome pension. Some to her majesty queen Caroline, while she was princess of Wales. One to count Wassaner, a Dutch nobleman. Two were dedicated to her majesty, after his decease, by his son. Professor Dumont, and Mr. Husson, to whom Mr. Saurin left his manuscripts, published the rest, and one volume is dedicated to the countess dowager of Albemarle. Five octavo volumes of his sermons were translated into English by

by the late rev. Robert Robinson of Cambridge, and an additional volume by the rev. Dr. Hunter of London.

Mr. Saurin died at the Hague, on Dec. 30, 1730, most sincerely regretted by all his acquaintances, as well as by his church, who lost in him a truly primitive Christian minister, who spent his life in watching over his flock, as one who knew he must give an account.

SCANDERET, STEPHEN, M. A. This gentleman was of both universities, and conduct of Trinity College, Cambridge. His father was yeoman of the wardrobe to Charles I. After the restoration he was ordered by Dr. Duport, the vice-master, (Dr. Wilkins, the master, being absent,) to read the Service-book in the chapel. He desired the Dr. to stay and see whether the parliament required it; but he would allow of no delay, and insisted on it that it should be done the next morning. Mr. Scanderet refused. The Dr. told him that he must provide another to do it; but he replied, that he could not put another upon that, which he could not in conscience do himself. Then the Dr. said he himself would do it. Mr. Scanderet answered, that it was his office to pray, and he was as willing to discharge it now as ever. While the bell was ringing the next morning for prayers, the Dr. and Mr. Scanderet walked backwards and forwards in the outer chapel; and when the bell had done, Mr. Scanderet was for going in, and had some persons ready to bear him company. The Dr. said, "hold, for my party is not come." Mr. Scanderet began to pray, and the Dr. at the same time began to read the Service-book, when his party came in and made their responses, and drowned Mr. Scanderet's voice; upon which he went out of the chapel, and was by Dr. Fern put out of this place. He was afterwards silenced at Haveril in Suffolk, in 1662. Soon after which he was put into the ecclesiastical court, being charged with preaching for the old minister of the parish, after being silenced, and contrary to the act. He owned that he had assisted Mr. Eyers, who was very old. But, said Mr. Coleman the Register, did you not preach? He answered, that he had visited the sick; but would own nothing farther, that he might not condemn himself. Mr. Coleman rode to Norwich, and acquainted the bishop, who told him that he had never ordained Mr. Scanderet.

Hereupon

Hereupon he was summoned before Dr. King and sir Gervase Elwes. Sir Gervase told him, he had long borne with him, but that he now was informed a multitude of people came to hear him on horseback and on foot, it was no longer to be endured. Mr. Scanderet answered, he hoped, by bearing with him, he had done God good service, and he did not see why he might not do so still. sir Gervase replied, a cobler or tinker might preach as well as he. Mr. Scanderet told him, that he had gone through a course of studies, and was solemnly ordained to the ministry. Sir Gervase said, it was not fit that any should preach but such as the bishops approved of. Mr. Scanderet replied, that he had submitted to the examination of several worthy able divines, and was approved of by them, nor was he unwilling to be examined over again, and if he was ignorant, or any way unfit to teach, he might be set by. Sir Gervase said, he had broken the laws. Mr. Scanderet told him, he hoped it was not the design of the laws to deprive the poor people of an edifying ministry. Mr. Eyers the minister of the place being by, owned that he himself could not preach, being eighty-five years old. Sir Gervase said, be that as it would, the law must take place. But, said he, the parliament hath made an additional act, that persons ordained by bishops shall continue preaching till Christmas, if they will conform then. Mr. Scanderet desired the perusal of the act; and having viewed it, desired he might have the benefit of it. He was bid to produce his orders; but not being ble to do that, his mittimus was drawn up; constables were sent for, and ordered to wait below. Bnt he made a shift to get out of the room, and for that time escaped, and continued preaching in his own house, which was in Essex, though the church was in Suffolk, where also the constable lived. Upon this the court excommunicated him, and Mr. Eyers read the excommunication publicly in the church.

Some time after, he was to preach a lecture at Walsham le Willows, a sinecure, or rather a donative. The liturgy was read, and afterwards Mr. Scanderet came in and preached. In the midst of the sermon sir Edm. Bacon, sir Gervase Elwes, sir Algernoon May, and two other justices, came into the church, and asked him, what authority he had to preach? they then forced him to come down;

and he was sent, together with other ministers to Bury jail. After a while, they were all bound at the sessions, in a recognizance of twenty pounds a man, to appear at the next assizes. Mr. Scanderet was there, but did not answer when his name was called; and, when he saw his brethren remanded to jail, he withdrew. Afterwards, in going home from Norwich, he met sir Edmund on the road. He was very severe upon him for not appearing at the assizes, and attempted to take him prisoner, but he rode away. Sir Edmund's servant pursued and stopped him. When sir Edmund came up to him, he first lashed him with his whip, and then snatching his cane from him, laid severely on his head and body with his own cane, and sent him prisoner to Ipswich, rather than Bury; that, as he said, "He might break the covey." From thence he sent for and obtained a Habeas Corpus for trial at the Common Pleas; where, having declared how he had been dealt with, he was discharged. He afterwards preached to the people of Cambridge, at Waterbeach, a village about five miles distant; where he was apprehended by an officer, who committed him to two others; but he escaped from them. He preached at Mr. Thurlow's house in Cambridge, where he was disturbed by the mayor, and fined ten pounds. He also met with a great many other sufferings for his Nonconformity. He had two disputations with George Whitehead, and other Quakers, who opposed him. He died December 8, 1706, aged 75.

His Works were, 1. "An Antidote against Quakerism."—2. "Doctrine and Instructions; or a Catechism touching many weighty Points in Divinity," 1674.

SEAMAN, LAZARUS, D. D. was born at Leicester, in but mean circumstances, and was educated at Emanuel College, Cambridge. On account of his poverty he was forced soon to leave the college, and to teach school for a livelihood: so that his learning was acquired by himself; and yet, even Wood owns him to have been a learned man. He became master of Peter-house, Cambridge, and acquitted himself with abundant honour. From a printed list of vice-chancellors, proctors, &c. it also appears that he was vice-chancellor there in 1653.—An occasional sermon preached at Martin's Ludgate, procured

 him

him that lectureship; and his reputation there brought him into Alhallow's Bread Street, (from which he was afterwards ejected,) and into the Westminster Assembly, where he appeared very active, and skilful in the management of controversies in divinity. In 1642, he was presented by bishop Laud to Bread Street parish, by order of parliament. But Laud told the earl of Northumberland, to whom Mr. Seaman was chaplain, that out of respect to his lordship, he had, before the receipt of that order, designed him for that benefice.—He was a great divine, thoroughly skilled in the original languages; always carrying about with him a small Plantin Bible, without points, for his ordinary use. He was well studied in the controversy about church government; which was the occasion of his being sent by the parliament, with their commissioners, when they treated with Charles I. in the Isle of Wight; where his majesty took particular notice of the doctor's singular ability in the debates on this subject, which were afterwards printed in the collection of his majesty's works. In his latter days he much studied the prophetic part of scripture. He died in Sept. 1675, and left a valuable library, which fetched seven hundred pounds. This was the first that was sold in England by way of auction *. Mr. Jenkyn preached his funeral sermon, from 2 Pet. i. 15. whence the following is extracted:

He was a person of a most deep and piercing judgement in all points of controversial divinity: nor was he less able to defend than to discover the truth. Among many instances of it, the following is remarkable: Upon the invitation of an honourable lady, who was at the head of a noble family, and was often solicited by Romish priests to change her religion, he engaged in a dispute with two of the most able priests they could find, in the presence of the lord and lady, for their satisfaction; and by silencing them upon the head of Transubstantiation, was instrumental to preserve that whole family stedfast in the Protestant religion. He was a most excellent and profound casuist. Scarcely any divine in London was so much sought to for resolving cases of conscience.

He was author of, 1. "A Vindication of the Reformed Churches concerning Ordination, in answer to Mr. Simpson's Diatribe."—

* The catalogue of this library is preserved in the Museum, belonging to the Baptist Academy, at Bristol.

Distribe."—2. "Notes on the Revelations;" which he presented to lord Wharton; but they were never printed.—And some occasional sermons.

SECKER, THOMAS, a prelate of very considerable eminence, was born at a small village called Sibthorpe, near Newark, Nottinghamshire, in 1693. His father was a Protestant Dissenter, and, having a small patrimony of his own, followed no profession. He was sent to school first at Chesterfield *, in Derbyshire, which he left about the year 1708, and went to a Dissenting academy in Yorkshire †, from which, in about a year's time, he removed to another in Gloucestershire ‡. Here he stayed about three years, and contracted an acquaintance with Mr. Butler, afterwards bishop of Durham. Besides making a considerable progress in classical learning, he applied himself very early to critical and theological subjects, particularly to the controversy betwixt the church of England and the Dissenters. About the year 1716, he applied himself to the study of physic. This he pursued in London till 1719, when he went to Paris, and there attended lectures on all the various branches of the medical art, yet never wholly discontinued his application to divinity. Here he first became acquainted with Mr. Martin Benson, afterwards bishop of Gloucester. Foreseeing at this time many obstacles in his way to the practice of physic, and having an unexpected offer made to him by Mr. Edward Talbot (through Mr. Butler) of being provided for by his father, the bishop of Durham, if he chose to take orders in the church of England, he took some months to consider of it. After mature deliberation, he resolved to embrace the proposal; and came over to En-

* He acquitted himself so well in his classical exercises there, that his master Mr. Brown had been heard to say, (clapping his hand upon the head of his pupil,) "Secker, if thou wouldst but come over to the church, I am sure thou wouldst be a bishop." Which expression (whether prophetical or not) was confirmed by the event.—His grace shewed in his life time a grateful remembrance of his old master, by a benefaction to his son the rev. Mr. Brown, a worthy clergyman at Laughton le Morthien in Yorkshire; who had long struggled under the inconveniences of a numerous family and a narrow income.

† At Attercliffe near Sheffield, where the late professor Saunderson had also part of his education.

‡ At Tewkesbury, under the tui ion of the father of the late Dr. Ferdinando Warner. Dr. Chandler was here his fellow student.

gland in 1720, when he was introduced by Mr. Butler to Mr. Edward Talbot, to whom he was before unknown. To facilitate his obtaining a degree at Oxford, he went in Jan. 1721 to Leyden, where he took the degree of M. D. and published his exercise, a Dissertation "de Medicina Statica." He left Leyden after about three months residence, and entered himself a gentleman commoner in Exeter College, Oxford, and was soon after admitted to the degree of B. A. He was ordained deacon in St. James's Church, Westminster, by bishop Talbot, Dec. 23, 1721, and priest in the same church by the same bishop, March 10, 1722; and immediately became his lordship's domestic chaplain. On Feb. 12, 1723-4, he was instituted to the rectory of Houghton-le-Spring in the county of Durham, and in the same year was admitted to the degree of M. A. In Oct. 1725, he married the sister of his friend Dr. Martin Benson; and, on account of her health principally, he exchanged Houghton for the third prebend in the church of Durham, and the living of Ryton near Newcastle, to both which he was instituted June 3, 1727. His degrees of B. and LL. D. he took at the regular times. In July 1732, he was made chaplain to the king; in May 1733, he resigned the living of Ryton for that of St. James's Westminster; and on the fifth of July in the same year he preached his celebrated sermon before the university of Oxford at the public act. His eminent abilities as a preacher and a divine, and his exemplary discharge of all his parochial duties, quickly recommended him to a more elevated station. He was consecrated bishop of Bristol, Jan. 19, 1734-5, and translated to Oxford May 14, 1737. His incessant labouring in the care of his parish growing rather too great for his health and strength, he accepted, in Dec. 1750, the deanery of St. Paul's, for which he resigned his prebend of Durham, and the rectory of St. James's. On the death of abp. Hutton in 1758, the great talents he had displayed, and the high reputation for piety and beneficence which he had acquired in the several stations though which he had passed, plainly pointed him out as a person every way worthy to be raised to the supreme dignity of the church. He was accordingly without his knowledge recommended to the king by the duke of Newcastle for the see of Canterbury, and was confirmed archbishop at Bow Church in April, 1758.

His

His Grace was for many years much afflicted with the gout; but it increased greatly upon him towards the latter part of his life. In the winter of 1767 he felt very troublesome and sometimes violent pains in his shoulder, which were thought to be rheumatic. About the beginning of 1768, they moved from his shoulder to his thigh, and there continued with extreme and almost unremitting severity to his last illnes. On Saturday the 30th of July, he was seized with a sickness at his stomach as he sate at dinner. In the evening of the next day, as he was turning himself on the couch, he broke his thigh bone. It was immediately set, but it soon appeared that there were no hopes of his recovery; he fell into a slight kind of delirium, in which he lay without any pain till about five o'clock on Wednesday afternoon, when he expired with great tranquillity, in the seventy-fifth year of his age. After his death, it was found that the thigh bone was quite carious, and that the excruciating pains he long felt, and which he bore with wonderful patience and fortitude, were owing to the gradual corrosion of this by some acrimonious humour.

He was buried, pursuant to his own directions, in the passage from the garden door of his palace to the north door of the parish church at Lambeth, and forbade any monument or epitaph to be placed for him any where *.

His

* By his will, he appointed Dr. Daniel Burton, and Mrs. Catharine Talbot (daughter of the rev. Mr. Edward Talbot,) his executors; and left thirteen thousand pounds in the three per cent. annuities to Dr. Porteus and Dr. Stinton his chaplains, in trust, to pay the interest thereof to Mrs. Talbot and her daughter during their joint lives, or the life of the survivor, and after the decease of both those ladies (the survivor of whom died in Feb. 1784,) eleven thousand to be transferred to the following charitable purposes:

	l.	s.	d.
To the society for propagation of the Gospel in foreign parts for the general uses of the society	1000	0	0
To the same society towards the establishment of a bishop or bishops in the king's dominions in America	1000	0	0
To the society for promoting Christian knowledge	500	0	0
To the Irish Protestant working schools	500	0	0
To the corporation of the widow and children of the poor clergy	500	0	0
To the society of the stewards of the said charity	200	0	0
To Bromley College in Kent	500	0	0

To

His grace's person was tall and graceful; his countenance open and benevolent; his conversation, chearful, entertaining, and instructive; his temper even and humane. He was kind and steady to his friends, liberal to his dependents, a generous protector of virtue and learning. He performed all the sacred functions of his calling with a dignity and devotion that affected all who heard him. He was a most laborous and useful parish priest, a vigilant and active bishop, and presided over the church in a manner that did equal honour to his abilities and his heart. He was particularly eminent as a plain, pathetic, practical preacher; and, well knowing the ability of so excellent a talent, he was not sparing in the exercise of it, but continued preaching and catechising, when his health would

To the hospitals of the archbishop of Canterbury, at Croydon, St. John at Canterbury, and St. Nicholas Harbledown, five hundred pounds each - - - - - - - -	1500 0 0
To St. George's and London hospitals, and the Lying-in hospital in Browlow Street, five hundred pounds each	1500 0 0
To the Asylum in the parish of Lambeth - - - - -	400 0 0
To the Magdalen hospital, the Lock hospital, the Small-pox and Inoculation hospital, to each of which his grace was a subscriber, three hundred pounds each - - - - -	900 0 0
To the incurables at St. Luke's hospital - - - - - -	300 0 0
Towards the repairing or rebuilding of houses belonging to poor livings in the diocese of Canterbury - - - - -	2000 0 0
	11000 0 0

Besides these donations, he left one thousand pounds to be distributed amongs his servants; two hundred pounds to such poor persons as he assisted in his life time; five thousand pounds to the two daughters of his nephew Mr. Frost; five hundred pounds to Mrs. Secker, and two hundred pounds to Dr. Daniel Burton. After the payment of those and some other smaller legacies, he left his real and the residue of his personal estate to Mr. Thomas Frost of Nottingham. The greatest part of his very noble collection of books he bequeathed to the Archiepiscopal library at Lambeth, the rest betwixt his two chaplains and two other friends. To the manuscript library in the same palace, he left a large number of very learned and valuable MSS, written by himself on a great variety of subjects, critical and theological. His well known catechetical lectures, and his MS. sermons he left to be revised by his two chaplains, Dr. Stinton and Dr. Porteus, by whom they were published in 1770. His options he gave to the archbishop of Canterbury, the bishop of London, and the bishop of Winchester for the time being, in trust, to be disposed of by them (as they became vacant) to such persons as they should in their consciences think it would have been most reasonable for him to have given them, had he been living.

permit

permit him, to the latest period of his life. The last sermon he preached was at Stockwell chapel in the parish of Lambeth, to which he had been a very great benefactor, having begun a subscription towards building it with the sum of five hundred pounds besides a present of the communion plate, and furniture for the pulpit, reading desk, and communion table.

SHARP, JOHN, was a native of Oakham, in Rutland. His father was a cabinet maker, who taught this his only son the business; and which he conducted for himself several years. While a child, he was twice remarkably preserved from being drowned; and used afterwards to speak of the good providence of God, in these escapes from death, with peculiar gratitude. He discovered in his youth a very amiable disposition, which, together with his taste for music, in which he was a considerable proficient, rendered him an acceptable companion to his acquaintance: but he was at this time an entire stranger to evangelical truth; nor did there then seem to be any probability of his becoming acquainted with it, for his native town was destitute of spiritual advantages; and Mr. Sharp himself had a bigotted attachment to the forms of religion in which he had been educated. Mr. William Smith, however, who had resided for a time in London, became acquainted with the distinguishing doctrines of the Gospel which he there heard, and returning to Oakham, was so deeply impressed with a sense of their importance, that he began to converse with his neighbours on Justification by Faith in Christ, and Santification by the renewing of the Holy Spirit, and also got a few of them together for prayer. Mr. Sharp had no acquaintance with these persons when they first began this practice; but going to Whissendine, a village about four miles from Oakham, to visit the daughter of Mr. Hack (whom he afterwards married) her father, who had lately borrowed of a neighbour Mr. Baxter's Saint's Everlasting Rest, read repeatedly in it; and God was pleased to bless that book very much to them all. His conscience being awakened, and feeling his need of salvation by Christ, he betook himself to secret prayer, and was often engaged in reading the Scriptures and other good books. Soon after this he was married, and followed his own business

in

in Oakham. One evening he fell in company with Mr. Smith, who asked him to come and join in the prayer meeting which was kept at his house. Their number was very small; but five or six at most. Mr. and Mrs. Sharp went, not being at first aware of the consequences: but some of his townsmen were greatly displeased; and these few serious people encountered much persecution for appearing more religious than their neighbours. Mr. Sharp's leaving the church occasioned so much the greater stir, because it broke up the choir of singers, of whom he was a principal person; and such an uproar was caused by the report of his turning Methodist, that he and his friends could not pass quietly along the streets.

Mr. Sharp having done a great deal of business for a nobleman in the neighbourhood, some of his townsmen went thither, to complain of him for becoming a Methodist, and leaving his parish church. His lordship therefore sent for Mr. Sharp, and told him that he was informed he had left the church and broken up the singing: he was also charged with neglecting his business, and following preachers of no character: he said, that if he would keep to the church, &c. he would do great things for him. He added, "I am told, Sharp, that when you come here, you read Methodist books, instead of looking after your men;" with several similar accusations. Mr. Sharp, pulling a small Bible out of his pocket, and putting it into the nobleman's hand, replied, "If your lordship calls this a Methodist book, I acknowledge I do read it:" observing farther, "Your lordship allows your workmen an hour at dinner; and while they sleep, I read my Bible. I should be glad to serve your lordship in any thing that does not hurt my conscience, but that is sacred to me; and as to the ministers I hear, your lordship has been quite misinformed respecting their character; they are quite the reverse, being regular Dissenting ministers, and men of reputation." His lordship answered, "Well, Sharp, if you will keep to the church, and forsake these men, I will make a man of you; but if not, you will do no more work for me." He replied, "Very well, my lord;" and came away. When he had got part of the way home, he heard some one call him by name; and looking back, saw one of the footmen, who told him that his lordship wanted him. He returned with him, and

went

went to his lordship the second time. "Well, Sharp," said the nobleman, "are you still in the same mind?" He replied, "Yes, my lord." He said he was very sorry for him, for he had a great respect for him; and used many arguments, holding out many things that might have been a temptation to him: but when Mr. Sharp continued firm, giving the like answers as before, so that his lordship found he could not prevail, he said, "I believe, Sharp, you are an honest man; I do not mean to distress you." Nor did he ever take his work from him while he remained in that part of the country.

After these few people had met for prayer and reading religious books for some time, some of them proposed to invite a minister to come and preach to them; but it seemed almost impossible, on account of their worldly circumstances. However, a few entered into a subscription for this purpose; but they had no place to meet in, except in a private house that had formerly been licensed. Mr. Smith, and Mr. Sharp, therefore, went to Armsby, to invite Mr. Robert Hall, senior. Mr. Hall came at the appointed time. It was on a week-day, but the rumour spread very generally through the town; and the opposers made it much the more public.

Notwithstanding this opposition, these good people were enabled to persevere. Mr. Hall, indeed, encouraged them to consider the persecutions they encountered as an indication that the powers of darkness apprehended danger to their kingdom Several ministers visited them from time to time, and a number of persons were awakened, both in the town and neighbouring villages. The auditory also increased, so that the place was too small for them; and, at length, the ministers advised them to build a new meeting house. They were ready to think it never could be accomplished; but providence appeared to favour the design. There was a piece of land to be sold, belonging to a gentleman in the town; and a woman who lived in one of the old houses which stood on this ground, gave them an intimation of the owner's inclination to dispose of it. A friend to the cause, who had some years before been a servant in this gentleman's family, went to him and proposed to purchase it, as if for himself. The proprietor sold it, not knowing for what purpose it was bought; nor did they let any one

 know,

know, till the writings were finished, when the purchaser made it over to trustees for the purpose intended. The enemies of religion were then violently incensed, saying, that had they known of the intention, they would have given any money to prevent their obtaining the ground. The next difficulty was, to obtaiu workmen to build the meeting-house. It was let to several; but the people of the town telling them, that if they helped to build the meeting, they would never employ them any more, they were intimidated, and relinquished their engagements. The mason, however, stood to his bargain; and they got other workmen out of the country. Their opposers threatened that they would pull down by night what was built up in the day; but they did not execute their threats; and some of their principal enemies, (leading men in the town,) being taken off by death; the opposition by degrees became less violent *. When the meeting was completed application was made for a licence; but the justices absolutely refused. Mr. Sharp began to argue with them; but one of them said, That fellow is as mad as a march hare,—he will turn preacher ere long himself. They declared they would pay no attention at all to such fellows; thus they were obliged to come away disappointed. At the next meeting of the justices they renewed their application; but were again repulsed. One of the justices, a clergyman, as most of them were, knew Mr. Sharp; and asked him, "Is not your name Sharp?—how does your father do?—of what denomination do you profess to be?" he answered, 'We are Particular Baptists.' What do you mean by that?" 'The General Baptists hold with general redemption, Sir; the Particular Baptists

* The first person that was buried in the meeting yard, was husband to one of the members. When his death was known, the people informed the clergyman, who ordered the clerk to toll the bell, and then go to the widow and demand the money. She asked him who set him to work? He replied, he was ordered to ring the bell. She said, they who ordered him might pay him. He then told her, that if she did not bring him to the church-yard to be buried, she should be put into the spiritual-court. She replied, he was her property, and she would put him where she pleased. Not being able to intimidate her, the clerk went away. But when her husband was carried to the grave, a concourse of people was collected, who shouted after them all the way to the burying-ground; and made so great an uproar, that nothing could be heard that was said. But they were not permitted to behave thus any more.

hold

hold with special redemption, and the other doctrines commonly called Calvinistic." At this the clergyman, lifted up his hands, exclaimed, "This man believes the opinions of John Calvin! The doctrines of John Calvin, Gentlemen, came from Hell, and not from Heaven." Mr. Sharp said, if it were a proper place, he should have no objection to defend his sentiments by the word of God. On this Mr. T. said he should like to have some conversation with him on the subject. Mr. Sharp said, "With all my heart:" so they appointed a place, and met the next evening. Mr. T. treated Mr. Sharp civilly; and allowed they had no right to refuse licencing the place, and said he would see it was done next time. They went, therefore, again, big with expectation; but, as soon they had told their business, the other justices remarked, Mr. T. is not here now; and dismissed them with the greatest contempt. On this they applied to the Committee of the three Denominations * in London, who soon obtained a Mandamus, which obliged the justices to grant the licence without farther delay; though one or more were so mortified as to throw up their commissions on this account.

A church having been formed at Oakham, Mr. Smith became their first pastor; and on his removal to Shrewsbury, Mr. Sharp was called out by his brethren to that office. For several years they endured considerable persecution; but things were much altered for the better before he left the town. When Mr. Sharp first became religious, his father was so displeased, that he said, "John, I had rather have followed you to the grave!" but he lived to think otherwise. His mother was brought to the knowledge of the truth through the instrumentality of her son, became an excellent Christian, and died in the faith a little before he left Oakham.

In the beginning of 1786, Mr. Sharp removed to Manchester; where he laboured eleven years. The Baptist interest in that town was then very low indeed; but the

* Consisting of a number of respectable gentlemen selected from the different congregations of Presbyterians, Independents, and Baptists, to afford advice and assistance to their brethren in the country, in whatever respects they may be injured respecting their civil rights, as secured by the Act of Toleration, and other laws enacted in their favour, since the accession of his present Majesty.

place was soon filled, and his preaching attended with success. In a few months eighteen persons were formed into a church; and in three years time they amounted to eighty-eight, and a considerable number was added every year.

The next step was a new place of worship, as the old one was too small. Some land was purchased, a collection made, the building was begun, and the money was put into the hands of two of the principal men, who were to find money to finish it; and then Mr. Sharp was to collect for it; but when they had laid out all that was collected, and perhaps a little more, they stopped the building, and shut up the place; being unwilling to advance any more. Nor would they let the Baptist church have the place at all, but turned it into a warehouse; and were a long time before they would return any of the subscriptions: but at length they refunded fifteen shillings in the pound, and entirely abandoned the cause. This was a great trial to Mr. Sharp; but the people of the town were stirred up, and said, that if Mr. Sharp could get some land, they would subscribe again. He did get some accordingly, on which the present Baptist meeting-house stands; and, to their honour, they did most generously subscribe, and another place was erected. Mr. Sharp took a very active part in the building: indeed, almost the whole care lay upon him. When it was finished, he went to London, Yorkshire, and other places to collect money, till the debt was paid off; but soon after this, a few people who were disaffected to his ministry, made so much opposition to him, that his situation became very uncomfortable.

The church at the Pithay, Bristol, hearing that Mr. Sharp was likely to leave Manchester, invited him to pay them a visit; which he did; and after preaching to them for six weeks, they gave him an unanimous call to be co-pastor with the late excellent Mr. Tommas, of which he accepted; and returning for his family, they arrived at Bristol, April 21, 1797. His labours were remarkably successful, especially in the country: at Keynsham, Hanham, and Pill, where he frequently preached. At the former village, which is regularly supplied by the ministers who preach at the Pithay, a new meeting house was erected; and opened in November, 1802. Mr. Sharp exerted himself much to obtain subscriptions for defraying the

the expence of this building; and the whole was soon paid. Meanwhile, a time of trial was approaching, attended with many painful aggravations that cannot here be related. They were occasioned by the introduction of a person to be colleague, whom he could not approve, which occasioned very unpleasant disputes. A large majority, however, of the church deciding against his settlement among them, he, with his adherents, withdrew, and assembled for worship by themselves, employing him as their preacher as pastor; but, without applying, according to the usual custom of congregational churches, for the consent of the majority to their becoming a distinct society.

The providence of God so ordered it, that he should terminate his pilgrimage at Manchester, where he had spent the prime of his days; which place he was induced to visit, by the hope of tranquilizing his mind and repairing his health. But, though the desired object of his journey seemed at first likely to be obtained, yet that expectation was soon cut off; for, in a fit of coughing, about a fortnight after his arrival, he burst a blood vessel, and the consequences were, from the first, expected to be fatal, as they actually were; for he died Nov. 13, 1805. During his illness, he said to Mrs. Sharp, "I shall never go home again;"—and when she said, 'What must I do and my poor children?' he replied, "Trust in the Lord, and he will help you." At another time, he said to her, "I am weary of my poor body, and want to be at my heavenly home!" Mr. Roby, of Manchester, preached a most affectionate and excellent discourse, from Psalm xlvi. 10. at the interment. He and several of the Independent friends discovered remarkable kindness during the time of his affliction.

We close this account with the honourable testimony borne to his character by the rev. Mr. Ryland, in his funeral sermon:—"I thank God that I can safely recommend the example as well as the doctrine of my late dear brother. Imitate his faith and every other grace: for his faith was not a solitary virtue, but was conjoined with humility and patience, with meekness, with brotherly kindness, with zeal, and other fruits of the Spirit."

SHAW, SAMUEL, M. A. was born at Repton, Derbyshire, in 1635, and educated at the free-school there, then

then the best in that part o. England. He went to St. John's College, Cambridge, at fourteen years of age, where he was chamber-fellow with Dr. Morton. When he completed his studies, he went to Tamworth in Warwickshire, and was usher in the free school in 1656. When the rev. Mr. Blake died, in 1657, Mr. Shaw spoke an eloquent oration at his funeral, after Mr. Anthony Burgess had preached a sermon. They were both printed, and such as have perused them must think a conjunction of three such men, as the deceased and the two speakers, a singular happiness to that neighbourhood. From Tamworth Mr. Shaw removed to Mosely, a small place in the border of Worcestershire, being invited by Col. Greavis, who shewed him much kindness. On his coming hither, he was ordained by the classical presbytery at Wirksworth; and by the assistance of Mr. Gervas Pigot of Thrumpton, he obtained a presentation from the protector to the rectory of Long Whatton, in Leicestershire, which was in the gift of the crown. He had full possession of this place in June 1658, and continued in the peaceable enjoyment of it till 1660. Fearing some disturbance, in the month of September that year, he got a fresh presentation * under the great seal of England, without much difficulty, as the former incumbent Mr. Henry Robinson was dead, and two more who enjoyed it after him. But though his title was thus corroborated, sir John Prettyman, by making interest with the lord chancellor, found means to remove Mr. Shaw, about a year before the Act of Uniformity passed; and introduced a Mr. Butler. He was a man of such mean qualifications, and so little respected in the parish, that some of them told sir John, that they heard Mr. Butler had given him a pair of coach mares to get him the living, but they would give him two pair to get him out, and put Mr. Shaw in again. But he now quitted the church, as he could not satisfy himself to the new terms. He was afterwards offered this living without any other condition than re-ordination. But he used to say, he would not lie to God and man, in declaring his prebyterian ordination invalid. When he left Whatton he removed to Cotes, a small village near Loughborough. Here his family caught the plague of some relations, who came from London to avoid it, about

* Copies of both these presentations may be seen in Calamy.

harvest

harvest time in 1665. He then preached in his own house, and afterwards published that excellent book, called "The Welcome to the Plague," grounded on Amos iv. 12. "Prepare to meet thy God, O Israel." He buried two children, two friends, and one servant of that distemper; but he and his wife survived it; and not being ill both at once, they looked after one another and the rest of the family: which was a great mercy, for none durst come to his assistance. He was in a manner shut up for three months, and was forced not only to attend his sick, but to bury his dead himself in his own garden *.

Towards the latter end of 1666, he removed to Ashby de la Zouch in the same county; and was chosen to be sole master of the free school in 1668. The revenue was then but small, the school building quite out of repair, and the number of scholars few. But by his diligence he soon got the salary augmented, not only for himself, but his successors; and by his interest with several gentlemen, he procured money for the building of a good school house, and a gallery for the scholars in the church. But then he had another difficulty; which was, how to get a licence without subscription to such things as his conscience did not allow of. However, he got over it; for by means of lord Conway, he obtained from archbishop Sheldon a licence (which Calamy gives at length) to teach school any where in his whole province; and that without once waiting upon the archbishop. As he needed a licence also from the bishop of the diocese, he got a friend to make his application to Dr. Fuller, then bishop of Lincoln, who put into his lordship's hands Mr. Shaw's late book, occasioned by the plague. The bishop was so much pleased with the piety, peaceableness, humility, and learning there discovered, that he gave him a licence upon such a subscription as his own good sense dictated, and said, that he was glad to have so worthy a man in his diocese upon any terms. He added, that he understood there was another book of his in print, called "Immanuel," which he desired to see.

* The excellent temper of mind which he expressed under this severe dispensation, is discovered in the work above mentioned, which was reprinted in 1767. An extract from it may be seen in his Memoirs, prefixed to a new edition of his "Immanuel," 1768. The memoirs are taken from Calamy.

Mr.

Mr. Shaw's piety, learning, and good temper soon raised the reputation of his school, and the number of his scholars, above any in those parts; having often one hundred boys or more under his care. His own house and others in the town, were continually full of boarders from London, and other distant parts of the kingdom. Several divines of the church of England, (v. g. Mr. Sturgess of All Saints in Derby, Mr. Walter Horton afterwards one of the canons of Litchfield, &c.) and many gentlemen, physicians, lawyers, and others, owed their school learning to his good instructions. He endeavoured to make the youth under his care, in love with piety; to principle them in religion by his advice, and allure them to it by his good example. His temper was affable, his conversation pleasant and facetious, his method of teaching winning and easy. He had great skill in finding out, and suiting himself to, the tempers of boys. He freely taught poor children, where he saw in them a disposition for learning, and afterwards procured them assistance to perfect their studies at the university. He did indeed excellent service in the work of education; and his school was a great advantage to the trading part of the town.

When the liberty of the Dissenters was settled by act of parliament, he licensed his school room for a place of worship. The first time he used it, he preached from Acts xix. 9. "Disputing daily in the school of one Tyrannus." He so contrived his meetings, as not to interfere with the establishment, preaching at noon between the services at church, and constantly attending there both parts of the day, with all his scholars, his family, and all his hearers; so that the public assembly was hereby considerably augmented; and the weekly lecture was chiefly attended by him and his scholars. He was upon the most friendly terms with the vicar of the place, and corresponded with Dr. Barlow the bishop of Lincoln, to whom he presented his book of Meditations, which has been generally esteemed, and read with great profit. He died Jan. 22, 1696, in the fifty-ninth year of his age. His funeral sermon was preached by Mr. William Crosse, his brother-in-law, from Luke xxiii. 28.

His works were, 1. "A Funeral Oration for Mr. Blake."—2. "The Welcome to the Plague."—3. "A Farewell Sermon in 1663," on Phil. i. 12. which is the 8th in the Country Collection."—

tion."—4. "A Farewell to Life, on 2 Cor. v. 6."—5. "The Angelical Life; on Mat. xxii. 30."—(These two are annexed to the "Welcome to the Plague," and were all printed together in 1666, entitled, "The Voice of one crying in the Wilderness."—6. "Imthanuel; or, A Continuation of the Angelical Life; on John iv. 14."—7. "The Great Commandment; a Discourse on Psalm lxxiii. 25. To which is annexed, The Spiritual Man in a Carnal Fit; on Psalm lv. 6."—8. "A Latin Grammar"—9. "A Receipt for the State Palsy: or a Direction of the Government of the Nation; a Sermon on Prov. xxv. 5."—10. "Samuel in Sackcloth; a Sermon on 1 Sam. xv. 45. essaying to restrain our bitter Animosities, and commending a Spirit of Moderation towards our Brethren, 1660."—11. "The true Christian's Test; or a Discovery of the Love and Lovers of the World, in one hundred and forty-nine Meditations *. 12. "An Epitome of the Latin Grammar, by Questions and Answers."—13. "Adam, Abel, or Vain Man; Sermons on Psalm xxxix. 6."—"14. A Sermon on the Death of Mr. Richard Chantry."—15. "Words made visible, or Grammar and Rhetoric; a Comedy."—16. "The different Humours of Men; a Comedy †. He had in the press, A Description of the Heavenly Inheritance; on 1 Pet. i. 3—6. but the bookseller failing, it was never perfected.

SHAWE, JOHN, M. A. was born at Sikehouse, in the parish of Ecclesfield, in the West Riding of Yorkshire, June 23, 1608. Part of the family estate here was, upon his father's death, taken from him by the parish; and he, for peace sake, never contested the matter. Being an only child, he had his school learning near home; and when between fourteen and fifteen years of age, at his own earnest desire, was sent to Cambridge, and admitted pensioner into Christ's College, under the tuition of Mr. W. Chappel, afterwards bishop of Cork. When he was about two years standing, Mr. Weld (who afterwards went to New England) preaching one Lord's day at a church about three miles from Cambridge, Mr. Shawe, with some of his fellow students, walked to hear him; and from that day he dated his first fixed serious impressions. He

* Mr. Job Orton says, "I wish this was reprinted. It is a most serious useful and entertaining book. Short chapters, and many excellent stories, and references to the classics."

† These two were acted by his own scholars for their diversion, and for the entertainment of the town and neighbourhood at Christmas time.

was afterwards taken notice of in the college, and opposed as a Puritan, but continued there till he commenced M. A. in 1630, when a raging pestilence drove him from the university. The first place he accepted was Brampton in Derbyshire, where he was lecturer three years. Dr. Morton, (then bishop of Coventry and Litchfield,) to whom he applied for a licence to preach in his diocese, was strict in his examination; and when he had done, gave him his hand full of money, and laying his hand upon his head without demanding any subscription, said, "Your licence shall be this; you shall preach in part of my diocese, when and where you will." On the entreaty of some friends he went to London and preached there; when some merchants from Devonshire heard him, who resolved (as they afterwards told him) that if they could prevail with him they would send him to preach at Chimleigh in that county, and maintain him themselves. But he went away before they could speak to him, and not knowing his name, nor where to meet with him, they were disappointed. About a year afterwards however, some of the same persons heard him there again; and following him to his lodging, told him their desire; and added, that it was their custom to maintain a minister for three years at one place; and if his ministry proved so acceptable that the people would maintain him afterwards, he still continued; if not, they supported him in another place. They pressed him much, and he complied. When his three years were almost expired, a complaint was made to Charles I. by attorney general Noy and archbishop Laud, that the city merchants maintained in the several counties Puritanical and Nonconforming preachers; whereupon the feoffees were prosecuted *, and he was forced to leave the place.

In 1636, his father being dead, he returned to Sikehouse, his own estate, and was soon called to be lecturer at Alhallows on the Pavement in York, where Mr. Ascough was then pastor; where he continued with much comfort and good success for three years more. When he had preached his first sermon there, archbishop Neile sent for him by his apparitor, and at first began to deal roughly with him; but when he heard that he was chaplain to Philip earl of Pembroke, then lord chamberlain, he told him that he had nothing against him, but that he heard

* Fuller's Church Hist. Book II. p. 136.

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he was a rich man, and was brought in by Vaux, the mayor of York, to head the Puritans against him. "But (said he) I tell you, I will break Vaux and the whole Puritan party." However Mr. Shawe continued without disturbance. He afterwards accompanied the earl of Pembroke as chaplain, when he attended the king to Berwick, at the time of the pacification with the Scots. On his return, that noble lord gave him the vicarage of Rotherham, where God signally owned his ministry. During the treaty at Rippon, between the English and Scots, 1640, he was chaplain to the lords commissioners, who treated him with great respect. Afterwards the earl of Holland being appointed to disband that army, Mr. Shawe attended upon him at Doncaster, and the king came one day and dined there at lady Carlingford's. At dinner, the king asked sir T. Glenham, (who had lately been governor of Hull,) "Whether he could not starve that town? I am told (said he) that I can take their fresh water from them." Sir Thomas answered, "Your majesty is misinformed; for though you may cut off from them the fresh spring that runs to Hull, yet the very haven is fresh at low water, and every man can dig water at his door." This Mr. Shawe relates as what he heard before any war was begun. When the king set up his standard at Nottingham, and the earl of Essex came after him with an army, Mr. Shawe fled by night from Rotherham to Hull; but when he had preached one sermon there, sir John Hotham, the governor for the Parliament, would not suffer him to stay, for fear he should oppose him. He returned therefore to Rotherham, and was in the town when it was taken by the earl of Newcastle, May 4, 1643. He then, with three others, had a fine of one thousand marks set upon his head. The rest were taken and imprisoned, but he absconded in the steeple for some time; and though they plundered his house, he fled by night, with his man servant, and got safe to Manchester. Upon his arrival there, sir W. Brereton, commander in those parts for the parliament, offered him the living of Lyme in Cheshire, which he accepted. He lived in Manchester, where he preached every Friday gratis. He went from thence to Furnessfells, and the parts in and about Cartmel, where they had had no preaching of a long time, and was laborious and successful, among a people grossly ignorant

and stupid. But was forced to fly from thence into Yorkshire, upon the coming up prince Rupert's forces.

After York surrendered, and lord Fairfax was settled there, a standing committee of the gentlemen of Yorkshire was appointed in the city of York, for the better ordering the affairs of the county, and advising lord Fairfax. Mr. Shawe was chaplain to this committee. There was also an assembly of ministers of that county, appointed to sit every week in the chapter house, to assist lord Fairfax in casting out ignorant and scandalous ministers, &c. Mr. Shawe acted as secretary; but upon the turn of the times, burnt all the papers. At this time lord Fairfax gave him the living of Sherringham, seven miles from York, where he preached a while, and then was invited to Hull, which he accepted of as a place of visible quiet. He preached at first in the low-church there, and, upon Mr. Wait's removal, at the high-church; and continued there seventeen years, preaching every Wednesday, and on Lord's day once at least: for some time at both churches, and often to the soldiers at the castle, besides other occasional labours. He was promised by the mayor, aldermen, and burgesses, one hundred and fifty pounds per ann. and a good house; but when he left them they were about one thousand pounds in arrears. While here, he went frequently to the committee and assembly of York, as occasion required; and preached at the Minster, Sept. 20, 1644, on the taking of the Solemn League and Covenant. He had much success at Hull, and yet much opposition; especially upon attempting to set up a regular church discipline. "But (says he) I never repented of it, though I suffered much from men thereby; which I well knew how to have prevented, if I had looked at my own advantage and men's friendship above God's glory." In 1646 he attended the six commissioners from the parliament to the king, who was then with the Scots at Newcastle.

In 1653 he was made master of the Charter house or hospital near Kingston upon Hull, by the mayor and aldermen of Hull; which place was promised him at his first coming among them. He found the house one hundred pounds in debt; no money to begin with, and but twelve poor people belonging to it; whereas there ought to have been twenty-six. There was but ten pounds per

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ann. and a house for the master, by the laws of the foundation; but former masters had taken all the fines upon leases to themselves. Mr. Shawe, instead of this, gave to the poor of the house most part of his own ten pounds and in seven years time paid the one hundred pounds debt; enlarged the number of the poor to forty, increased the weekly pay of each, and added to their occasional allowance. He also laid out six hundred pounds upon the buildings of the house, and when he came away, he left with the mayor and aldermen for the use of the poor, above two hundred and fifty-three pounds for which he had their receipt.

In the time of the protectorship, he was sometimes called to preach before Oliver at Whitehall, and sometimes at Hampton Court, which he did with the freedom and plainness of Latimer. Oliver and his council gave him an augmentation of one hundred per ann. which was duly paid. He usually attended on the Judges in their circuits, and preached before them; and he once preached at Whitehall before Richard Cromwell while he was protector. Soon after the restoration, July 25, 1660, Mr. Shawe was sworn chaplain to the king; but before the end of that year, some of the officers and soldiers of the garrison of Hull complained against him to bishop Sheldon, and by him to his majesty, though he could never hear what was the ground of it; and some time after, June 1, 1661, an order was sent down in the king's name, signed by Mr. Secretary Nicholas, to the mayor and aldermen, to remove three of the aldermen from their places, and to inhibit Mr. John Shawe from preaching any more at Trinity Church. Upon this he went to London, and was introduced by the earl of Manchester, to his majesty, who told him, he should continue master of the Charter house, and promised to take care of him as his chaplain; but desired him to submit to his order of not preaching any more at Trinity Church. Mr. Shawe then waited on bishop Sheldon, who said, that he heard he was a leading man among the clergy in the North, but was no great friend to the Episcopacy or the Common Prayer. He answered, "That in all those times, when there was liberty enough for it, he had never said a word against either of them; though he owned that, if they had never come in, he would never have fetched them." But his lordship

lordship would give him no account of the matter for which he had complained to his majesty against him.

Mr. Shawe then returned to the Charter house, and preached to the poor every Lord's day, when the people of Hull flocked thither to hear him; so that the churches were empty. The officers sent some soldiers to beset the house and hinder the town's people from entering; yet by some means they got in; and one day they confined three hundred of them in the house till the next morning. On account of these difficulties, and being forbid to go into the town to converse with the people there, Mr. Shawe thought himself not capable of much farther good, and therefore, after making up his accounts, he removed with his family (June 20, 1662,) to Rotherham, where he had been formerly been vicar. There he preached one part of the Lord's day, as Mr. Clayton did the other, and sometimes on the week day, till Aug. 24. He had not then any living, but declares in his narrative, he would refuse neither living nor work, upon any terms that would satisfy his conscience. He afterwards continued preaching to his family, and often to other persons, without any great trouble. He died April 19, 1662, aged sixty-five, and was buried in Rotherham Church.

His works were only single sermons, viz. 1. "Two Clean Birds, on Levit. xiv. 4. 8. at Selby, before lord Fairfax and his Army, 1642."—2. "A Broken Heart: on Psalm li. 16, 17."—3. "On a Fast day at Beverley."—4. "The Three Kingdoms Case: on Isa. xlii. 24, 25."—5. "Britain's Remembrancer; at York Minster, Sept. 20, 1644, at the taking the Covenant."—6. "Britannia Rediviva: an Assize Sermon on Prov. xiv. 34."—7. "The Princess Royal (another) on Psalm xlv. 16."—8. "Some Memorials of the Holy Life and Happy Death of his Wife."

SHEFFIELD, WILLIAM, M. A. was educated at Trinity College, Cambridge. In the time of the civil war, he preached several years at Great Bowden, where he was curate in 1644. The committee of Leicester offered him his choice out of three rich parsonages in the county, then vacant, viz. Lancton, Kibworth, and Loughborough, but he refused them all, and accepted Ibstoke, in 1648, upon the invitation of the principal inhabitants (after the sequestration of Dr. Lufton) though it was near

fifty

fifty pounds per ann. worse than any of the others. During his ministry there, he was greatly respected and beloved, not only by his own parishioners, but by the generality of ministers and religious people in the adjacent parts: of which, among many others, there was this remarkable proof; that when Dr. Lufton, the former incumbent, was dead, and Mr. Job Grey, brother to the earl of Kent, obtained the presentation of Ibstoke rectory from the lord keeper, several gentlemen, ministers, and other principal persons in the neighbourhood, sent a petition to court, signed by above a thousand hands, begging that Mr. Sheffield might be continued; and accordingly he was confirmed in the living, by a broad seal; which however soon became useless, when the Act of Uniformity took place, at which time he resigned. He once held a public dispute with one Samuel Oates (father of Dr. Titus Oates) a popular Baptist preacher, who came into that county, and disturbed several congregations, dispersing challenges, to dispute with any other minister upon the point of baptism. Several justices of peace desired Mr. Sheffield to accept the challenge. He yielded to their request, and sir Thomas Beaumont was moderator. At the entrance of the dispute, which was held in Leicester Castle, Mr. Sheffield protested, that it was truth and not victory he aimed at; and that therefore, if he could not answer the arguments brought against him, he would publicly acknowledge it. Mr. Oates also agreed to do the same. The dispute continued three hours, and was managed with great fairness and temper. At length Mr. Oates being pressed with an argument, was loudly called upon, by the people present, either to answer it, or to confess he could not. Upon which he frankly confessed that at present he could not answer it. The justices, at the breaking up of the meeting, obliged Mr. Oates to promise, that he would no more disturb the congregations in that county *. Mr. Sheffield, after being silenced, went to Kibworth, where he had a small estate; having

* However intemperate this Mr. Oates might be, he met with cruel and shameful usage in other places: See Crosby's Hist. Bapt. vol. i. p. 236. Such disputes as that related above, are but a sort of spiritual duels, which can no more decide the equity of any cause, than an appeal to the sword or pistol, and ought to be as much discountenanced among Christians.

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also in view the benefit of the free school there for his children. He there lived privately till his death, in 1663. During this time of his retirement, he constantly went in the morning, with his family, to the parish church, and preached in his own house in the afternoon.

SHEFFIELD, JOHN, was the son of the rev. William Sheffield, abovementioned, was designed for trade, and was actually sent from home upon trial, in order to it. But so strong was the bent of his mind for learning, that he was not easy till he was removed, which he was in a short time, and commenced his academical studies under the rev. John Shuttlewood, who had been ejected from Rauston, in Leicestershire, and afterwards kept a seminary at Sulby, near Welford, in Northamptonshire, in which several, who afterwards made a distinguishing figure, were educated for the Christian ministry. Mr. Sheffield pursued his studies with close application. He came out into the world well qualified, by an acquisition of intellectual furniture, with a warm heart for the character he was to sustain. He was ordained in 1682, when the aspect of the times was peculiarly discouraging, and Nonconformity was thought by some to have been effectually crushed, by the severities under which it had suffered. His first settlement was at Temple Hall, in Leicestershire, where he was chaplain to Mrs. Palmer. There he married, and set up a meeting for stated religious worship, which he took care to keep up, during his residence in the country, though he preached also at Atherston, in Warwickshire. In this place he, at length, fixed his abode; though he made frequent excursions from it, to preach week day lectures in several parts of the surrounding country, in which labours his pains were considerable, and his exertions acceptable and useful. On the death of the pious, active, and zealous Mr. Nathaniel Vincent, at St. Thomas's, in Southwark, in 1697, he accepted the invitation to succeed him. In this station he continued till his death, January 24, 1725-6, aged seventy-two. For many years previously to his dissolution, he had been severely afflicted by acute and wasting disorders, which baffled the skill of physicians. On opening his body, after his death, two stones presented themselves to view, one in his bladder, the other in the left kidney.

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As a preacher, Mr. Sheffield's discourses were distinguished by a plain, practical strain; and he delivered them as one that did himself believe what he spoke. As he made the Bible his only standard, he was much attached to scriptural divinity. To his colleagues in the ministry, Mr. Joshua Bayes, and Mr. Henry Read, he was in all respects an agreeable fellow labourer, and by the body of his brethren in the ministry he was greatly respected. Amidst the religious heats of the times in which he lived, he was an example of Catholicism and moderation; he always spoke the truth in love, and never confined his charity to a party. He was an advocate for Catholic Christianity. And it was a ground of his disapprobation of the national establishment, that he thought it set up such a sort of uniformity as hindered unity, and turned the national church into a mere party.

Mr. Sheffield's publications were only a sermon preached to the Societies for the Reformation of Manners, and a tract entitled, "Salvation by Grace," from Ephes. ii. 8.

SHERLOCK, Dr. THOMAS, was the son of Dr. William Sherlock, dean of St. Paul's, and was born in 1678. He was sent, after a proper preparation, at Eton, to Catharine Hall, Cambridge, where he took his degrees; and of which he became master. He discovered early not only great parts, with deep and extensive learning, but also great wisdom, policy, and talents for governing: and it was in allusion to this part of his character, that Dr. Bentley, during his squabbles at Cambridge, gave him the nickname of Cardinal Alberoni. This we learn from a piece written against Bentley, in 1720, by Dr. Middleton; who, in opposition to the said doctor and his adherents, calls Sherlock, "the principal champion and ornament of both church and university."

He was master of the Temple very young, upon the resignation of his father; and, what is very remarkable, this mastership was held successively by father and son for more than seventy years. His first appearance as an author, as far as we are able to discover, was in the way of controversy; and that too carried on with uncommon warmth. He was at the head of the opposition against Hoadly, then bishop of Bangor; during which contest he published a great number of pieces. One of the principal

is entitled, "A Vindication of the Corporation and Test Acts: in answer to the Bishop of Bangor's Reasons for the Repeal of them. To which is added a Second Part, concerning the Religion of Oaths, 1718," 8vo. He was dean of Chichester, as well as master of the Temple, when he wrote this. The bishop of Bangor answered him in a piece, entitled, "The common Rights of Subjects, defended; and the Nature of the Sacramental Test, considered, 1719," 8vo: yet, while he opposed strenuously the principles of his antagonist, he gave the strongest testimony that could be of his abilities; for, in the beginning of his preface, he calls his own book "An Answer to the most plausible and ingenious Defence, that, he thinks, has ever yet been published, of excluding Men from their acknowledged civil Rights, upon the Account of their Differences in Religion, or in the Circumstances of Religion." Sherlock replied to the bishop, in a small pamphlet, wherein he sets forth "The true Meaning and Intention of the Corporation and Test Acts asserted, &c. 1719," 8vo.

About three years after, Mr. Collins published his famous book entitled, "A Discourse of the Grounds and Reasons of the Christian Religion:" where he endeavours to fix the evidences of it chiefly, if not solely, upon the prophecies of the Old Testament; and then explains these prophecies in such a manner, as that they may seem to have no better foundation, than the divination among the heathens; "who learnt," says he, "that art in schools, or under discipline, as the Jews did prophesying in the schools and colleges of the prophets." This work occasioned many pieces to be wrote on the subject of prophecy; and, though Sherlock did not enter directly into the controversy, yet he took an opportunity of communicating his sentiments, in six discourses delivered at the Temple Church, in April and May, 1724. These Discourses he published the year after, with this title, "The Use and Intent of Prophecy, in the several Ages of the World," 8vo: where we have a regular series of prophecies, deduced through the several ages from the beginning, and presented to us in a connected view; together with the various degrees of light distinctly marked out, which were successively communicated in such a manner, as to answer the great end of religion and the designs of Providence,

dence, till the great events to which they pointed should receive their accomplishment. These discourses have been exceedingly admired, and gone through several editions. The fourth corrected and enlarged, was published in 1744, 8vo; to which are added, "Four Dissertations: 1. 'The Authority of the Second Epistle of St. Peter.' 2. 'The Sense of the Ancients, before Christ, upon the Circumstances and Consequences of the Fall.' 3. 'The Blessing of Judah,' Gen. xlix. 4. "Christ's Entry into Jerusalem." Three of these dissertations, if we mistake not, accompanied the discourses from their first publication; the fourth was added afterwards. In 1749, Sherlock, then bishop of London, published "An Appendix to the Second Dissertation, being a farther Enquiry into the Mosaic Account of the Fall." 8vo. An advertisement is prefixed, setting forth, that the dissertation was drawn up some years since, and intended as an examination of the objections made to the History of the Fall by the author of the "Literal Scheme of Prophecy;" but, that author being dead, was now published, not in answer to him, but to all who call in question, or are offended with, the History of the Fall, as it stands recorded by Moses. Whether Dr. Middleton, who had ridiculed the "Literal History of the Fall," took himself to be particularly aimed at here, or whether he acted from other private motives of resentment, we know not; but he published the year after, 1750, a sharp and satirical "Examination of the Discouses upon Prophecy, with Animadversions upon this Dissertation:" in which he undertakes to explain and affirm these four points: 1. "That the use of Prophecy as it was taught and practised by Christ, his Apostles, and Evangelists, was drawn entirely from single and separate predictions, gathered by them from the books of the Law and the Prophets, and applied, independently on each other, to the several acts and circumstances of the life of Jesus, as so many proofs of his Divine Mission; and, consequently, that his Lordship's pretended chain of Antediluvian Prophecies is nothing else but a fanciful conceit, which has no connection at all with the evidences of the Gospel." 2. That the Bishop's Exposition of his Text is forced, unnatural, and inconsistent with the sense of St. Peter, from whose epistle it is taken." 3. "That the historical Interpretation, which he gives to the Account of the Fall, is absurd and contra-

dictory to reason; and that the said account cannot be considered under any other character, than that Allegory, Apologue, or Moral Fable." 4. "That the Oracles of the Heathen World, which his Lordship declares to have been given out by the Devil, in the form of a Serpent, were all impostures, wholly managed by human craft, without any supernatural aid, or interposition whatever."

In 1728, he was preferred to the bishopric of Bangor; and translated thence to Salisbury, in 1734. In 1747, upon the death of Potter, he had an offer made him of the archbishopric of Canterbury, but declined it on account of the very ill state of health he was then in: yet, recovering in a good degree, he ventured to succeed Gibson in the see of London the year after. But bodily infirmities began to affect him very much; and, though for three or four years he applied himself to business, and made one general visitation of his diocese in person, yet he was then visited with a very terrible illness, which deprived him almost first of the use of his limbs, and then of his speech, insomuch that he could not be understood but by those who were constantly about him. Still the powers of his understanding continued in their full vigour; and under this weak state of body, in which he lay many years, he revised, corrected, and published four volumes of Sermons in 8vo; which, besides the excellencies they have in common with the best productions in this way, are particularly to be admired for their ingenuity and elegance. He died July 18, 1761, in his eighty-fourth year; having for some years ceased to enjoy himself with comfort, or to interfere at all with the affairs of the world.

"His learning," says Dr. Nicholls, "was very extensive: God had given him a great and an understanding mind, a quick comprehension, and a solid judgement. These advantages of nature he improved by much industry and application; and in the early part of his life had read and digested well the ancient authors both Greek and Latin, the philosophers, poets, and orators: from whence he acquired that correct and elegant style, which appears in all his compositions. His knowledge in divinity was obtained from the study of the most rational writers of the church, both ancient and modern; and he was particularly fond of comparing Scripture with Scripture, and especially of illustrating the epistles and writings of the apostles, which

which he thought wanted to be more studied, and of which we have some specimens in his own discourses. His skill in the civil and canon law was very considerable; to which he added such a knowledge of the common law of England, as few clergymen attain to. This it was, that gave him that influence in all causes where the church was concerned; as knowing precisely what it had to claim from its constitutions and canons, and what from the common law of the land." Nicholls then mentions his constant and exemplary piety, his warm and fervent zeal in preaching the duties and maintaining the doctrines of Christianity, and his large and diffusive munificence and charity. "The instances of his public charities," says he, "both in his life time and at his death, are great and like himself. He has given large sums of money to the corporation of clergymen's sons, to several of the hospitals, and to the society for propagating the Gospel in foreign parts: and at the instance of the said society, he consented to print at his own charge an impression of two thousand sets of his valuable discourses at a very considerable expence. And they have been actually sent to all the islands and colonies in America; and, by the care of the governors and clergy, it is hoped that by this time they are all properly distributed among the people of those respective colonies, to their great improvement in the knowledge of rational and practical Christianity. And, to mention one instance more of his great charity and care for the education of youth, he has given to Catherine Hall in Cambridge, the place of his education, his valuable library of books, and donations for the founding a librarian's place, and a scholarship."

SHERWILL, NICHOLAS, M. A. was born at Plymouth, where his ancestors and many of his relations lived, who were persons of the first rank. He was educated at Magdalen College, Oxford. Having spent many years in Oxford, and been legally ordained by episcopal hands, he returned to his native place, and betook himself to his private studies, and afterwards became minister of a dissenting congregation there. On Oct. 6, 1665, the officers of the garrison came, as they said, from the governor, to his lodging, and told him, the governor desired to speak with him at the tavern. Mr. Sherwill hasted thither,

thither, where he found several ministers on the same business. After they had been there a while, they perceived a guard of soldiers set over them. Oct. 9, Mr. Sherwill, with others, was removed to another tavern, and was rudely treated by the serjeant for offering to step to his lodging without leave. Two centinels were set at his chamber door, and the liberty of the house was denied him. In the evening he was conveyed by four musqueteers, with their matches lighted, to the colonel, who sent him to St. Nicholas Island, with orders from the earl not to converse with Mr. H. (probably Mr. Howe or Mr. Hughes) and Mr. M. who were prisoners there; to have a centinel at his chamber door, and not to go out without a guard. He continued under this restraint till Dec. 4. In January he was brought before the earl, who told him, if he could satisfy the bishop, He would be satisfied. The bishop having known him at Oxford, wrote a very obliging letter to the earl, as much as possible in his favour. The oath in the Oxford Act was tendered him, which he refused. His prison was changed, and March 30, he was released, upon his bond to quit the town within forty-eight hours *. He died suddenly at Plymouth, where he had lived upon his estate, May 15, 1696.

SHERWOOD, JOSEPH. After his ejectment from St. Hilary in Cornwall, by the Bartholomew Act he resided at St. Ives till the day of his death, which was about 1750. He was a constant and faithful preacher at that place, and at Penzance, seven miles distant, alternately, every Lord's day, besides lectures on the week days. He was of a sweet engaging temper; and though for a long time he laboured under very great indisposition of body, and constant pains, yet he was unwearied in his work, both in his study and in the pulpit. Soon after his ejectment he was cited to the spiritual court for not going to church. He appeared, and gave for a reason, that there was no preaching, and that he could not, with any satisfaction, attend there only to hear the clerk read the prayers; but promised to go the next Lord's day, if there was a sermon. Finding, upon enquiry, that there was no minister then, he did not go, and so was cited again, and gave the same

* The above account is taken from the Conformist's Plea for the Nonconformists, page 65.

answer.

answer. The Lord's day following, being informed by the churchwarden, who was his friend, that there would be no sermon he determined to go to church, when great numbers out of curiosity followed him. He seated himself in the clerk's desk all the time of prayers, and then went up into the pulpit, and prayed, and preached from these words, "I will avenge the quarrel of my covenant." The rumour of this action was soon spread abroad; but such was the people's affection to Mr. Sherwood, that though there was a crowded congregation in a great church, his enemies could not get any to give information against him, till, by artifice, they got an acknowledgment from his friend the churchwarden, and by threats frightened him into a formal information. He was then carried to a petty session of justices, where one Mr. Robinson sat as chairman, who greatly reviled Mr. Sherwood, and called him, &c. which he bore patiently, only making this reply, "That as he was a minister of the Gospel, and at the church were there was so great an assembly, he could not but have compassion on the multitude, and give them a word of exhortation." Mr. Robinson said, "But did ever man preach from such a rebellious text?" "Sir," replied Mr. Sherwood, "I know man is a rebel against his Creator, but I never knew that the Creator could be a rebel against his creature." On which Robinson cried out, "Write his mittimus for Launceston jail." And then turning to Mr. Sherwood, said, "I say, Sir, it was a rebellious text." Mr. Sherwood looked him full in the face, and addressed him in these words: "Sir, if you die the common death of all men, God never spake by me."—He was then sent to prison, where he found favour with the keeper, and had liberty to walk about the castle and town. Robinson returned home; and a few days after, walking in the fields, a bull that had been very tame, came up to a gate where he stood, and his maid servant before him, who had been milking, when the creature turning her aside with his horns, ran directly upon Robinson, and tore out his bowels! This strange Providence brought to mind what had passed at the sessions. In a little Mr. Sherwood getting leave to return home, was sent for to Penzance, where some justices met. He immediately went, though he expected no other than to be sent back to jail. But when he came there, Mr. Godolphin

Godolphin came out, and taking him into another room said, "Sir, I sent for you to know how you came to express yourself in such a manner, when we committed you? You know, Sir, what has since befallen Mr. Robinson, &c." Mr. Sherwood replied, "Sir, I was far from bearing any malice against Mr. Robinson, and can give no other answer than that, when we are called before rulers for his name's sake, whom we serve, it shall be given us in that very hour what we shall speak." To which Mr. Godolphin replied, "Well, Sir, for your sake, I will never more have a hand in prosecuting Dissenters." And he was as good as his word. N. B. This extraordinary story is well attested. See Calamy, vol. iii. p. 215. The same story, as to the substance of it, is related, with the addition of some circumstances, in Besse's "Sufferings of the Quakers," where there is also a further account of the infamous persecutor Robinson, the whole of which is given below *.

SHIPMAN, JOSEPH, was born at Upton upon Severn, in 1755, in his childhood he was remarkable for a bright capacity, and a strong memory; and was early

* Among the magistrates in this county, one of the most noted for his fiery zeal against the Quakers, was major Robinson, a justice of the peace, and member of parliament. He had been active in sending many of them to prison; and hearing that the jailor had given some of them leave at times to go home and visit their families, he complained against him at the assizes, and had him fined one hundred marks for his good nature. It was this man's diversion to harrass the Quakers, and the disturbing their meetings he sportively called Fanatic hunting. The dismal exit of this violent persecutor was remarkable. Not long after [the above] assize, he sent one day to a neighbouring justice to go with him a fanatic hunting. On the day appointed for that sport, he ordered his man to meet him with his horse some distance from the house. He then went into a field, where he was used to play with a bull, and fenced at him with his staff, at he was wont to do; but the bull ran fiercely at him, struck his horn into his thigh, and so lifting him up, threw him over his back, and tore up his thigh to his belly; and when he came to the ground he broke his leg. The bull then gored him again, and roared, and licked up his blood. Several workmen came up, but could not beat off the bull, till they fetched dogs to bait him. The major's sister, hearing of this disaster, came and said, "Alas, brother, what a heavy judgement is this!" He replied, "It is a heavenly judgement indeed!" He was carried home, and soon died. This tragical end was much remarked, and many were of opinion, that the divine justice was eminently conspicuous therein. Besse, vol. i. p. 118.

committed

ommitted to the care of the rev. M. Sparks, vicar of the arish, a person eminent for classical learning; under hose tuition, his pupil made a rapid progress. Thus a oundation was laid for a liberal education, preparatory to is introduction to the church, for which his parents de-igned him. These views were however soon frustrated. he degeneracy of his mind was such, that he recoiled at e idea of confinement to ecclesiastical duties on a Sun-ay. He thought that the degree of decorum, which, at ll times, the clergy ought to preserve, would be an ridgement of his pleasures, and a curb to his passions, hich were then predominant; and as he loved secular cupations, in preference to the service of the sanctuary, prevailed with his parents to put him to a trade. He was ound apprentice to a linen draper in Wolverhampton. hile in this situation he ran into all the vices of the age indulged himself in every youthful lust—became the ompanion of harlots—and gloried in being the ringleader all kinds of wickedness. But God, who is rich in mer-, saw fit to change him from being a vessel of wrath ted to destruction, that he might make known the riches his glory in him as a vessel of mercy.

When his mind was most strongly fortified against the th, his heart was nearest to a blessed change. From a tive which respected a carnal gratification, he one sab-th day submitted to hear a sermon preached by the rev. r. Fletcher, vicar of Madely, in Shropshire; who was ovidentially called to preach in a country church in affordshire. The word instantly proved the power of od unto salvation. Its immediate effect was a convic-on of sin, which produced lamentation, and mourning, d woe; but it was an earnest of good things to come, d prepared him for that joyful sound which was after-rds so grateful to his ears. The sight of the imagery d abominations of his heart, made him fear exceedingly. he impression was lasting, the change was effectual, e terrors of the law were followed by the consolations the Gospel, and he knew the blessedness of fleeing for fuge to lay hold on the blessed hope set before him. pon his entering into the world of new creatures, he was very night employed in writing to his wicked compa-ions, and friends, and he took every opportunity to de-lare what wondrous things God had done for his soul.

He soon became persecuted, and his persecutions encreased upon him with growing strength; and so constantly did he press "the one thing needful," that some of his intimates, who through his instrumentality were afterwards made partakers of his joy, said they began to detest him. When the expiration of his apprenticeship drew nigh, nothing could divert his thoughts from the work of the ministry. It was, however, opposed by all his family, and with some difficulty they persuaded him to engage in business; but it did not stop his desire to testify the Gospel of the grace of God. After some conversation with a clergyman upon the subject, he resolved to leave his native country and begin his ministry in Newfoundland. He came to take leave of his family, when his brother, surprized at his resolution, and afflicted at the parting stroke, urged his continuance at home, and made proposals to send him to Oxford if he would put by his intended voyage. He accepted the offer, and placed himself under the care of a serious clergyman to recover his lost Latin, previous to his admission into the university. But from thence he, with five others, was ungenerously expelled, the term following that of his matriculation. The discredit of the expulsion, rests upon the university, not upon the students expelled, whose only crime was that they indulged themselves in social religious exercises, and endeavoured to disseminate the influence of religion among some of the citizens and inhabitants of Oxford. The expulsion furnished his family with fresh arguments against him, and invigorated their endeavours to turn his mind from ever more thinking about the ministry. But this availed nothing, he was persuaded a dispensation of the Gospel was committed to him, and therefore he conferred not with flesh and blood. Attended with a variety of trials he went forth preaching the Gospel, and though often dejected with a sight and sense of his own unworthiness, the success attending his endeavours proved he had neither run in vain, nor laboured in vain. At the time of his death, many who were ornaments to Christianity, acknowledged his ministry to have been the means of their conversion to God.

Nor was he less successful in building up others, who were awakened, previous to the commencement of his ministry. He was faithful, both in his sermons and private

and

and personal addresses. Apprized of the danger of deception, he used such endeavours to detect it that if any perished under his ministry their blood must be upon their own head. Plymouth, the Dock, Bristol, Rodborough in Gloucestershire, and Haverfordwest, in South Wales, were the places in which his faithful and assiduous labours were principally employed. He had spent some time with the Countess of Huntingdon, and preached in several of her places immediately after his expulsion. His zeal and earnestness soon carried him beyond his natural strength, for, after labouring six months he was reduced so low, as to be obliged to desist for some time, and scarcely had he recruited his strength, but he exhausted it again.

He closed his ministry, at Haverfordwest; where, on April 1, 1771, he broke a blood vessel, occasioned by his too much energy in preaching the day before. He never preached but once after this, when he intimated the views he had of his approaching dissolution; and the use he made of them, left a deep impression upon his hearers. With much difficulty his friends got him home: at the time of his return, his mind was exceedingly happy, and he employed the little strength he had, in writing interesting letters to his friends, and the different societies, with whom he was united in the bonds of Christian affection.

His friends at Bristol, were desirous to preserve a life from which much service might be expected. Mr. Winter wrote to him requiring he would accept an invitation to the Hot Wells, which he did, and accompanied Mr. Hill, and Mr. Winter from Bristol to Upton, where they were kindly received, but found Mr. Shipman too weak to give them much of his company. In the little conversation he held with them, he behaved and conversed as a dying man. The next morning, they took him to Bristol in a chaise, but he was ill able to bear the journey. Mr. Winter had the care of him, and was his devoted companion at Clifton for five weeks, where he was a witness to the Lord's gracious dealings with him. A party of quality hearing of him, and of his willingness to die, were desirous to see him. He gave them an opportunity, and talked very faithfully to them, and with great prudence and judgement. They frankly acknowledged the thought of dying had a very different effect upon them, to what the

immediate views of it had upon him; and were surprized to hear him say that any change, that seemed to bring him back to life, threw a flatness upon him, whereas, a prospect of speedy dissolution afforded him satisfaction. They shewed him every mark of their kindness, while they continued at the Wells, which was not long after they first saw him.

He would frequently review the doctrines which in part were the cause of his expulsion from college, and the subject of his whole ministry, and the inexpressible delight the review afforded him in the prospect of eternity: he knew them to be doctrines according to godliness. Finding the change of scene, was of no other advantage to him, than to gratify him with a sight of his friends, he returned back to Upton, where he found some withdrawment of his consolations, and he had much conflict with his spiritual enemies, which, together with his bodily pains, caused him to pass through wearisome nights, and dark days indeed. Yet even now, an unshaken faith, with much confidence in God, was preserved; and though considerably abridged of his comforts, they did at times so refresh his soul, that a little before his departure, he said to a friend, "If I had but breath to speak, I could tell you wonders." About fourteen days before he died, another blood vessel broke, it discharged moderately till, on his being seized with a cough, in an instant the blood came up so profusely, that every one present supposed he would be choaked. His body was thrown into violent tremblings, and sweats; and his mind into the utmost confusion. He exclaimed "surely I am like a wild bull in a net." But a calm soon succeeded this storm, and seeing his friends much affected, he said "Don't weep, God is with me—God is with me—I am upon a sure foundation—I am going to heaven." He discharged nearly two quarts of blood before it ceased, and lived a few days longer, pining and mourning for the hour of his deliverance. The blood continuing to come up in small quantities, he said "I shall be strangled in my own blood, but all is well if I am." As he thought, so it came to pass, October 31, 1771, having only time given him to lift up his hands and eyes to heaven, the state which he so much desired and into which he then gained admittance.

SHORT,

SHORT, AMES, M. A. was born at Aishwater, Devonshire, in 1616; being the third son of Mr. John Short, a gentleman of good fortune; who, having a living in his own gift, designed this son for the church. Though it doth not appear that he had any serious views to the ministry, he, with several other students, was brought under good impressions while at Exeter College, Oxford. When he left it he was chaplain to lady Clark, of Suffolk. In 1645, he settled at Topsham; and March 2, 1646, was ordained by the seventh classical Presbytery at London *. In 1650, he accepted an invitation to Lyme Regis in Dorsetshire, by the joint advice of the ministers of Dorset and Devon. Here he continued till the Bartholomew Act ejected him. He was much respected by the neighbouring gentry, who importuned him to conform; and he had considerable offers made him, particularly a deanry, to induce him to it; but he could not be prevailed upon to comply with the terms required. After his ejectment, Mr. Short discharged his duty to his people in private, as he had liberty and opportunity, and was many ways a sufferer for his Nonconformity, though he shewed so much loyalty as to preach a sermon upon the restoration, which was printed at the request of the magistrates of the town. His own father was so exasperated against him as to leave him nothing. When the Five Mile Act confined him as a prisoner at home, the county troops often entered the town to search for him, and rifled his house. Being several times disappointed, they were enraged, and one of them caught his son, held a pistol to his breast, and threatened to kill him if he did not tell where his father was. The child answered, "My father does not acquaint me whither he goes." As they were searching the chimnies, chests, boxes, &c. they threatened the servant-maid after the same manner. Upon which she said, "My master doth not hide himself in such places; he has a better protector." To which she had this reply: "The devil take him and his protector too!" Such was their stupidity, or their profaneness.

* While at Topsham, a very loose man who heard him preach, (to whom he was a stranger,) railed at him after the sermon, for being so indecent as to publish his faults to the congregation; and threatened to kill him. Accordingly he waited for him at his return from Exeter, with a loaded pistol; but when Mr. Short came near him, his heart failed, and he spake kindly to him.

Upon

Upon his first coming to Lyme, he drew up articles for such as desired to join in communion with him, and rules for the right ordering their conversation. A copy of these after the restoration falling into the hands of his enemies, Mr. G. Alford, (a man famous for his furious zeal,) sent them up, as containing matters of dangerous consequence to the government; and accused him as being seen at the head of two hundred men, though he had scarcely been from his own house for three weeks before. A messenger was sent down by the king and council. Having timely notice of the design, he rode to London some time before his arrival, and concealed himself there till the heat was over. When the parliament met, these dangerous papers were read in a committee; but none of the things whereof he was accused being found in them, they were sent to the council table, and the matter died away. This was in 1668. About the time of the Rye House plot, the county troops, commanded by —— Strode, esq. came to Lyme, to seize Mr. Short and Mr. Keridge; when some men of the town got into the meeting house, pulled down the pulpit, and were breaking up the seats; but Mr. Strode put a stop to their farther proceeding.

In 1682, Mr. Short was seized at Mr. John Starr's, in Exeter, convicted upon the act against conventicles, and imprisoned for six months in that city. In 1685, he was convicted at Lyme, upon the same act, and committed to Dorchester jail, where he lay five months; and upon Monmouth's landing at Lyme, he was removed from thence with some others, to Portsmouth, and there laid in a dungeon. He was for a long time summoned to appear at every assize, and at last was outlawed. But none of these things moved him. He was a man of an undaunted spirit, and neither repented of his Nonconformity, nor was dejected at his sufferings; but often declared, that he never enjoyed sweeter communion with God, or had greater peace and comfort in his own mind, than when his persecution was the most bitter.

During his imprisonment at Dorchester, Solomon Andrews, esq. of Lyme, (a gentleman who pretended great friendship to him before he was silenced, and urged Mrs. Short to press her husband to conform,) being at his seat in Somersetshire, was heard to drop these words, "I will stick as close to Mr. Short as his skin doth to his flesh."

But

But as he was returning to Lyme, in order to go to the assizes, at Dorchester (where he was designed to be foreman of the grand jury) he was found dead on the road. Mr. Short outlived these troubles; and after liberty was granted to Dissenters, he had a public meeting in Lyme, in which, Aug. 25, 1687, eight candidates for the ministry were ordained. He continued to bring forth fruit in old age, having a strong constitution, and enjoying a good measure of health. Even in his advanced years he could and did endure hardships. Being at Exeter, after he had prayed in the family where he lodged, with great freedom, and dined with Mr. Pym, a merchant in that city, he was seized with an apoplexy, and died in a minute, July 15, 1697, aged eighty-one. His funeral sermon was preachod by Mr. George Trosse. His son, Mr. John Short, was a man of good learning, and very useful in educating young men for the ministry, at Lyme and Colyton. He afterwards died pastor of a congregation in London.

SHOWER, JOHN, was born in Exeter, and baptized May 18, 1657. His father was a man of great piety and liberality to the poor, thinking money, so expended, to be laid out with surety beyond any other. He lost his father in 1661, who left a decent estate to his widow and four sons. Mr. Bradford of Exeter was his school master there; but, at fourteen, he was sent to Mr. Warren of Taunton, who kept a private academy for qualifying young men for the ministry. After a considerable time, he and his mother removed to London, for the advantage of Mr. Morton's tuition, who was a polite and profound scholar. Here he made great proficiency, insomuch that Dr. Manton, as well as his tutor, encouraged him, before he was quite twenty, to prepare himself as a candidate for the ministry. Mr. Timothy Rogers *, his intimate friend and fellow labourer, assured Mr. Tong, that his first sermon was preached in 1677, on Psalm cxix. 30. In 1678, when the kingdom was alarmed with the Popish plot, it was thought necessary, in conjunction with Drs. Stillingfleet, Tillotson, Burnet, and many others of the established church, that the dissenting ministers should warn the nation against the Romish superstition. Mr.

* See the life of Mr. John Rogers, above, p. 55.

Shower

Shower was one of the ministers, who supported that design. He afterwards assisted the famous and witty Mr. Alsop, author of "Anti Sozzo:" and, in 1683, he accompanied sir Samuel Barnardiston, at the desire of his uncle, in his travels to the Continent. With him and others, he visited Geneva, several parts of France and Italy, and came homewards by the way of Germany and Holland. At his return, after almost two years absence, he greatly advanced in his usefulness and reputation. But, as this was in the midst of a warm persecution of the dissenting ministers, it was not safe for men of his principles, however peaceable, to remain in the kingdom. Accordingly, he, as well as Mr. Howe and several others, retired to Holland, where he continued till two years after the revolution, preaching the Gospel at Rotterdam. In this interval, he married the niece of the famous Mr. Papillon, whose case made so much noise a little before, for asserting the privileges of the citizens of London. By her he had three children, though she did not survive the birth of the last.

The inducement of his return was to be co-pastor with Mr. Howe; but, being invited by another congregation some time afterwards, he thought his usefulness might increase by accepting their call, which he did in May, 1691, and preached in Currier's Hall, their meeting place, on the next Lord's day. An increase of hearers soon made a removal to a larger room necessary, which they found in Jewin Street, where they continued several years. In 1692, he married the daughter of Mr. White, an eminent citizen, with whom he was very happy for nine years, and by whom he had several children. In 1701, his congregation removed themselves to a more commodious meeting in the Old Jewry, where he was assisted by Mr. Timothy Rogers, abovementioned. In 1706, he was attacked by a malignant fever, from which he did not recover without evident shocks to his constitution. On his recovery, he preached a most affecting sermon to his people on Psalm cxvi. 8, 9. About Sept. 1713, he was seized with a paralytic fit at a friend's house at Epping, from which he never fully recovered. However, at times, he was able to go on with his work, and to make little excursions occasionally to Stoke Newington; where he enjoyed the society of sir John Hartop and Mr. Gould, the intimate

intimate friends of Dr. Isaac Watts, and most likely of Dr. Watts himself. On March 24, 1715, he preached his last sermon from Psalm lxxix. 1. But, from that time, languishing and disease overwhelmed his feeble body, till June 28 following; when he found, what he desired, death without terror, and the goodness of the Lord in dying. He was deposited at Highgate on the 7th of July. His natural temper was peculiarly tender and affectionate, which was certainly not diminished by grace. He could say, both as a minister and a friend, "Who is weak, and I am not weak; who is offended, and I burn not?" This tenderness of spirit shewed itself, not only in his private discourse with his friends, but in his public ministrations. As flame increases flame, he had a natural, not an artificial, way of moving the hearts of the people. In a word, he was both "a burning and a shining light" below; and doubtless is now removed to "shine as the stars in the firmament for ever and ever."

His works were numerous: the principal of them were, 1. "Serious Reflections on Time and Eternity, and some other subjects, moral and divine. With an Appendix concerning the first Day of the Year, how observed by the Jews, and may best be employed by a serious Christian," 12mo.—2. "Practical Reflections on the late Earthquakes in Jamaica, England, Sicily, Malta, &c. with a particular historical Account of those and divers other Earthquakes," 12mo. 1693.—3. "The Day of Grace: or a Discourse concerning the Possibility and Fear of its being past before Death: shewing the groundless Doubts and mistaken Apprehensions of some, as to their being finally forsaken and left of God; with the dangerous Symptoms and Approaches of others to such a sad State. In four sermons from Palm lxxxi. 11, 12." 12mo. 1694.—4. "A Discourse of tempting Christ." 12mo. 1694.—5. "Family Religion, in three Letters to a Friend." 12mo. 1694.—6. "The Mourner's Companion: or Funeral Discourses on several Texts." In two Parts. 12mo. 1699.—7. "God's Thoughts and Ways above ours, especially in the Forgiveness of Sin. In several Sermons upon Isai. lv. 7, 8, 9." 8vo. 1699.—8. "Heaven and Hell: or the unchangeable State of Happiness or Misery for all Mankind in another World." 8vo. 1700.—9. "Sacramental Discourses. In two Parts. With a Paraphrase on the Lord's Prayer." 8vo. 1702.—He likewise preached and published several single sermons.

SHRUBSOLE, WILLIAM, was born at Sandwich in Kent, April 7, 1729. When about eight years of age he was placed in the Town School, and, after a few years instruction, was taken to work at his father's business, making malt. In February 1743, he was apprenticed to Mr. George Cook, a shipwright at Sheerness; and divine providence so directed that this important engagement was concluded without the usual time of trial. Had it been otherwise, he has often remarked he should certainly have returned to his parents, as his grief at parting was excessive. Mr. Shrubsole was early inclined to reading, especially of voyages, travels, and romances: he was also much addicted to playing at cards, and other games of chance; which he sought after with avidity, and enjoyed with delight. His career in vice soon became rapid and alarming; but it was attended with checks of conscience, and reflections on eternity, which made him tremble. When in bed this aweful subject would strongly impress his mind. He had several narrow escapes from sudden and violent death; but the goodness of God made no impression on his mind, nor did the uneasiness and terror he felt, when reflecting on eternity, produce any conviction of sin. Thus he continued, strained with many spots of transgression, till God, who preserves before he calls, shewed him the vanity and uncertainty of worldly connections, by removing from Sheerness, in the summer of 1749, a young woman who was the idol of his affections.

About this time, on a holiday, he casually took up a folio volume, written by Isaac Ambrose: he opened it and began to read that part of it, which treats of "looking to Jesus," as carrying on the work of man's salvation in his death. He was much affected at the relation of the sufferings of Christ, and sensibly interested at the enquiry which the author makes, Who were the persons that brought the divine sufferer into so much distress? "I was convinced," he said, "that I was deeply concerned in that horrid transaction; and from this time I date, the Lord first penetrated my dark mind, with the dawn of heavenly light and salvation."

Though his affections were tender, and his piety warm, yet his judgment was weak and erroneous concerning some of the doctrines of the Gospel. He soon associated with

with a few pious persons, who used to meet on a Sunday afternoon to read and pray; and immediately began to taste those sacred pleasures which he afterwards more fully enjoyed in religious society. Besides this, a foundation was here laid for that eminent and extensive usefulness, which, in his ministerial capacity, he afterwards so remarkably attended to.

In these days, the Scriptures were very precious to him. He viewed them as fields of delight, and valued them as mines of treasure. His meditations were frequent and sweet, and he began to write down his thoughts on different passages. In 1752, he was much importuned by the small society, before spoken of, to pray among them; and soon afterwards was appointed to read a sermon, in public, on Sunday mornings and evenings, in a large room, which was appropriated to the worship of God. This, his humble entrance on public work, was attended with great inward conflict, arising principally from his natural timidity. But, after some time, his fears abating, he began to depend less on the forms he had adopted.

The places in which divine worship had been carried on, having been found incommodious in their capacity, and precarious in their tenure, the society determined to build a meeting; and in 1763 a house for God was erected and opened, which would conveniently hold three hundred persons. In this place, when no supply of ministers could be obtained, Mr. Shrubsole continued to read and pray till 1766; but the society meeting with violent opposition from a preacher in Mr. Wesley's connection, he seems to have been roused to assert the purity of his principles and the rectitude of his practice, in a more public and decisive way than he had ever before done: yet, he entered on his ministerial course with modesty and humility. His first essay was to explain to the society St. Paul's Epistle to the Galatians; and this exercise met with so much encouragement, that they were not contented to hear him in private, but earnestly besought him to expound publicly on Sunday mornings: this request, however, greatly embarrassed him, as he feared that the presence of a large congregation would confound him; and that by so public a procedure he should for ever forfeit the promotion which he expected in the dock yard. While these things agitated his mind, Providence gave him a

specimen of its regard for his temporal interest; he obtained the promotion which he sought; but his timidity made him resist the most importunate desires of the society for some time. At length he consented to preach on the Lord's day mornings, but begged that he might read a sermon in the evenings, as the congregation was by much the largest at those seasons. Thus diffidently and gradually he proceeded, till, being encouraged by increasing approbation, and animated by evident success, he spake both mornings and evenings, and read the sermons of others no longer.

He proceeded in a public course of preaching the Gospel with great freedom, and soon received invitations to visit Chatham, Gravesend, and other places in Kent. Thus his sphere of action was greatly enlarged, and the Lord gave many testimonies that his endeavours to be useful in his cause were acceptable and successful. Yet he was often disheartened with apprehensions that he was set too forward in the ministerial office, and was not called of God to preach his Gospel.

As his reading became more general, he was much infested with deistical thoughts; and though he had preached the word of God for some years, he was often terribly assaulted with doubts of the truth of the Christian religion. This conflict occasioned him to feel the keenest agonies of soul; and he has well described what he felt at these seasons in his "Christian Memoirs," where Probus * is confined in the Castle of Scepticism. To remedy this evil he had recourse to the best authors, and well considered the arguments that were used on both sides of the question: this soon convinced his judgement of the weakness of the free-thinking cause; at length it pleased God so to shine on his understanding, and to influence his soul, that his faith grew strong and solid; and, except in the instance now about to be mentioned, these sceptical notions gave him no more uneasiness. In Sept. 1769, Mr. Shrubsole was seized with a fever of the most severe and afflictive kind. In the early part of his illness his soul was overclouded with great darkness, and the fear

* It may be here remarked, that Mr. Shrubsole was an occasional contributor to the Christian's and afterwards to the Evangelical Magazine; in which valuable works his usual signature was "Probus."

of

of death brought him into grievous bondage. This state was succeeded by a delirium of three days' continuance, in which his mind was alternately amused with the scenes of pleasure, or convulsed with the agonies of despair. He imagined the universe to be on the point of destruction, and all the souls in it appeared sinking into the abhorred gulph of annihilation. At length he came suddenly to his perfect senses, seeming to awake out of a horrible dream. He looked anxiously on his family and friends; eagerly enquired if the place was not destroyed; and appeared quite amazed, though wonderfully rejoiced, to find that every thing remained in its usual order. All present welcomed his return to reason and life with tears of joy: from that moment he began to recover, and was soon restored to his former health.

To relieve Mr. Shrubsole in the exercise of ministerial duty, a person had for some time been appointed by the society to preach occasionally. This circumstance, in 1778, was the means of creating a contention, which disturbed the peace of the church, and nearly determined Mr. Shrubsole to withdraw himself from the work of the ministry. While under much distress of mind on account of the conduct of his colleague and the society, he was invited to sup with a friend; who, on taking down a bowl, threw out of it a piece of paper, very dirty, and much stained with smoke, which had a little before been found blowing about the street, and the contents of which had not been observed. Mr. Shrubsole took it up; he began to read it, and was soon astonished. It was as if an angel from heaven had brought him a message from his divine Master to admonish him how to behave in the matter that troubled him. Mr. Shrubsole took the paper home, which contained an admonitory passage from Thomas à Kempis's "Imitation of Jesus Christ," and he determined to humble himself to the dust, rather than witness the division of the society. He also made such proposals to them for an accommodation as were accepted; and they were again united in unity and affection.

Soon after this Mr. Shrubsole was very earnestly solicited by a reverend friend to quit the dock yard, and devote himself wholly to the ministry; and this solicitation was enforced by a promise from a right honourable personage that, on his consent, ordination in the Established

Church

Church should be immediately procured him. After consulting his friends, Mr. Shrubsole concluded to decline the offer; but this application was made very serviceable to him, as it obviated some of the doubts he had entertained concerning his call to the ministry.

In March 1773, he was appointed master mastmaker at Woolwich. This event, though favourable to his temporal interests, yet gave both himself and the society much uneasiness; and their separation occasioned the most lively and affectionate sorrow. Mr. Shrubsole was received by the religious people at Woolwich Chapel with great respect; and was invited by the Countess of Huntingdon to preach there, and to superintend its spiritual concerns. Here he laboured with much acceptance and success till October; when, after narrowly escaping being sent by the lords of the admiralty to Portsmouth, he was remanded to Sheerness, placed in the particular office which had ever been the object of his wishes, and restored to his society and friends. Mr. Shrubsole was much impressed and affected with the mercies afforded him, and was not insensible to the Apostolic admonition, "Be not high-minded, but fear." In a letter written at this time to his most intimate friend, he said, "I am made to tremble with apprehensions of having some severe trial to balance all this temporal good."

It is worthy to be remarked that only two days after writing that letter he was bitten by a mad dog, which event plunged himself, his family, and his friends into the deepest distress. By the blessing of God on the means made use of to preserve his life and health, the much-dreaded effect never followed: yet a dismal cloud was cast over his bright prospects, and the peace of his mind was disturbed for several months. The thoughts of dying in so terrible a manner, as frequently happens in similar circumstances, and the distress which, in such a case, would be brought upon his family, conspired to render him at times very miserable. This grievous visitation hindered his preaching about five weeks: after that time he returned to his delightful work, and found it peculiarly profitable to himself and his people.

But what, under the divine blessing, most contributed to the establishment of his peace, and the reviving his enjoyments, was his composing a new "Pilgrim's Progress," in

in the manner of John Bunyan. He had thought of such a work some years before this time; and now, hoping it would divert his mind from dwelling on the gloomy ideas which frequently distressed him, he began to put his design in execution; and in a few months had made a rough draft of his work on scraps of paper and the backs of letters. About a year afterwards he transcribed these detached papers, and lent his performance to several friends, who expressed a warm approbation of it, and earnestly begged that it might be published; and yielding to the advice of his friends, he published his work under the title of "Christian Memoirs, or a Review of the present State of Religion in England," &c. *

About 1783, some irregularities and differences broke out in the society, which gave Mr. Shrubsole so much trouble and disgust, that he wrote to his friends to solicit the admiralty to remove him from Sheerness; and going at that time to London, he seemed quite indifferent as to his ever returning to Sheerness again. The event, however, turned out otherwise than he expected, and he continued at Sheerness. The society, though small, were united and happy; and the congregation so largely increased, that a strong desire was expressed for building a more convenient and capacious place of worship. Mr. Shrubsole was at first backward in encouraging such a design; fearing that what their zeal might intend, their ability would not be sufficient to execute: but, perceiving that the spirit of the people was not checked, but rather increased, he was induced to offer some proposals to them, for raising a sum of money to undertake the work. These were immediately acceded to; a subscription was opened, which produced a much larger sum than was expected; and the steward of the principal estate on the island, unexpectedly, and generously, offered Mr. Shrubsole the choice of any piece of ground that should seem most eligible for his purpose. Being thus encouraged, the work was entered on, and a chapel, forty-six feet by thirty-six feet six inches in the clear, was finished and opened in

* This work, considering it as a review of the present state of religion, and that such a design naturally led the author to censure what he thought amiss in many professors, was, in general, well received: the edition was soon sold off, and he was encouraged to publish a new, improved, and enlarged edition.

October

October 1784. The blessing of God remarkably succeeded this undertaking. The congregation was fully equal to the capacity of the chapel; the word of the Lord fell with a mighty power on the people; and the society was greatly increased in number, and enriched with a spirit of active piety and warm affection. "This," said Mr. Shrubsole, "seems to be the day of the Gospel call to Sheerness! This is the time, to which God's dealings with me have been evidently pointed! I am laden with honours, blessed with great life and power in the pulpit, and am very happy in the people."

About this time, he was honoured with the friendship of the late worthy and excellent John Thornton, esq. of Clapham, who sent books and money for distribution among the poor of the society and congregation at Sheerness; and employed him in composing short lectures on the most remarkable and edifying subjects in Scripture history, for Mr. Thornton's benevolent disposal. Mr. Shrubsole thought himself highly honoured in being made the channel of Mr. Thornton's beneficence to the poor, and in being employed for the instruction of the ignorant. The lectures, as they were finished, were inserted in the Theological Miscellany; and a very edifying and affectionate correspondence was continued between Mr. Thornton and Mr. Shrubsole, till the death of the former deprived the church and the world of a man, in whom were united the warmest piety and the most active benevolence.

In 1787, Mr. Shrubsole's congregation was so much encreased, that even the new chapel was rendered incommodious; and propositions were made by several respectable persons for its enlargement. After deliberation and prayer Mr. Shrubsole consented; and the chapel was so much lengthened as to make room for two hundred people more. All the additional seats were immediately taken, the enlarged place completely filled, and, by the liberality of the society and congregation, and the exertions of Mr. Shrubsole among the friends of the Gospel in London, the whole debt of twelve hundred pounds was soon greatly reduced, and he had the pleasure of living to see it wholly discharged.

From this time till 1793 his ministry was much attended and greatly blessed; and the church under his care enjoyed

joyed remarkable prosperity. But his labours were not wholly confined to Sheerness: he went frequently to preach at Minster and Queenborough, to neighbouring places; and, at the latter place, was so successful, that a little before his death he had the honour of opening a neat little chapel, which continues to be well filled with worshippers. He used also, in the spring of every year, to visit Faversham, Milton, Lenham, Sutton, &c. and his preaching in these excursions was made very useful.

In February 1793, he was visited with a paralytic affection, which rendered him incapable of preaching for some months, and hastened and encreased those infirmities, which a life of sixty-four years might be expected to bring upon him. He could no longer preach three times on the Lord's day, as he had been used to do; an assistant was therefore necessary, and the rev. Mr. Buck was ordained, as co-pastor, in 1795.

Mr. Shrubsole's friends began now to perceive with concern, that the strength of his body and the power of his mind were gradually impairing. He only preached once on the Sabbath, except on very pressing occasions; and though his spiritual life and animation were continued to his last sermon, yet his memory so failed, that he could not bring forth to the people those rich stores of Gospel provision, which reading and reflection, under the divine influence, provided him with. But the more his outward man decayed, the more was his inward man renewed and invigorated. For several months before his death, his conversation and the frame of his soul were peculiarly spiritual and heavenly. The fear of death was taken away; his confidence in Christ was greatly strengthened; and his desire to depart and to be with his divine Master, was cordial, constant, and animating.

On Sunday, February 5, 1797, Mr. Shrubsole preached in the afternoon from these words, "The secret of the Lord is with them that fear him, and he will shew them his covenant." He appeared to be lively and happy in his own soul, and communicated much pleasure to those who heard him. It was not expected that this would be his last sermon; yet, his friends could not help remarking the warmth of his feelings, and the energy of his expressions. On the next morning he ate a hearty breakfast, went out to his office, and entered on the business of the

week with as much health and spirits as he had been seen to enjoy for some time before. But, about eleven o'clock, he felt a shivering aguish fit, and soon after was seized with so violent a sickness as obliged him to go to bed. Medical advice was immediately solicited: the doctor came, and found him in a deep sleep, which, it was hoped, would have been favourable to him; but he never awoke to exercise his senses any more. In the early part of the evening he grew restless: soon after, his whole frame was agitated with convulsions, and these so rapidly and violently encreased, that on the morning of the 7th, his spirit was released from the burden of the flesh, to rest in everlasting joy and felicity.

His family were greatly affected with the loss of such a relative, and his friends, in their measure, felt the sad bereavement. These, however, are circumstances of sorrow, which follow on the loss of every good man: but Mr. Shrubsole's death was lamented by a circle of connections, much wider than it is the common lot of individuals to affect; and when he fell every inhabitant of Sheerness seemed to feel the shock, and to deplore the loss. There was a general, a mighty movement of sorrow through the whole place, which strongly testified how extensively he had been useful, and how peculiarly he was beloved.

The day of his interment being fixed, the church and congregation at Bethel Chapel, those at Mr. Wesley's Chapel, with the various branches of artificers in the dock yard, all expressed a determination to attend the funeral; and on the Friday succeeding his death, his remains were carried to Minster (about four miles from Sheerness), by the greatest concourse of people ever seen on such an occasion, and were deposited in the earth amidst the most profound silence of devotion, and the most cordial expressions of sorrow.

The church being desirous that the rev. Rowland Hill would improve the aweful bereavement which they had experienced, that gentleman very kindly went to Sheerness, and on the ensuing Sabbath preached Mr. Shrubsole's funeral sermon to a crowded and deeply-affected audience. Mr. Wesley's chapel was shut up on this occasion, and both the minister and the congregation attended at Bethel Chapel to pay their last token of vene-

ration

ration for the character of the deceased, who had been separated from them not in affection, but in sentiment, and whom they had always found ready to assist them in their difficulties, and to heal their dissensions.

At the time of Mr. Shrubsole's coming to Sheerness there were but few persons there who seemed to feel the power of religion; none among them were endowed with sufficient abilities to conduct the public worship of God; and their wordly circumstances would not admit of their supporting a Gospel ministry. It was neither to be foreseen nor expected that the arrival and residence of a poor country boy would prove of any importance to encourage and assist these good people; and yet so profound are the counsels, and so gracious the interpositions of Providence, in a little time after his coming among them he felt a veneration for their characters, and a love to the cause in which they were engaged; he associated with them; assisted them in their devotional exercises, and preached to them the word of life. From this time the cause of religion revived, the number of those who feared the Lord increased, and he had the honour and happiness of preaching to a large congregation, and of presiding over a church of more than one hundred members, most of whom were the seals of his own ministry. It will be readily allowed that Mr. Shrubsole had quite enough to engage his mind, and to employ his time; and yet, besides his ministerial duty, he was master mast maker in the dock yard—an office which required constant attention, and frequently great exertions. But by a wise appropriation of his time, he was enabled to learn the Hebrew, Greek, and Latin languages; was well read in divinity and history; composed and published tracts on various subjects, and furnished himself with matter which proved highly acceptable and useful in his ministrations.

In doctrinal sentiments he was a Calvinist, but of the moderate rather than of the rigid class. His natural disposition and his religious opinions were both favourable to Catholicism and cordiality, and he lived on the most friendly terms with the members of the Established Church and of Mr. Wesley's society.

Mr. Shrubsole did not appear with less honour as an officer in the dock yard than he did as a minister of the Gospel; and his usefulness in both capacities was very

He published a pamphlet entitled, "A Plea in Favour of the Shipwrights," &c. which made his name popular, and acquired him the respect of his superiors.

Mr. Shrubsole's ministerial services were perfectly gratuitous. His salary as master mast maker being sufficient for the maintenance of his family, he accounted it an honour to employ his abilities in the cause of God. Besides the above, Mr. Shrubsole was author of "The Plain Christian Shepherd's Defence of his Flock: being Five Letters in support of Infant Baptism."

SIBBES, RICHARD, D. D. was born near Sudbury; Suffolk, was sent to Cambridge in 1595, and admitted into St. John's College; where he was promoted from one degree to another; being chosen first scholar, and then fellow of that house. He also took all the degrees of the university, with general approbation and applause. It pleased God to convert him by the ministry of Mr. Paul Baines, whilst he was lecturer at St. Andrew's, in Cambridge. When Mr. Sibbes had been master of arts some time, he entered into the ministry, and shortly after was chosen lecturer at Trinity Church, Cambridge; to whose ministry, besides the townsmen, many scholars resorted; so that he became the happy instrument of bringing some souls to God, as also of edifying and building up others. He appears, from an archidiaconal register, to have been vicar of Trinity parish, only during the two last years of his life; Dr. Thomas Goodwin having resigned in his favour.

About 1625, or 1626, he was chosen master of Katharine Hall, Cambridge, in the government whereof he continued till his death; and, like a faithful governer, he was careful to procure and advance the good of that little house. For he procured good means and maintenance by his interest in many worthy persons, for the enlargement of the college; and was a mean establishing learned and religious fellows there.

About 1618, he was chosen preacher at Gray's Inn; where his ministry was greatly approved; so that, besides the learned lawyers of the house, many nobles, gentry, and citizens resorted to hear him; and had reason to bless God for the benefit which they received by him. Dr. William Gouge, who frequently heard him preach, says, "that

"that he sometimes had a little stammering in the time of his preaching, but then his judicious hearers always expected some rare and excellent notion from him."

His learning was mixed with much humility, whereby he was always ready to undervalue his own labours; though others judged them to breathe spirit and life, to be strong of heaven, speaking with authority and power to men's consciences. His care in the course of his ministry was to lay a good foundation in the heads and hearts of his hearers. Indeed he was thoroughly studied in the holy scriptures, which made him a man of God, "perfect, thoroughly furnished unto every good work." He was upon all occasions very charitable, drawing forth not only his purse in relieving, but his very bowels in commiserating, the wants and necessities of the poor members of Christ. He died in 1635, in the fifty-eighth year of his age.

He was author of, "The bruised Reed," and "The Soul's Conflict." His "Divine Meditations and Holy Contemplations," were reprinted in 1775, in a small duodecimo, dedicated to the countess of Huntingdon, and recommended by the honourable and reverend Mr. Walter Shirley. His sermons on Canticles v. are so excellent, that the judicious Mr. John Dod, having perused them in manuscript, would not cease soliciting Dr. Sibbes till he had prevailed upon him to print them.

SIMPSON, DAVID, A. M, was born Oct. 12, 1745, at or near Northallerton, in Yorkshire, where his father, Mr. Ralph Simpson, a respectable farmer, resided. He designed Mr. David Simpson, his only son, for the same profession; but God, whose ways are not as our ways, had a different design before him. Both the father and the son were persons of a moral description. Mr. Simpson established the too much neglected duty of family prayer, commonly by a form adapted to the use of families at the end of "The Christian's Monitor." The exercise was sometimes performed by the son while the father was present. Mr. Simpson refers to one of these occasions, in a short account he gives of himself, which we shall record, both from the singularity of the event, and as it affords us an opportunity of knowing how he was introduced into the service of the sanctuary. His record is—

"When

"When I was yet a boy, and undesigned for the mi
either by my parents or from inclination, one S
evening, while I was reading prayers in my fathe
mily, suddenly a voice, or something like a voice,
aloud within me, yet so as not to be perceived by
the persons kneeling around me, 'You must go
instructed for the ministry.'—The voice, or what
might be, was so exceedingly quick and powerful
it was with difficulty I could proceed to the end
prayer. As soon, however, as the prayer was en
made request to my father to let me be trained up
ministry. I told him all I knew of the circumstan
of course denied my request, thinking it was some
I had got into my head, which would go off again
I had slept upon it. But the voice, or what shall
it? ve me no rest night or day for three weeks;
m dear, honoured, and indulgent father, ga
to ishes, and put me into a train of study to
me e university." After he had attended his
logi suits with success, he entered into St.
Co Cambridge, and, in the first year of his
c gave great satisfaction to his tutor; but
end that period, an event took place which in
derable degree retarded his progress, and filled his
riors with an apprehension that this promising b
would not produce fruit answerably. This event
conversion to God. The great concern of eter
owerfully impressed his mind, that all other co
unk into a comparative insignificance. The circum
subservient to this great event, was as follows. O
of his first vacations, while at his father's house, th
Theophilus Lindsey, then in his vicarage of Catter
Yorkshire, desired Mr. Simpson might spend some
time at his house. Mr. Lindsey had not at that
broached, probably had not imbibed, his Socinian
Before the visit closed, he took occasion to enquire
young collegian into the nature of his studies, and
manner in which he employed his time. On Mr. S
son's information, he perceived that he was altogeth
attentive to the sacred Scriptures. Mr. Lindsey expr
his surprise, and, in a very emphatical and pointe
dress, urged him to turn his attention to his hitherto
lected Bible. His remarks and advice produced a
ser

ous effect upon Mr. Simpson. He was filled with con-
ion and remorse. His library till this time had a Bible
o sort in it. He now purchased a quarto marginal
e, read it diligently, and studied it devotedly, availing
self of the marginal references to aid him in the study
. At the first, he was ashamed to let his new Bible
upon the desk, lest being noticed by his companions,
should incur the imputation of being a Methodist.
, soon feeling a personal and deep concern in truths
discovered, his fear of reproach subsided, and he be-
ne marked for his close attention to those important
ths hitherto neglected by him. His seriousness at-
ted the notice of Mr. Rowland Hill, at that time of the
c college, who formed an intimacy with him, and en-
raged his perseverance in the race set before him.
. Hill introduced him to a select society of young and
s collegians, who for many years since have been
ing lights in the establishment. About this time he
blessed with the assurance of faith. One morning as
was at a solitary breakfast in his college, this
cious indulgence was vouchsafed him. [illegible] pled
to say, yea he expressed with great confidence that
n God revealed to him his mercy in Christ Jesus, and
lsfied him of his pardon and acceptance. Before this
e, the mathematics were the favourite objects of his
suits; now his studies took a new direction, and di-
nity engaged his more immediate attention. His heart
owed with love to the Redeemer. He thought every
ek long while he was detained from the pulpit.
nestly solicited his tutor to permit him to take his de-
ee in law, instead of divinity (the divinity degree re-
iring a longer course of study) that he might hasten to
is delighful work: this request was, however, and per-
aps very prudently, denied. At length, and in the ordi-
ary course, his wishes were gratified; and he was or-
ained, on the title of the rev. Mr. Unwin, to the curacy
f Ramsden, Essex. For two years he was in this situa-
ion, very happy in the service of his vicar, who, though
is senior fellow student, had from his first awakening,
vouredhim with his friendship. Mr. Simpson remarked
hat he could give no proper reason why he left that si-
ation. His first removal was to Buckingham, where
is ministrations were successful, though his zeal and
faithfulness

faithfulness soon excited an opposition, which procured his dismissal. He was next attracted by the invitation of Charles Roe, esq. who till his death continued Mr. Simpson's steady friend, to accept a residence at Macclesfield, and became curate of the old, then the only church in that town. He had not been long in that situation, before he entered into matrimony with Miss Waldy, of Yarm, a young lady of distinguished excellence and piety. For her memory he ever cherished the tenderest affection, equal with what subsisted between them for the short space of fifteen months, at the expiration of which, on Sept. 14, 1774. Mrs. Simpson left him, by her death, under the reflection of the uncertainty of human enjoyments.

Mr. Simpson had not been long in his curacy at Macclesfield, before the same plainness and faithfulness in preaching, which raised warm opposition against him in Bucks, produced a repetition of the same opposition. Application was made to his Diocesan for his removal. His adversaries succeeded, and for a time he was silenced. But now appears an over ruling providence to blast the triumph of his opponents. The prime curacy of the church at this critical juncture became vacant, the nomination to which resides with the mayor pro tempore. The mayor, Mr. Gould, at that time was Mr. Simpson's friend, and immediately offered him the prime curacy. He accepted it, but to prevent his induction, every effort was exerted which could be devised. A petition was preferred against him to the bishop, in which the malicious ingenuity of his adversaries magnified his crime into seventeen distinct heads, though the candour of the then bishop of Chester (different to his immediate predecessor, by whom Mr. Simpson had been removed) reduced them all into one. This was, that he was a Methodist, or that his preaching greatly increased the body of Methodists. Under this charge, he acted with Christian heroism. In a letter he wrote to the bishop, in his own vindication, he thus expresses himself. "This" (alluding to the latter part of the charge) "is true. My method is to preach the great truths, and doctrines, and precepts of the Gospel, in as plain, and earnest, and affectionate a manner as I am able. Persons of different ranks, persuasions, and characters, come to hear. Some hereby have been

convinced

convinced of the errors of their ways, see their guilt, and the danger they are in, and become seriously concerned about their salvation. The change is soon discovered, they meet with one or another who invites them to attend the preachings and meetings among the Methodists, and hence their number is increased to a considerable degree. This is the truth. I own the fact. I have often thought of it, but I confess myself unequal to the difficulty. What would your Lordship advise?" Nothing could equal the firmness and propriety of his conduct during this struggle. All was violence and rage, slander and reproach, on the part of his opponents, on his part all was kindness and gentleness and goodness; not rendering evil for evil, but contrariwise, blessing. Before the contest came to an issue, his kind friend, Mr. Roe, voluntarily offered to build him a church in another part of the town, to this he was induced in compliance with a vow he had made in his youth, that if he should be successful in business (which he had then been to a considerable degree) he would build a church, as a token of his gratitude to God. Mr. Simpson accepted the offer, not wishing, as he himself expressed it, to preach to a people who hated him, and immediately made a proposal, which his opponents themselves admitted to be generous; namely, that if terms, agreeable to the respective parties could be adjusted in regard to the consecration of the new church, and he could be legally secured in it as incumbent, he would give up the prime curacy of the old church. The proposal was agreed to, the new church, an elegant and beautiful structure, was erected and consecrated, Mr. Simpson was inducted to it, he resigned the other, and was afterwards permitted to continue his ministrations without interruption.

From the time he entered his new church, his ministry had one continued flow of success, but it was not success without exertion. Preaching, writing, and visiting kept him incessantly employed. We have few instances of a minister, over so large a flock, and which required so much personal attention, writing and publishing so much as he did. The variety of his subjects in print, amounting to nine full octavo volumes, had the same object in view, as his preaching. Mr. Simpson was known and justly esteemed by thousands who profited by his labours from

the pulpit and the press. That he delivered himself with a warmth of zeal and plainness of language he had never heard before in the church; but though he had the appearance of health, it was found that his arduous labours had greatly impaired his constitution, and that after the exercises of the Sabbath, he was frequently unwell for the former part of the week; nevertheless he was all this time employed in the study, where he had some publication in hand calculated to serve mankind.

Towards the close of his life a paralytic affection had impaired his memory, as well as otherwise injured him; so that he called in the help of a curate, with whom he divided the labours of the sabbath; and though obliged to betake himself to full notes, they were so well composed, so various and copious in their matter, and aided by so much energy of delivery, that there was not the least diminution of his very numerous congregation, out of which once in the month were six or seven hundred communicants.

He devoted to the free use of the town and neighbourhood, under proper regulations, a large collection of useful books, which had the desired effect of promoting a spirit of religious inquiry and concern.

His knowledge of physic and law, which he had taken some pains to acquire, he made subservient to the health and interests of his people, carefully guarding against evil consequences, by attempting nothing beyond his depth. In short, he was the oracle, friend, physician, lawyer, and patron of the poor on all occasions, and the gentleness of his manners rendered him accessible to all.

His active soul was always inventing something for good. He first established a weekly school for the children of the poor, which laid the foundation for a very flourishing Sunday school now existing.

In October 1776, he entered, the second time, into the relation of matrimony, with Mrs. Elizabeth Davy. By her he had three children Mrs. Simpson's attentions to her daughter, who died a few months before her parents of a lingering illness, were so assiduous and unremitted, that they very materially shook her own constitution. A change of air was tried without effect; and she died on the 14th of March, 1799.

Not many days after Mrs. Simpson was confined, Mr. Simpson

Simpson himself was taken ill, and complained of a hectic cough, accompanied with a slow fever, which daily encreasing, at length brought him to his end. His paralytic affections returned so frequently, and had so impaired his health, that as he himself expressed it, his work as a minister appeared to be done. As a writer, he had just finished his last intended publication. He had brought to a close the numerous executorships in which he had been engaged, with one exception of inconsiderable moment. His situation was truly affecting. Mrs. Simpson lay, in a helpless condition in an adjoining room, while he was unable to afford her the least consolation from his company or his prayers. He had nevertheless the satisfaction of hearing that, as she approached her last hour, her confidence in God increased, and and finally that she closed an useful and exemplary life, rejoicing in the God of her salvation. At this painful juncture, he felt acutely, but his expressions evidenced the most perfect submission to the will of God. The religion, which he had so many years successfully propagated, was his support. He said, "All is well. All will be well. And it is right and just. I have every reason to praise him." After he had taken his bed he was quite calm and happy, excepting that now and then he discovered an anxiety for Mrs. Simpson. "God," said he, "is going to close up the scene at once, and end our lives and our labours together. It is an aweful providence, but it is the will of God, and I have no desire to return again to health."

He likewise said, "I consider all my eternal concerns as settled. All my dependence rests on the great atonement. I have committed all my concerns into the hands of my Redeemer." He then called to the person, who attended him, "Peter, tell the people I am not dying as a man without hope," and expressed his strong assurance of the happiness, that awaited him, and a desire to depart, In the evening he said "this is a very serious dispensation. It appears severe, very severe; first the shepherdess is taken away, and then the shepherd, and both as by one stroke. But I am perfectly satisfied respecting it." His fever increased, and his recovery became doubtful. The doctor asking him how he was? He replied "partly here, and partly elsewhere." At length the thread of life was all spun out, and after a day of apparent suffering, on March 24, 1799, he

fell asleep in Jesus, a little after midnight, and spent his Sabbath in the regions of bliss.

SPILSBURY, JOHN, M. A. was born in 1628. He was several years fellow of Magdalen College, Oxford. Through the great importunity of the people, he took upon him the pastoral care of the vicarage of Bromsgrove in Worcestershire, which he held till the Restoration; when, being dissatisfied with conformity, he was forced to quit the living; but continued preaching privately to the people as long as he lived. His ministerial performances were generally acceptable, and he was much followed. His preaching was ordinarily plain and familiar; filled with a variety of clear well-digested thoughts; serious, methodical, and judicious. He had, both in preaching and conversation, a happy way of explaining difficulties, and reconciling seeming differences in Scripture, to the great satisfaction of those who heard him. He was esteemed a man of great wisdom, and therefore was much consulted in difficult cases. He had learned of his Master to be meek and lowly, and to abstain from sinful anger, and rash words. His moderation to persons who differed from him was great. Being of a healing spirit, he much rejoiced at the union of the Presbyterian and Independent ministers in London, expressed by the heads of agreement printed after the Revolution. His Catholic spirit induced many of the conforming clergy to shew him great respect, and to offer him shelter in their houses when he was exposed to danger. He was for several years either confined to his own house, or forced to keep out of the county, for fear of the writ De excom. cap. which was long kept in force against him, and two or three others in the town. In those times of danger he frequently preached privately, both at home and abroad, being earnestly desirous to be useful; but he never would receive any allowance from his people after his ejection. After he had been imprisoned some time in the county jail, and was released, he said in the hearing of some particular friends, for their encouragement, "I shall not henceforward fear a prison as formerly, because I had so much of my heavenly Father's company as made it a palace to me." The want of air and exercise was thought the occasion of that illness which brought him to the grave. He was confined to his chamber eleven months before his death, and not able to

move without the help of two persons; yet not one impatient word was heard from him. Those who visited him admired his patience and chearful submission under so severe an affliction, and several persons who had not much acquaintance with him, went on purpose to witness his behaviour; which he acknowledged with tears, exceeded the report they had heard. To the last, he expressed his affection to his people, taking his leave of them as they visited him, with suitable advice and prayer He cheerfully resigned up his spirit into the hands of his Redeemer, June 10, 1699, at the age of seventy-one years. He would not have had a funeral sermon; but upon much persuasion, he consented to it, and appointed Luke xvii. 10. for the text, prohibiting all encomiums on himself. His humility always prevailed against the importunity of his friends, to print some of his sermons, and his love to his people made him deaf to all invitations to larger places. Mr. Baxter gives him the character of "a man of extraordinary worth, for moderation, peaceableness, ability, ministerial diligence, and an upright life." He was exceedingly esteemed by Dr. Hall, bishop of Bristol, whose sister he married. The bishop ordinarily, once a year, spent some weeks at his house, and when he died, made his only child his heir; viz. Mr. John Spilsbury, who was for several years pastor of a congregation of Dissenters at Kidderminster; and father of the late worthy Mr. Francis Spilsbury, minister of Salter's Hall.

SPRINT, SAMUEL, was son to the famous author of "Cassander Anglicanus," and much of the same judgement, as to ecclesiastical controversies. He was born at Thornbury in Gloucestetshire, about 1624, and educated at Trinity College, Cambridge. In the university he had Dr. Isaac Barrow for his chamber-fellow. They studied in concert, and went both together to Mr. Abraham Wheelock, to discourse with him about the Arabic language, which they were desirous to learn; but upon hearing how great difficulties they were to encounter, and how few books were in that language, and the little advantage that could be got by it, they laid aside their design *.

Upon

* Herein, however, both themselves and their friends were greatly mistaken; for, we can safely aver, that the better a person is acquainted

Upon Mr. Sprint's leaving the university of Cambridge, he was chosen master of the free-school at Newbury in Berkshire, where he continued several years, till he was called to the rectory of South Tidworth in Hampshire. He was a complete scholar, a useful preacher, and a man of strict piety; of wonderful modesty and humility; and therefore contented to live in an obscure corner, though he had large offers elsewhere. His conversation was pleasant and profitable. His preaching was instructive, but his delivery was not popular. His behaviour was such as recommended him to the esteem of all the neighbouring gentry. One of them (a justice of the peace) invited him to his house, and desired his acquaintance, telling him, That he thought him a man of the most universal good character of any in the county; for he never heard any one speak ill of him: but they who most freely loaded other Nonconformists with reproaches, spoke very well of him. And yet he was not secure from the ill-will of some of the neighbouring clergy, who were so severe and violent in prosecuting him, that he was to be excommunicated, for not receiving the sacrament in his parish church at Christmas, though his wife lay upon her death-bed at that very time. To prevent such a proceeding, Mr. Sprint rode to Farnham, to bishop Morley, and told him his case; when his lordship was pleased to assure him, That his chancellor should not treat him so severely as he expected: accordingly the prosecution was stopped. The bishop made him stay to dine with him, and discoursed with him about his Nonconformity. Mr. Sprint told him, That the declaring unfeigned assent and consent was what he could not be satisfied to yield to. Upon which his lordship said. He must not philosophize upon the words assent and consent; nor suppose, that the parliament did by assent mean an act of the understanding, and by consent an act of the will; for no more was intended, than that the person so declaring, would read the book; and therefore, if he would make the declaration in the words prescribed in the act, and then say,

quainted with the Arabic language the greater will be his understanding of the sacred text of the Old Testament. But our limits will not permit us to enter into a dissertation on the subject in this place, or we should willingly point out the great service that a knowledge of this language would be of to the Biblical student. Suffice it to say, that to understand Hebrew well, it is necessary to know something of Arabic.

that

that thereby he meant no more than that he would read the Common Prayer, he would admit him into a living. Mr. Sprint thanked his lordship, but could not think such an expedient warrantable. He afterwards mentioned the cross in baptism, as what he could not comply with. To which the bishop replied, "This was honest Mr. Dod's scruple," but gave no other answer than this: "That the cross was only a visible profession of our believing in a crucified Saviour, in conformity to the practice of the Primitive Christians who crossed themselves; declaring by this action, as by words, that they were Christians." But it did not appear to Mr. Sprint, that it might lawfully or safely be made a term of communion: and for this reason among others, he could not submit to use it. How the conversation issued, doth not appear, but we may suppose it was amicably. Mr. Sprint was very temperate and abstemious.

With great thankfulness Mr. Sprint observed, and frequently mentioned, the care that divine providence took of him and his numerous family, for he had six sons and two daughters when he was cast out of his living. It was very remarkable, that when he put the lives of three of his children into the little estate that he took at Clatford, near Andover, he was directed to pitch upon those two sons, to be of the number, who were the only ones of all his eight children that survived him. After he removed from Tidworth, which was about the year 1665, he spent the remaining part of his life, which was about thirty years, in that obscure village; preaching as opportunity offered at Andover (a mile from thence) and also at Winchester. He had but a very inconsiderable allowance from his people; but was used to say, "If the bottle and satchel held out to the journey's end, it is sufficient." He was exercised with a very lingering sickness, previous to his dissolution, through the whole of which he discovered earnest longings to be at rest. On his death-bed he declared his full satisfaction in the cause of Nonconformity.

SPROAT, JAMES, D. D. was senior pastor of the second Presbyterian congregation in Philadelphia. From an account of him, in the close of a sermon preached by his colleague, the Rev. Ashbel Green, D. D. it appears he was born at Situate, in the State of Massachusets, April 11, 1729, O. S. He early received a liberal education at Yale College,

College, Connecticut. While pursuing his academical studies, he met with that change in his temper and views which determined him to devote his life to the ministry of the Gospel. The instrument in this work was the rev. Gilbert Tennent: in his tour through the eastern states, he preached among other places, at the college where Mr. Sproat then was. The power of God seemed to accompany the preacher wherever he went. Mr. Sproat was at that season a careless, unthinking youth; but the first sermon he heard made such impressions upon his mind, as were never afterwards effaced. Mr. Tennent was afterwards pastor of this congregation, in Philadelphia, and lies interred in the broad aisle of the church. Upon his removal, he was succeeded, by his son in the Gospel, Dr. Sproat. However, it may be necessary to observe, that Dr. Sproat was first ordained to the ministry of the Gospel at Guilford, in Connecticut; and during the revival of religion in that country, about fifty years ago, was abundant in labours, distinguished in his zeal, highly popular, and greatly blessed. From Guilford he was removed, by the call of the church, to Philadelphia: five-and-twenty years of his life and ministry he spent at each of these places. In his natural temper, he used to say, he was easily susceptible of passion; but if so, he was as remarkable for his victory over it, and for those virtues which are its opposites. Patience, moderation, and forbearance, were leading features of his general character. Meekness and affection highly distinguished him, not only in the near relations of husband, father, and master, but shone out, in the mildest and most amiable light, in all his intercourse with the world. In scholastic attainments he was a good proficient, and master of the learned languages. In the study of divinity his progress was truly great and enviable. This was his delight, and he pursued it incessantly. Few had acquired a more competent knowledge, or a more familiar acquaintance with the Scriptures. In his public addresses his great readiness in quoting and applying them appeared. In his discourses from the pulpit he loved to dwell on the fundamental and peculiar doctrines of the Gospel, which he regarded as a system of pure grace and mercy, abasing the sinner to the dust, and exalting God in the highest. When led to speak on the experimental part of religion, he was excellent and edifying in a singular degree. He shunned not to declare the whole counsel of God, in-

treating,

treating, warning, and persuading souls, in the most serious, plain, affectionate, and pressing manner, to flee from the wrath to come. He was a pattern of patience and resignation. The painful infirmities of age, under which he laboured for a considerable time before his death, he bore with cheerful fortitude. From the time when he had completed half a century in the character of an ordained minister, till his death, the larger portion of his waking hours were spent in the immediate acts of devotion, meditation, or devout aspirations of soul. The severe distress inflicted on his family, he endured without the least repining; and upon the death of his son, enfeebled and trembling with age, the Doctor followed the corpse to the grave; when, after it was deposited, leaning on his staff, he pronounced these words: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord! Amen." His own death was easy, and he retained his reason to the last. A short time before he expired, and after he was deprived of the power of speech, being asked if he felt the supports of religion, he answered by the signal of lifting up his hand and eyes towards heaven. He died Oct. 18, 1793, aged seventy-two *. The circumstances attending his funeral were peculiarly striking, and at that season more impressive upon the minds of the people than the most splendid pomp. During the prevalence of

* A letter from Dr. Sproat's daughter, dated Philadelphia, March 9, 1795, says, "Our family, at the entrance of the malignant fever into this city, consisted of my papa, mama, a sister, myself, my brother, his wife, and one child, three months old. The infant, with myself, were all of both families that survived this dreadful calamity, the servants excepted. My youngest sister, in the bloom of youth, died first. My brother was removed in twenty days after her—his wife in six days from his death—our dear father the next day after her—and the last dreadful stroke, was the mother of us all. She lived four weeks, lacking one day after our dear father, then died of weakness. Myself was made the lonely spectator and mournful survivor of those dear departed relatives. Few families I believe, had enjoyed more domestic happiness, or had more tender affection subsisting amongst them. For near thirty years there had not been a death in the family, except a servant; now was it broken up as at once and cut down as by a stroke. But it was the Lord's hand; and shall not the Judge of all the earth do right? I hope I have not been left to murmur or complain against God; but he has made me to see him just in all his dealings, although my heart has bled at every vein. While he crushed me with one hand, he upheld and supported me with the other. He that has smitten, alone can heal the bleeding heart, and will do it, so far as he sees to be good. He can bring spiritual gain from temporal losses."

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the yellow fever, it was the usual method to convey the corpse to the grave in a hearse, or cart, attended only by the driver, the grave-digger, or a negro, hired for the purpose; in some few instances by two or three mourning friends; but in the case of Dr. Sproat the pious persons who had met at the church for prayer, to the number of fifty, formed a procession, and some religious negroes voluntarily offered themselves to carry the bier.

Dr. Green observes in a note, that the diary of Dr. Sproat exhibits one of the most instructive views of the exercises and temper of a Christian, especially when under affliction, that perhaps has ever been seen.

The natural temper of Mrs. Sproat was remarkably mild; for composure, calmness, and fortitude, almost beyond example, and improved and brightened by distinguished piety, till it presented a singular example of self-possession and command. When informed of her husband's death, she said to her daughter, "Do not grieve; your father has been wrestling with his God for a long time, and now he has prevailed."

SPURSTOWE, WILLIAM, D. D. He had been master of Katherine Hall, Cambridge, from which place he was turned out for refusing the Engagement. He was one of the Assembly of Divines, and afterwards one of the commissioners at the Savoy. He went with the commissioners with the treaty to Charles I. at Newport in the Isle of Wight. The initial letters of his name are the three last in the fictitious word "SMECTYMNVVS," the title of that celebrated book so often referred to, in which he was jointly concerned with four others. He was a man of great humility and meekness; of eminent charity, both in giving and forgiving; and of a very peaceable disposition. He always discovered an innocent and pleasing chearfulness in conversation, which rendered his company generally agreeable. He was preserved in the time of the plague, but died not long after. He possessed a considerable fortune, and among other proofs that he employed it to good purpose, he ordered in his will, six alms houses to be erected in the parish of Hackney for six poor widows, of good life and conversation; which accordingly were erected immediately after his decease, between the Grove and what is now called Grove Place. It appears from the inscription upon a stone over the

the gate, that it was his intention to have made provision for the support of these widows, but that he died without having executed this benevolent purpose. His brother, however, Henry Spurstowe, of London, esq. generously supplied this defect the following year, by settling certain funds in the parish for this purpose, of which his son, Henry Spurstowe, of London, gent. caused this stone to be erected as a memorial.

Mr. Baxter, in his own Life, frequently speaks of Dr. Spurstowe with great respect. He mentions him among those "famous and excellent divines who attended the earl of Essex's army, being chaplain to Mr. Hambden's regiment." And it appears from the following circumstance which Mr. Baxter records, that he was in the habit of particular happiness with him. It being agreed by the ministers to draw up a reply to a paper of the bishops, in answer to their exceptions against the liturgy, he says, (B, 1. p. 334.) "This task also they imposed on me, and I went out of town, to Dr. Spurstowe's house at Hackney *, for retirement; wherein eight days time I drew up a reply to their answer." And doubtless Dr. Spurstowe was one of "the brethren," who, he says, "read and consented to it." He was a frequent preacher before the long parliament, and yet bitterly lamented the death of Charles I. as appears from one of his meditations, written on that subject. He succeeded Dr. Calibute Downing in this living at Hackney, 1644, and was buried there Feb. 8, 1666.

Besides the part he took in Smectymnuus, he was author of, 1. "The Wells of Salvation; a Treatise on the Pr mises."—2. "The Spiritual Chemist, in six Decads of Meditations."—3. "The Wiles of Satan; a Discourse on 2 Cor. ii. 11."—4. And some Sermons on particular occasions. One at Westminster Abbey, Nov. 5, 1644, on Ezra ix. 11—14, entitled, "England's eminent Judgements, caused by the Abuse of God's eminent Mercies."—5. Also "A Funeral Sermon for Mr. William Taylor of Coleman Street, Sept. 12, 1661."

* The old vicarage house, was down in April 1802. From an inscription on a stone it appears to have been erected A. D. 1520, when it is supposed the old church was built, which is also lately demolished. Christopher Urswick was then rector, whose curious monument is preserved. A new church has been built a little to the north of the former one; but, as we have been informed, the foundation of the present structure would not bear the additions of a spire and belfry, the tower of the old church, in which the bells are placed remains.

STAFFORD, JOHN, D. D. This excellent minister was pastor of the church of Christ in Broad Street several years, where his labours in the work of the ministry were eminently successful, and of which congregation he died pastor. He was an excellent scholar and a very worthy person. He was remarkably humble, meek, and patient. He was courteous and obliging to every one, and full of compassion to those who were in any wise needy or distressed. He was a hearty and constant friend, and remarkably affectionate and amiable. He preached the doctrines of the gospel in an experimental manner, and had a wonderful skill in unravelling the very thoughts and inward workings of men's hearts, and was very particular and convincing, as well as affectionate, in his applications to the consciences of his hearers. His conversation was no less pleasing than profitable; and he transcribed into his own life the amiable temper which he recommended from the pulpit. He never fomented those controversies which too often divide the christian church, but studied the things that make for peace. He resolved not religion into this or that party, but in love to God and our neighbour.

STAUNTON, EDMUND, D. D. He was born in 1600, of the ancient and worshipful family of the Stauntons in Bedfordshire. His father, sir Francis Staunton, had several sons, of whose education he was peculiarly careful. Edmund who was one of the youngest, was sent early to Oxford, where he applied so closely to study, and got such applause, that while he was an under-graduate he was chosen a probationer fellow before eighteen of his seniors. At about eighteen years of age he had a threatening illness, from which he was remarkably recovered, when through the drunkenness of the surgeon who blooded him, his life was in imminent danger. He was another time as remarkably preserved from being drowned. These merciful deliverances were preparatory to that good work which, about this time, God began in his heart, as they led him to serious thoughts concerning his spiritual and eternal state, to close self-examination and fervent prayer. Having been about two months under a spirit of bondage, so that many times, as he says, he durst not close his eyes in the night lest he should awake in hell, he at length, being very earnest with God

God in prayer for the manifestations of his love, was immediately filled with a strong persuasion of it, and "with joy unspeakable and full of glory."

From this time he applied himself to the diligent reading of the Scriptures, and the study of divinity, and determined upon the work of the ministry; telling his father, (who had given him his choice of the three learned professions,) that "He esteemed the turning of souls to righteousness the most desirable work in the world, and attended with the greatest reward hereafter, though the others might bring in more wealth and honour here." He first preached a lecture on the Lord's day afternoon at Witney in Oxfordshire, about six months, and had encouraging seals of his ministry. His labours were so acceptable that people flocked from all parts to hear him. This was not pleasing to the incumbent, who took the more time in reading prayers, that this novel lecturer might have the less time for preaching, and then left the church; but he was followed by none but his clerk, whom he would not suffer to give out the psalm. Mr. Staunton had preached several times on that text, "Buy the truth, and sell it not;" upon which the incumbent, when he met any coming into the church as he went out, would say with a sneer, "What, are you going to buy the truth?"

His friends having got a living for him at Bushy in Hertfordshire, he removed thither, and had a welcome reception, especially from those who had any savour of religion. Here he preached and catechized on the Lord's day, and at other times with great success, with respect to many who came from adjacent places, as well as his parishioners. But after he had been here about two years, Dr. Seaton, of Kingston in Surrey, having a mind to this living, and either finding, or making a flaw in this title, soon dispossessed him of it. The Doctor's attorney, thinking highly of Mr. Staunton's ingenuity, proposed an exchange, to which both parties agreed. But the Dr. when he had got Bushy, would not part with Kingston. However Mr. Noy, his attorney, abhorring this baseness, threatened to find a flaw in his title to Bushy, and many of the inhabitants of Kingston who prized Mr. Staunton's ministry, so plagued the Dr. that he soon resigned, and Mr. Staunton took his place. He here continued about twenty years, endeavouring to fulfil his ministry, not only preaching twice on the Lord's day, but catechising the younger and ignorant sort of people, and teaching

teaching them from house to house. He also set up a weekly lecture, which was supplied by several eminent ministers in their turns. By these means, together with the holiness of his life, he wrought a general reformation in the town, both among the magistrates and the people. He was beloved by all the godly, and feared by the wicked. Nor did he only produce an external reformation; for when he left this place in 1648, there were thirty persons who gave him a paper in which they owned him as their spiritual father, and doubtless many more could have added their names to the list.

In 1635, when the Book of Sports came out, he was one among many who were suspended for not reading it. During his suspension he took his degree of D. D. at Oxford, which he says he did to put the greater honour upon his sufferings. His exercise was greatly applauded. But there were several doctors in the university who much desired to persecute him because he was a Puritan; among whom was one who was so miserably nonplussed by Dr. Staunton in the disputation, that the auditors hissed him, and one called for a candle, that the Dr. might see his arguments.

Dr. Staunton was a member of the Assembly of Divines, and was in such esteem, that he was appointed one of the six morning preachers in Westminster Abbey. In 1648, when the visitors discharged Dr. Newlin from the headship of Corpus Christi College, Dr. Staunton succeeded him. Here he continued about twelve years, in which time his whole deportment was very exemplary. He at first put in execution all such statutes as tended most to the advancement of learning and religion, and was frequently present at the lectures and other exercises, to encourage the studies and reprove the negligent. He set up a divinity lecture every Lord's day, early in the morning, in the college chapel, for exercising the senior students, and initiating them into the work of the ministry. He took great care to introduce such only into the college as discovered some signs of grace, at least such as were docile and inclinable to what is good. By his prudent government and pious example, religion and learning remarkably flourished in this college*, and many who were educated under his care, became

* A more particular account of the methods he took to promote religion and learning in the college, while he was president, may be seen in Clark's Lives.

learned,

learned, pious, and useful men; among whom was Mr. Joseph Alleine *.

In 1660, being discharged from his office, he withdrew from the city, in which he had sown much precious seed, and well watered it with his tears. His departure was much like that of Paul from Ephesus, Acts xx. Having recommended himself to divine Providence to fix the bounds of his habitation, he first went to Rickmansworth in Hertfordshire, where he was well received by persons of all ranks. His first and chief design was to settle an able minister there, but his best endeavours were ineffectual. However he found the way to that pulpit himself; but because the entrance was narrower than in some other places, he sought out a wider door and more effectual. He preached round about that county, and in the neighbouring counties, at least at twenty places, spending and being spent in the service of his great master, till the Act of Uniformity imposed a general silence upon the Nonconformists. After this he was willing to be idle; almost every week keeping a day of fasting in his own family, or that of some other godly minister or Christian friend; on which occasions he would take up some hours in the word and prayer, and discovered such a brokenness of spirit and dissolved soul, as those present could not forget. His wife growing infirm, he took apartments in a family at some distance, where he was very useful. So long as he lived there, there was a church in that house. From thence he removed to another family near St. Alban's, in which town he was instrumental in correcting some extravagances. His last removal was to Bovingden, a very small village, where a kind and pious gentlewoman offered him all accommodations in her house gratis. He accepted the offer, but what he saved this way he expended in charity; particularly in distributing religious books in the village and the neighbouring places. He here attended daily to the duties of the family, and instructed the several member of it. In this place he enjoyed great privacy, but he could not satisfy himself with it. The words of Paul were often in his lips, "Woe be to me if I preach not the Gospel." He therefore often rode to St. Alban's, or some other adjacent place, and once or twice a year to London and Kingston; and not being able to preach in a church to many, he would

* Whose life see above, vol. I. p. 48.

preach

preach in a chamber to a few. At length this eminent servant of God, like a torch or candle, in lighting others consumed himself. On July 8, 1671, he was struck with the palsy, which much affected his speech, but he was capable of conversing to the edification of those who visited him, to whom he gave the most serious advice, and the most pressing exhortations to attend, in the time of their health, to the great concerns of the soul. In two days his speech was entirely taken from him, but his understanding and memory were continued; and for four days he lay in a comfortable condition, lifting up his eyes and hands towards heaven with a smiling countenance; and when a minister, a little before his departure, prayed with him, he shewed great affection and joy in God. On the 14th of the same month he died in the seventy-first year of his age.

His works were, 1. "Sermons before the Lords and Commons."—2. "Funeral Sermon for Mrs. Elizabeth Wilkinson."—3. "A Poem in Brit. Rediviva, on the Restoration."—4. "A Treatise of Christian Conference," (a very plain but useful book.)"—5. "A Dialogue between a Minister and a Stranger," which he left in MS. A small tract, adapted to the capacities of the most ignorant. These are both bound with his Life written by Mr. Richard Mayo. The latter of them was reprinted by the late Mrs. Abney, of Newington, to be given to the poor, with a short preface signed T. T.

STEELE, RICHARD, M. A. was born in 1628, and educated at St. John's College, Cambridge. He was vicar of Hanmer in North Wales, from which living he was ejected by the Act of Uniformity. Mr. Steele was a very valuable and useful man; a good scholar, a hard student, and an excellent preacher. He met with much trouble on account of his Nonconformity, particularly in 1665, when just as he was setting out for London, by a warrant from the neighbouring justices, under colour of the report of a plot, he was stopped and searched; and finding nothing to accuse him of, they seized his almanack, in which he kept his diary for that year: it not being written very legibly, they made what malicious readings and comments they pleased, to his great reproach and injury; though to all sober people it only discovered him to be a man who kept a strict watch over his own heart, and was a great husband of his time. Fixing afterwards at London, he became pastor

of

of a congregation there, and died Nov. 16, 1698, aged sixty-four. Mr. Philip Henry speaks of him thus: "My old and dear friend and companion in tribulation, and in the kingdom and patience of Jesus Christ; a man that had been greatly useful in his generation, both in the country and at London." It is observable that he joined in the ordination both of Mr. Philip and Mr. Matthew Henry, his son.*. His funeral sermon was preached by Mr. George Hammond, on 2 Tim. ii. 15. entitled "A good Minister of Christ."

His works were, 1. "The Husbandman's Calling."—2. "A Discourse of Uprightness."—3. "An Antidote against Distractions in the Worship of God."—4. "The Tradesman's Calling." One of the books given away by the Society for promoting Religious Knowledge.—5. "A Discourse of Old Age."—6. "Four Sermons in the Morning Exercises."—7. "A Preface to the Life of Mr. T. Froysel."

STEVENS, JOHN, was born at Danbury in Connecticut, 1750. In the twenty-first year of his age there was reason to believe he became a subject of special grace. With a view to the Gospel ministry, and to be useful in promoting the glorious cause of Christ, he applied himself with great assiduity to study, received a liberal education, and was graduated at Yale College, 1779. After this he pursued the study of divinity, and was licensed to preach in 1780. In 1781 he was ordained pastor of the church at New Concord, in the state of New York; where he administered, to the great satisfaction of the church and people in general, about twelve years. He was then regularly dismissed, by an ecclesiastical council, and recommended to be further employed in the churches as a faithful minister of Jesus Christ. In 1781 he was installed and set over the second church of Christ, in New Marlborough. Massachusets; where, for the short term of four years, he served in the Gospel ministry with unremitting ardour, and with great prudence and faithfulness. On the evening of Lord's day, Jan. 6, 1799, after a long season of most painful and wasting disorders, endured with admirable patience and Christian fortitude, often expressing his infinite un-

* See the Life of Mr. Matthew Henry, prefixed to his Exposition of the Bible.

worthiness, and his entire dependence on the boundless mercy of God, through Jesus Christ, in the exercise of a calm, but lively hope of a glorious immortality he expired.

He left behind him a memorandum of his own experiences respecting the state of his soul; and in the Evangelical Magazine, vol. x. p. 209. is inserted "A solemn Valedictory Address to the Church and Congregation in the South Parish of New Marlborough: to be read at the Close of my Funeral Solemnities, in the House of God. By the Rev. J. Stevens." Would our limits permit, we would gladly present it to our readers, for it is a valuable composition.

STEVENSON, JAMES, was born in North Britain, and educated in the university of Glasgow, where he took his degree. Going into Ireland in 1627, he was ordained both deacon and priest by Dr. Downham, bishop of Derry, and it seems without subscription. His ordination letters (of which Dr. Calamy gives a copy) were exhibited in a visitation, Aug. 29, 1627, held by the bishop of Derry; and by another held by the learned Dr. Richardson, bp. of Ardagh, July 26, 1629; but it is uncertain where he was employed, in the first six years of his ministry. Bishop Richardson made him his chaplain, notwithstanding his known dislike to the ceremonies. And the vicarage of Hiltanhorke, which was in his collation, becoming void by the resignation of Mr. E. Stanhope, he bestowed it upon him; as appears from his institution, dated Oct. 31, 1635. The terms of admission therein set forth are, His taking the oath of supremacy, swearing to a perpetual residence, unless he had a dispensation, and yielding canonical obedience in all lawful and honest things. In a short time the bishop augmented the vicarage, by the addition of four quarters of land, belonging to the abbey of Boyle, as is set forth at large in a writing signed John Ardagh, dated July 26, 1637. Here he continued till 1641, when the rebellion broke out in that kingdom. He received the first news of the bloody designs of the Papists there, to put all the Protestants to the sword, when he was near finishing a new house in this parish; and in order to self-defence he took up arms, went with his wife and son to a garrison, and burnt down his own new built house, to prevent its being garrisoned by the rebels. He

continued

continued in arms, till one of the insurgents shewed him a commission under a great seal, said to be that of England. Whether such an authority deserved any regard or not, it had such influence on Mr. Stevenson, that he laid down his arms, and came for England. While he was in Ireland, he saw so much of the true spirit of the Romish religion, as gave him a rooted and lasting detestation of its principles, and distrust of its votaries. He would often pray to be delivered from blood-thirsty Papists, of whose cruelties he had seen so many affecting instances. Though he could have made oath that he had left behind him in Ireland to the value of two thousand pounds, and might have recovered it, had he returned, he rather chose to lose it than to live amongst such people. And that he did not act herein without reason, may in part be seen by the printed depositions concerning the Irish cruelties, where there is one with Mr. Stevenson's name to it, to this effect: that he saw one take the child of his sister, and dash its brains out against a tree.

Coming to Bristol, he was first acquainted with the worthy Mr. Henry Stubbes*, and was invited to Stroud, but settled at Tormarton in Gloucestershire. His name is to The Testimony of the Ministers of that county, in 1648, as ministers of that place. Here it most probably was, that his worthy friend and patron, bishop Richardson, when reduced to straits, was for some time entertained by him. That excellent person afterwards acknowledged, that he received more kindness from Mr. Stevenson than from all his lady's rich relations. He was ejected from hence for refusing the Engagement, which forced him not only from his people, and his benefice, worth three hundred pounds per annum, but, being a foreigner, from the kingdom too. He left his wife and son in England, and retired to Holland, where he hoped for more liberty. But the states of the United Provinces were so obsequious to the powers that then were in England, as not to suffer him to preach in their country: so that he applied himself to physic, which he studied there with good advantage, for two years; and he found it of no small use to him afterwards. On his return to England, he was presented to the vicarage of Martock in Somersetshire, by Thomas Owen, Clerk, the patron; as appears by the approbation

* Whose life see hereafter, p. 211.

of the triers, dated Oct. 20, 1654. After the death of his son, who was a physician, he practised physic himself, and met with good encouragement. When he was ejected from that living by the Act of Uniformity, he removed to an estate he had in the parish; but he continued his ministry in private, both before and after the Oxford Act. This obliging him to leave Martock, he removed to Crewkern, where he preached in his own hired house, and continued so doing, though he met with many enemies, and some who threatened to burn his house down.

After two years absence he returned to Martock, and preached there in a licensed house, upon Charles's Indulgence, not having above eight pounds a year from his people. At length he, with some other ministers, was convicted of a conventicle, upon the information of two women of ill fame. The sum to be levied upon him was forty pounds; but such precautions were taken, that the loss proved less than was expected. His landlord once put him to an expence of thirty pounds upon a defect in his lease, as a piece of revenge, for entertaining the worthy Mr. Hickman, to whom that gentleman had a particular aversion. Being much employed as a physician, he was often in the company of neighbouring gentlemen, who behaved very respectfully to him. He also kept on good terms with several of the clergy, whom he often entertained at his house. Sir G. Horner made him an offer of what was much more considerable than what he had left in the church, if he would conform; but he could not satisfy his conscience to do it. He was a man of great integrity, and often said, that "his heart should not reproach him as long as he lived." Though he met with various difficulties he kept his mind serene and even: when storms arose without, he had a sacred calm within, having a conscience void of offence. And providence often remarkably appeared for his protection. He was once under great concern about baptizing a child in the church, when a number of soldiers were present, who threatened to insult him if he did not use the sign of the cross. Though he was fully determined to go on in his common method, he thought it a favourable providence, that before he proceeded to the ordinance, the drums were beat, and the soldiers were drawn out of the church. It was observable, that notwithstanding many great losses, his substance

was

was so blessed and increased, that he was able to keep a plentiful table, and exercise charity, as well as provide for his own family. He continued preaching after Charles's indulgence was withdrawn. And though he lived to be very old, he was not so sensible of the infirmities of age as many are. He could read a small print without spectacles; his mind was vigorous, and his strength so little abated, that he often rode to London in two days, though it was above a hundred miles. In his last illness he was apprehensive he should not recover, but he appeared submissive and easy in leaving the world. The last disturbance his enemies gave him was upon his death-bed; when, on the defeat of the duke of Monmouth, a neighbouring justice came with some soldiers to seize him; but on entering his chamber, and seeing him in a very weak condition, he left him, after unjustly upbraiding him with rebellion; for though some of his family were concerned in that unhappy business, it was without his approbation or knowledge. Though public affairs had then a very melancholy aspect, he often expressed his belief, that they who survived him would see happy days. He died July 15, 1685, aged above eighty.

STOCKTON, OWEN, M. A. was born at Chichester, in May, 1630, his father being a prebendary of the cathedral in that city; upon whose decease his mother removed to the city of Ely, where he had his grammar learning under Mr. William Hickes. He was very hopeful from his childhood; his ingenuity and inclination to learning were such as presaged more than ordinary improvement. Once looking accidentally into Fox's "Acts and Monuments," which lay in one of the churches, he was so affected with what he read, and so desirous of a further knowledge of that history, that he importuned his friends till he procured a volume of it, and employed all his vacant time in reading it, declining all childish recreations. He was admitted to the university of Cambridge in 1645, where he had Dr. Henry More for his tutor, and where he was remarkable for his sobriety and diligence. When he commenced B. A. he still resided in Corpus Christi College, and applied himself to the study of divinity, which indeed was almost his principal object. He was afterwards fellow of Gonville and Caius College. With

With a view to his greater proficiency, he went to London and spent some months there, getting an account of the best writers in divinity, frequenting Sion College library, and Gresham College lectures. He also applied to several worthy ministers of that city, and attended on their preaching, to observe the variety of their gifts, and their several methods. By these means he found so much improvement, that he often said, if he had a son he would advise him to do the same. He began his ministry in some villages near the university, with good acceptance and success, though with the utmost privacy, so that many of the people who heard him knew not who he was, nor whence he came; and he did all gratis. In 1654 he was catechist in his college, and soon after fixed as stated preacher in St. Andrew's parish, Cambridge. He had such an affecting sense of the importance and difficulty of the ministerial office, that he for a long time declined ordination; but being at length satisfied that God had called him to the office, he was determined to devote himself more thoroughly to it by ordination; which he did in London, Feb. 30, 1665: upon which he returned to his charge at Cambridge, and applied himself to the work to which he was devoted with the greatest faithfulness, diligence, and zeal. Nor did he confine his labours to his congregation; he was useful as a tutor in the university, and preached a great many lectures about the country, where he never wanted a full auditory. From hence he removed to Colchester, where he was chosen by the mayor, aldermen, &c. to preach to them on Lord's days in the afternoon, and every Wednesday morning. His very first sermon was blessed to the conversion of one who heard it, and his second or third to that of another, who was noted as a very profligate sinner, and who came from mere curiosity to hear him. He was a great blessing to the town, both in a spiritual and a temporal view. Of his own accord he preached on the Lord's day mornings at St. James's Church gratis. He laboured faithfully, diligently, and succesfully, till the law disabled him. He afterwards preached three years in his own house, to all that came to him, till the town was visited with the pestilence; when, as other ministers fled, he offered the magistrates to stay and preach to them, if they would allow him the liberty of a public church; which, notwithstanding

standing the great necessity of the people, was denied him. Hereupon he removed to Chattisham, in Suffolk, where he had for some time an opportunity of exercising his ministry in public. When Charles II. published his declaration for indulgence, he had a call from a cong:egation at Colchester, and another at Ipswich. That he might answer both as far as he was able, he undertook half the service of each; and, with other ministers, divided his labours between them as long as he lived. Besides his preaching twice on the Lord's day, he frequently expounded, catechized the youth, and resolved cases of conscience. He preached also a lecture on the week day at Ipswich once a fortnight; and scarcely a week passed, but he assisted in some other lecture, or was called to preach some funeral or other occasion sermon.

His diligence in his Master's work drew upon him many enemies, but divine Providence wonderfully preserved him; so that notwithstanding complaints, indictments, presentments, and excommunications, he was never imprisoned, apprehended, distrained on, or brought before any court or magistrate. He expected and desired (as he owned in his last illness) to have died a martyr; but says he, "God is wiser than I, and knows my weakness." He was raised far above the fear of death, both in health and sickness. In his perfect health, considering the evil of the days wherein he lived, he would often say, "'Tis a good time to die; I am content to live, and willing to die." As death was not terrible to him, neither was it unexpected: though he had a strong constitution, he told a friend, a year before, he thought he should not live long, and that God had been inclining his heart to study how a Christian might get above the fear of death. The substance of his thoughts upon the subject he committed to writing. On Aug. 31, 1680, he was seized with a fever, which proved fatal, Sept. 10, when he was in full strength, being about fifty years of age.

God blessed him with a good estate, and he made a good use of it while he lived. He disposed of the greatest part of his salary to charitable purposes, particularly in the education of some poor scholars of promising talents for the work of the ministry, and he also stirred up others to do the same. At his death he left the most valuable part of his well furnished library to Gonville and Caius College,

College, and ordered five hundred pounds to be settled on the said college for the maintenance of a scholar and fellow for ever. And in case his only daughter should die before the age of twenty-one, he bequeathed twenty pounds per annum to be settled on the college in New England, for the education of a converted Indian, or to any other that would learn the Indian language, and preach to that poor people. He was an excellent Christian, a man mighty in the Scriptures.

His works were, 1. "A Scriptural Catechism; and a Treatise of Family Instruction."—2. "A Rebuke to Informers."—3. "Counsel to the Afflicted; occasioned by the Fire of London:" (a book excellently adapted to the afflicted in general.)—After his death was published, 4. "Consolation in Life and Death, &c. with the Life of Mrs. Ellen Asty, Widow of Mr. Asty, Minister of Stratford, in Suffolk."—He left the following MSS. 5. "The Cure of the Fear of Death."—6. "A Treatise of glorifying God."—7. "The Best Interest."—8. And "A Warning to Drunkards."

STORER, JOHN, M. A. was born in Northamptonshire, about 1611. He was brought up in the free school at Northampton, and was afterwards sent to Emanuel College, Oxford. He had episcopal ordination. On preaching once in London, he was chosen lecturer at St. Giles, Cripplegate, whence, after seven years continuance, he removed to Beckenham in Kent, where he spent eleven years, and was well beloved, though he sometimes met with rudeness from such persons as despised the ministerial office. Upon the death of the former incumbent, who had been sequestered, the patron presented a friend of his own, so that Mr. Storer returned to London, and settled in the parish of St. Martin's Vintry, where he continued till the restoration. He was then presented by Mr. Blackerby to the living of Stow Market in Suffolk, which he received upon condition, that he might resign it in time, if the terms of Conformity, settled by authority, should be such as he could not consent to. Accordingly, when among other things, he found it was required that he should renounce the covenant, he resigned his living to his patron, before the Bartholomew Act took place. Having purchased an estate at Highgate, called Sherrick, held by the king at a small rent paid to the

the church, worth seventy pounds per annum, he took up his abode there. But by the deceitful practices of a cunning courtier, sir Henry Wood, he was deprived of it, and left without any means to support himself and family. Upon this he set up a school, but was prosecuted in the spiritual court, till he was forced to desist. The Five Mile Act drove him from his home, and he was exposed to several hardships. He lived only upon the goodness of God, and the bounty of others; but he lived contentedly, and died in peace. We are not informed of the time of his decease.

STRETTON, RICHARD, M. A. assistant to Dr. Cheynel *, from the beginning of 1658, to Michaelmas, 1660. He was born at Claybrook in Leicestershire, about 1632, and was descended from the Strettons of Stretton in that county. He was chaplain of his college, (New College, Oxford,) as bishop Gunning had been some time before. He was ordained to the ministry by the Presbytery at Arundel, Oct. 26, 1658. When Dr. Cheynel was ejected from Petworth, at Michaelmas, 1660, to make room for Dr. King, bishop of Chichester, Mr. Stretton staid and preached till November, having two friends, who were intimate with the bishop, and prevented his sending down any other person. By them, his lordship offered Mr. Stretton one hundred pounds per annum, and the choice of any vacant prebend he had, if he would be his curate there; but not being satisfied to conform, he declined it: and another person being sent to the place, he quitted it. On coming to London, he providentially met Mr. James Nalton the next day, who took him to lord Fairfax, then in great want of a chaplain. His lordship took him to his seat in Yorkshire, and treated him with great kindness, on account of his piety, prudence, and excellent behaviour, as did all the family; and, upon his marriage, settled a handsome annuity upon him, for his and his wife's life. He continued in the family till his lordship death, and had a child or two born there. He had here an opportunity of being acquainted with many worthy persons in those parts, and among the rest with judge Rokeby, who continued ever after his firm friend. He was intimate with several eminent episcopal divines,

* Whose life is given above, vol. I. p. 524.

Chew Magna. In 1654, he preached in the city of Wel
and was assistant to the commissioners appointed by t
parliament to eject ignorant and scandalous minister
but the Act of Uniformity found him at Dursley in Glo
cestershire, whither he came as assistant to Mr. Jose
Woodward. Upon quitting this living, he went abo
preaching from place to place, with unwearied diligen
and great success. Being settled in peaceable principl
wherever he came he repressed the spirit of censoriousne
and unjust separation, and preached up the ancient s
and sincerity, with a spirit suitable to it. After he h
for some little time preached privately in London, he w
allowed the public exercise of his ministry, by the co
nivance of Dr. Pritchet, then bishop of Gloucester, in t
arish church of Horsley; where the income was so sm
Eight Pounds per annum!) that it had been without
nister for several years. Here he read some parts of t
ommon Prayer. The last Lord's day he preached
Horsley, he told his auditory, he desired to see them t
next morning before his journey, and take his leave
them in the church, where he preached most affecti
ately, from Prov. iii. 6. He died at London, July 7, 16
aged seventy-three, and was interred at Bunhill Field
Mr. Baxter preached his funeral sermon from Acts xx. 24

Much of this good man's spirit and temper is discover
in the preface to his last will, which is preserved in Tu
ner's History of Providence †, chap. 143, p. 99.

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* With this was printed a piece entitled "The Death of Minist
improved; occasioned by the Decease of Mr. Stubbes;" by Mr. M
thew Pemberton and Mr. Thomas Vincent.—See Baxters's sermon
his Works, vol. iv. p. 881, and an extract in Toms's Biog. Col.

† As that book is become very scarce, we shall here insert a co
of it:

The last Will of Mr. Henry Stubbes, deceased, July 7, 167
Published at the desire of his widow:

"Knowing that I must shortly put off this my earthly tabernacle,
make my last will and testament. Imprimis, I commend my soul in
the hands of God, wholly intrusting in Jesus Christ my dear Lo
and Saviour; through all his sufficient satisfaction and powerful m
diation, to be accepted. Eph. i. 6. Item. I commit my body to t
earth from whence it was taken, in sure and certain hope of a resu
rection to life eternal, building upon that sure word, John vi. 40.—
leave my fatherless children to the Lord, who hath promised to be
father to the fatherless. Ps. lxviii. 5. and to preserve them alive. Je
xli

Mr. Stubbes was of a very charitable disposition, and devoted the tenth part of his income to pious uses. He settled four pounds per annum on the parishes of Dursley and Horsley, for teaching poor children, and buying them books. He also gave two hundred to Bristol, and a like sum to London, to be annually improved for the good of the poor, to buy them Bibles, and to assist poor ministers' widows. Atkyns says, "Mr. Henry Stubbes, a Nonconformist preacher, gave fifty pounds to the parish of Uley, to teach poor children to write."

His works were, 1. "A Dissuasive from Conformity to this World."—2. "God's Severity against Man's Iniquity."—3. "God's gracious Presence the Saints' great Privilege: a Farewell Sermon to a Congregation in London."—4. "The great Treaty of Peace: an Exhortation to the making Peace with God."—5. "Conscience the best Friend upon Earth; or the happy Effects of keeping a good Conscience."—6. "A Funeral Sermon for a Lady in Gloucestershire."—7. "Two Epistles; the one to the

xlix. 11.—Commanding them to keep the way of the Lord. Gen. xviii. 19.—I exhort my widow to trust in the Lord, of whose care she hath had no little experience; and therefore should trust in him. Ps. ix. 10.—I desire her to read often Jer. xlix. 11. Ps. lxviii. 5. Heb. xiii. 6.—The congregations to which I have been formerly a preacher, and that with which I now am by a special hand of providence, I commend to God, and the word of his grace, which is able to build them up, &c. Acts xx. 32, beseeching them by the Lord Jesus, That as they have received of me how they ought to walk and please God, so they would abound more and more. 1 Thess. iv. 1.—And for my kindred according to the flesh, my heart's desire and prayer to God for them is, That they may be saved. Rom. x. 1.—And for all those yet living who have seriously and earnestly desired my prayers, my earnest request to God for them is, That it would please him to do for them all as the matter shall require. 1 Kings viii. 50.—And for my brethren in the ministry, my prayer is, That they may take heed to themselves, and to all the flock over which the Holy Ghost hath made them overseers, to feed the church of God which he hath purchased with his own blood. Acts xx. 28.—And for the people my prayer is, That they may obey them that have the rule over them. Heb. xiii. 17.—And for professors of religion—that they may walk worthy of God, unto as well pleasing, being fruitful in every good work. Col. i. 10, 11.—And for the king, my prayer is, That mercy and truth may preserve him. Prov. xxvi. 28.—And for him and all that are in authority, my prayer is, That they may so lead their own lives, that the people under them may lead quiet and peaceable lives, in all godliness and honesty. 1 Tim. ii. 2.—And for the whole land of my nativity, my humble prayer to the Lord of all grace and mercy is, That the power and purity of the Gospel, together with a learned and faithful ministry to dispense the same, may be continued and preserved therein."

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professing Parents of baptized Children; the other to the baptized Children of professing Parents."—8. After his death, "A Voice from Heaven: being his last Sermon and Prayer."

SWANSTON, ANDREW, was the eldest son of the rev. John Swanston, minister of the Associate Congregation at Kinross, Scotland, and some time professor of divinity under the Associate Synod. After having acquired the rudiments of the Latin language, at the grammar school at Perth, he attended the university of Edinburgh; and in the progress of his education, distinguished himself by love of literature, attention to his studies, and capacity for improvement in useful knowledge. When he had finished the preparatory course of academical instruction, he entered on the study of theology, which he prosecuted under the direction of the rev. John Brown *, of Haddington, who conceived a high idea of his talents and qualifications for the service of God, in the Gospel of his Son. At the close of the period, usually devoted among that body of Christians to theological studies, he was admitted to trial, for licence, (to preach the Gospel, and give evidence to the church of fitness to be called to the ministry of the word,) before the Associate Presbytery of Dumfermline, and, by the discourses which he delivered, raised in every mind the highest hopes of his future usefulness. In the course of his trials for licence, he was led to reflect on the aweful importance of the ministerial office, and the indispensible necessity of personal religion to his undertaking of it, either with safety to himself or benefit to the church of Christ. These reflections issued in deep convictions of his own unworthiness, and aweful apprehensions of divine wrath. His distress of mind was inexpressible, and threatened, for some time, the dissolution of his frame. All thoughts of becoming a preacher were now abandoned, and absorbed in the inquiry,—"What shall I do to be saved?" The terrors of the Almighty distracted his soul, and drove him to the most desperate conclusions. He would sometimes abstain from prayer and other religious duties, from an apprehension that, by engaging in them, he should only incur the guilt of profaneness. He was afraid to look into his Bible; for he imagined that there remained nothing for him, but

* See the article BROWN, vol. I. p. 359.

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"a fearful looking for of judgement and fiery indignation." The Lord, however, interposed for his relief, by giving him such a discovery of his glory in the face of Jesus Christ, as dissipated his fears, and filled him with joy and peace in believing. This happy alteration in the state of his mind, is acknowledged by him, in a letter to a friend, dated Dec. 4, 1778, of which the following is an extract: "My dear friend, you know what desperate conclusions I was wont, on some occasions, to draw against myself, and how positive I was in them; yet, through the goodness of God, I have lived to see that they were groundless; and however defective my past experience, or present exercises, may be, I am fully convinced, that it is my duty to believe, that, through the grace of our Lord Jesus Christ, I shall be saved, even as others. I doubt not but what I have mentioned will give you real pleasure, and that you will be disposed to glorify God in me."

It was not long after this, that he was prevailed on to accept of licence to preach the Gospel. As a public teacher, it was his great object to lead his hearers directly to the oracles of God for all their religious views and principles, and to impress their consciences with the authority and majesty of divine truth; and these ends he conceived were mostly likely to be gained by a simple and judicious exposition of the sacred scriptures. He had not been long employed in a public capacity, ere he rose very high, in the esteem of all who were within the reach of his instructions. The associate congregation of Perth, one of the largest and oldest in the secession, after receiving a specimen of his gifts, unanimously called him to be their minister, and had the near prospect of enjoying the benefit of his stated labours; but the pastoral relation between him and them was never formed; for at this time he began to doubt of the divine authority of the presbyterial form of church government, and at length gave up all connection with the secession. Not long after, he embraced the views of the antipædobaptists, and was admitted a member of their communion. A difference of sentiment, however, took place between him and his antipædobaptist brethren, and on this account they secluded him from their society. He still retained, notwithstanding that difference, the characteristical views of those Christians; and employed himself, as he found opportunity, in preaching

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the Gospel of the kingdom. To this service he may be said to have fallen a sacrifice; for it was while he was employed in it, that he caught a severe cold, from which he never recovered. His constitution, which was always delicate, soon exhibited strong symptons of a consumption; and his friends now beheld, with deep concern, his dissolution fast approaching. He died at Glasgow, Nov. 15, 1784, in the thirty-third year of his age, expressing entire resignation to the will of his heavenly Father, and confident expectation of his own future felicity.

SWARTZ, CHRIST. FREDERIC, was born in 1727. This worthy and indefatigable missionary, had been many years in the East Indies, where his labours were remarkably successful. So assiduous were his applications for the good of immortals souls, that he preached every Sabbath day in the English and the Tamoul languages by turns, and on Wednesdays he preached a lecture in the Portugueze, and afterwards in the German language to the privates who had been made prisoners to the island of Ceylon, in 1797, who having enlisted in the service of his Majesty, were incorparated with the fifty-first regiment, stationed at Tanjore. During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of a hymn; and he dedicated an hour every day for instructing the children belonging to the Malabar school in the principles of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the sanctuary; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of the Gospel, an abridgement of bishop Newton's Exposition of the Revelation, and some other books. Though his strength and vigour were greatly impaired by disease and age, yet his love to his flock constrained him to deny a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interests. It was a most pleasing sight to see the little children flock

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to him with such joy, as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of their God and of their duty. Under all his severe sufferings he never uttered a single word of impatience; his mind was always calm and serene. Once, when his pain had been very great, he said, "If it be the will of the Lord to take me to himself, his will be done. May his name be praised."

Mr. Swartz was visited on the 23rd of November, 1797, by Serfogee, the present rajah, then presumptive heir of the kingdom of Tanjore, and to whom Mr. Swartz had been appointed guardian by the late Tulia Maha Rajah. On being informed that Serfogee Rajah wished to see him, he respectfully welcomed his majesty, and then delivered to him his dying charge, which, though pronounced in broken language, greatly affected the Rajah. When Serfogee visited him Mr. Swartz was so ill that he was not expected to survive till the next morning, yet he recovered in some measure from the violence of his disorder. He died Feb. 13, 1798, in the seventy-second year of his age, and he was buried the next day in the chapel out of the fort, erected by him near his habitation, in the garden given to him by the late Tulia Maha Rajah.

SWYNFEN, RICHARD, M. A. younger son of John Swynfen, esq. and brother to the truly great and excellent John Swynfen, of Swynfen, esq. There he was born in 1630, and sent first to Tamworth, then to Sutton Colfield, and afterwards to the Charter House in London, for his grammar learning. He went to Pembroke Hall, Cambridge, about 1646, where he continued six or seven years under the tuition of Mr. William Moses, and was chamber-fellow with Mr. T. Doolittle. He was ordained by a classis of presbyters in Derbyshire, and soon after called to Sandyacre, a small donative near Nottingham, where he staid only two years. In 1657, he was preferred to Marston, in Staffordshire, which living he refused to accept, till he was informed that the legal incumbent was not sequestered so much for his affection to the church and king, as for very great immoralities. He here married Elizabeth daughter of John Clark, esq. of Moor Hall in Warwickshire. After he had expended near three hundred pounds in repairs, Mr. Shaw pretended a right to the living;

ing; upon which a law-suit commenced, and it appeared that Mr. Swynfen's title was good; but before the matter was ended, he was dispossessed by the act for restoring the sequestered clergy. Soon after this he went to London, partly to converse with the learned men of that time, on the subject of conformity. Having occasion to wait upon the lord chancellor Clarendon, who professed the highest esteem for his elder brother, he made him the offer of the best preferment he had in his gift, if he would conform. He acquainted his tutor Mr. Moses with it, who earnestly dissuaded him from it. Mr. Swynfen often mentioned the expression he used at their last parting, viz. "As Cæsar said to the mariners [Ne timeas, Cæsarem portas,] so say I to thee, dear Swynfen, Ne timeas; Christum portas, & fortunas Christi:" that is, "Fear not, you carry Christ and his interest;" which made a deeper impression on him than any thing on the contrary side.

Upon his return into the country, though he had frequent offers from the court, and from several relations and other friends, of very good preferment, he would hearken to none of them: but, in order to maintain his family, took a farm at Pipe-Ridware, in the next parish. From thence he was soon driven, by the Oxford Act, to his great loss; upon which he removed to Burton-under-Needwood, where he lived about two years, riding about from place to place, preaching as he had opportunity. Though he could not give his unfeigned assent and consent, &c. he often said, that rather than break off communion with an established church, he could submit to the ceremonies and some other exceptionable things. Not having any settled congregation of his own, he was often disengaged from preaching, and at all such times he constantly went with his whole family to the parish church at Burton, where he held a weekly lecture. He was sometimes disturbed, but escaped being fined. In 1685, upon the duke of Monmouth's invasion, he was taken out of his bed, and with several other persons, was carried to Chester Castle, and kept close prisoner till that affair was ended. After this, nothing of moment befel him on account of his nonconformity. He spent his last days with his youngest son, a mercer in Burton-upon-Trent, where he died of a dropsy in 1691, in the sixty-first year of his age. He was a man who did good to all, as far as it lay in his power, and

and behaved himself so that he had a good character from the worst of men.

SYLVESTER, MATTHEW, of St. John's College, Cambridge; where, though his circumstances were strait, his diligence and humility, his affable and obliging carriage procured him friends, from whom he received much kindness. He left the university through necessity, sooner than his inclination would have led him. After some time spent in the country, where, amidst other engagements, he closely pursued his studies, (for he was remarkably studious,) he fixed in the living of Gunnerby in Lincolnshire, where the Act of Uniformity found and ejected him. The learned Dr. Sanderson, then bishop of the diocese, who was his relation, sent for him and treated him very courteously, offering him considerable preferment if he would conform, and strongly urged him to do it; but he frankly told his lordship, that he could not come into the church with satisfaction to his conscience, and therefore must be excused. He often said, He never could see any occasion to repent of his nonconformity; which, however, he maintained with great moderation. On being silenced, he lived some time with sir John Bright, as domestic chaplain, and afterwards with John White, esq. of Nottinghamshire, in both which families he was an ornament to his function, and met with abundant respect. He came to London the year after the fire, and had a share in the hardships of the Dissenters, though he never was in prison. He cultivated a good correspondence with several divines of the established church, and was well respected by them, especially by abp. Tillotson and Dr. Whichcot. But no man valued him more than Mr. Baxter, who was a good judge of men: and his esteem for Mr. Baxter ran as high as it was fit it should towards any mortal man; perhaps herein he exceeded. He desired to be known to posterity, as he doubtless will be, by the character of Mr. Baxter's friend. Never was there a greater harmony between two colleagues, than between Mr. Baxter and him, when they both preached to the same people in Charter House Yard, Mr. Sylvester being the pastor, and Mr. Baxter the assistant: and never were people happier in two ministers, than they who had the benefit of their joint labours. Mr. Baxter shewed his respect to

Mr. Sylvester dying as well as living, by leaving him his "History of his Life and Times," and other manuscripts; and if he could have influenced, none of his friends would have deserted Mr. Sylvester upon his own decease. The desertion of so many of them was a discouragement to him; but he looked higher than man. And though he was not admired and flocked after, as some others were, he found that declaration verified, "Them that honour me I will honour." He had to the last, as great a share of real esteem and respect from the lovers of God and true goodness as most men. He often signified to his friends his earnest desire, and it was his frequent request to God in his family prayers, that his life and usefulness might expire together. He would often say "It is a happy thing to slip out of this world into eternity." Herein God was pleased to answer his prayer; for when his usefulness had been extended to the age of seventy-one, he expired without the usual formalities of death, on the Lord's day evening, January the 25th, 1708; so that he went directly from his beloved work to his reward. On the Lord's day following, Dr. Calamy preached a funeral discourse to his small, but well-tempered society, which then met at Blackfriers, on Mat. xxiv. 44.

He was an able divine, a good linguist, no mean philosopher, an excellent casuist, an admirable textuary, and of an uncommon eloquence in pleading at the throne of grace. He well deserved Mr. Baxter's character of him, as "a man of excellent meekness of temper, sound and peaceable principles, a godly life, and great ability in the ministerial work. He was succeeded by Mr. Samuel Wright, afterwards D. D. who was more popular, and had a large meeting-house built for him in Carter Lane.

His works were, 1. "A Sermon on being for ever with the Lord."—2. "An other before the Societies for Reformation."—3. "Elisha's Cry after Elijah's God;" a Sermon on 2 Kings ii. 14. on the Decease of Mr. Richard Baxter.—4. "The Christian's last Redress;" on Rev. xxi. 4. at the request of the relicts of Mrs. Sarah Petit, 1707.—5. "Four Sermons in the Morning Exercises."—6. "Sermons on the 12th Chapter of Hebrews, in two volumes 8vo."—He also published Mr. Baxter's History of his Life and Times, which Mr. Calamy abridged, and a preface to Manlove's Immortality of the Soul.

TALLENTS,

TALLENTS, FRANCIS, M. A. was born at Pelsley, near Chesterfield, in November 1619, and brought up at the public schools at Mansfield and Newark. Afterwards he went first to Peter House, and then to Magdalen College, Cambridge. About 1642, he travelled as tutor to the sons of the earl of Suffolk. He often said, that what he saw abroad of the Popish religion, and what conference he had with its advocates, added much to his conviction of the falsehood and wickedness of it, and confirmed him in Protestantism. Upon his return he was chosen Fellow of Magdalen College, and was afterwards Senior Fellow and President. He was an assiduous tutor there. He was ordained at London, Nov. 29, 1648, by the third classical Presbytery in that province. In 1652 he left the university, and went to Shrewsbury, where he became minister of St. Mary's. In 1656 he was moderator at a public dispute about baptism in the parish church of Ellesmere, between Mr. Porter of Whitchurch and Mr. Haggar, a baptist. He began and ended with prayer, and directed the progress of the dispute with great prudence and candour. At the Restoration he was not a little pleased, and made some advances towards a compliance in ecclesiastical matters. But when he saw how things were fixed in 1662, he was necessitated to quit his living, which was his only support. He remarked, that before the war, the Puritans generally came into the church, notwithstanding the hard usage they foresaw they were likely to meet with; but to prevent this afterwards, new barriers were erected by the Act of Uniformity to keep them out. So long as he lived he observed Bartholomew day, as a day of humiliation and fasting. He was a man of great moderation, who loved good people of every denomination, and took all occasions to witness against bigotry on all sides. For the most part he attended the public ministry and the liturgy a great while, morning and afternoon; and undertook no stated work for some years.

In 1670 he travelled into France as tutor to two young gentlemen, Mr. Boscawen and Mr. Hampden; the former of whom died at Strasburgh of the small pox. Having spent about two years and a half abroad, he returned to Shrewsbury, and joined with Mr. Bryan in preaching to a

congregation

congregation of Dissenters in that town. In 1685, when the duke of Monmouth was in the west, he was sent prisoner to Chester Castle; but upon his defeat was released, when he retired to London, and there lived privately. While he was there, in 1686, he was maliciously calumniated as a Popish priest. A desk which he had left at Shrewsbury, being opened, in which, among other things, was a piece of an old white damask bed scolloped, and a book containing the names of his pupils in Magdalen College, a malicious fellow reported, that he saw, in a desk belonging to Mr. Tallents, such vestments as priests say mass in, full of crosses and images; and a book, in which were the names of such as were admitted into the order of the Jesuits. When Mr. Tallents returned, and found this base slander spread to his prejudice, he took the man before the mayor, produced the things in question, and so convicted him of falsehood and malice; but because he was a poor man, he gave him no other trouble than a reprimand from the mayor. And yet there were those who did all they could to support the slander, one of whom Mr. Tallents was advised to prosecute; which he did with success. Upon the liberty given the Dissenters in 1687 he returned to Shrewsbury, and continued his ministerial service there, in conjunction with Mr. Bryan. In king William's time, when overtures were made towards a comprehension, some gentlemen who greatly valued his judgement, sent for him to London to discourse with him about it; particularly concerning the re-ordaining of such as were ordained by Presbyters. Upon mature deliberation he declared that he could not submit to it; and drew up his reasons at large. But he was much for occasional conformity, as a token of charity towards those whom we cannot statedly join with. In 1691 he entered into his new place of worship, and preached his first sermon there on Isa. lvii. 15. He caused it to be written on the walls of the meeting-place, "That it was built not for a faction or party, but for promoting repentance and faith, in communion with all that love our Lord Jesus Christ in sincerity." He added that Scripture with which the French churches usually begin their worship: "Our help standeth in the name of the Lord, who made heaven and earth." He died on Lord's day evening, April 11, 1708, in the eighty-ninth year of his age, and was buried

ried in St. Mary's church. A paper was found after his death, appointing what epitaph should be inscribed on his grave stone, and expressing the year of his life then current; intimating, that he did not expect to out-live that year. It was as follows:

"Reliquiæ D. Francisci Tallents, olim Col. Magd. Cant. Sen. Socii. postea Concionatoris Publici in hâc Ecclesiâ ab An. 1652, ad Aug. 24, 1662. Qui post varios Labores, expectans miserieordiam Domini nostri Jesu Christi in vitam æternam, tandem decessit Anno Ætatis suæ 89. Mense —— Die ——."

Mr. Baxter says, "He was a good scholar, a godly blameless divine; most eminent for extraordinary prudence and moderation, and peaceableness towards all." Mr. Matthew Henry, at his desire, preached his funeral sermon, on Jude xxi. Being forbidden to say any thing in his praise, he afterwards drew up an account of him, which was printed at the end of the sermon *.

He was long continued in the church a burning and a shining light, and was chearful and useful to the last. He had but little bodily pain, and enjoyed great serenity of mind. Mr. Bryan, Mr. James Owen, and Dr. Benyon, were successively assistants to him. The death of the latter affected Mr. Tallents greatly. Soon after this he was seized with a fainting fit. When he came to himself, finding his strength impaired, and judging his end to be near, he, the next day, made some alterations in his will; gave directions about his funeral; and then addressed himself to his dying work with the holy chearfulness which became so good a Christian, as one who had nothing to do but to die. He charged all about him not to pray for his life, but that he might patiently wait for his change; and with reverence to the means which had been used to recover him from the fit beforementioned, he said to those about him, "Why did you not let a poor old man go quietly away?"

His works were, 1. "A View of Universal History; or Chronological Tables †."—2. "Sure and large Foundations; designed to promote Catholic Christianity."—3. "A short His-

* Mr. Tallents was one of the ministers who ordained Mr. Matthew Henry. See the Life of Mr. Henry prefixed to his invaluable Exposition of the Bible.

† This work was finely engraven, on sixteen copper plates, in his own house. It was one of the greatest works of the age.

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tory of Schism, for the promoting of Christian Moderation *." —4. "He left behind him many Chronological Disquisitions and Historical Remarks,"—5. "A pretty large Tract occasioned by the Indulgence in 1687, against Compulsion in Matters of Religion."—6. "A Description of Popery, written at Paris."—7. "An Answer to the Question, Whether Persons ordained by Presbyters may submit to be re-ordained by a Diocesan Bishop." The Sum of his Reasons against this may be seen in Calamy.—8. He drew up the character of many of the ministers in this county. —He left a Journal of his Travels, which was in the possession of Mr. Job Orton, who was for many years pastor of the church of Shrewsbury, which had been under Mr. Tallents's care. These papers are curious, but so blotted and soiled, that it is not easy to read them.

TANNER, HENRY, was born at Exeter, March 8, 1719. At the age of thirteen, he accompanied his uncle on a voyage to Oporto; in which he experienced a remarkable interposition of the providence of God; for, being thrown overboard by the stroke of a rope, he was enabled to catch hold of it, and was preserved from being drowned. The same good providence kept him from destruction in his return to England, for the passage was remarkably dangerous; but he who has the winds and waves at his controul, reserved the youth for greater service in his church. His mother, perceiving the sad degree of immorality that prevailed among the youth in Exeter, placed him as an apprentice in the country; but here also he found sin reigning in all its power. At length presuming on his future goodness, he ventured further into folly and vanity with his gay companions, expecting at the promised period to repay the Almighty by a more exact obedience. When, however, his apprenticeship expired, his mind began to be occupied with thoughts and schemes relating to the present world: though, for a short season, in consequence of living in the house of a pharisee, he began to be externally devout. Determined to improve himself in his business, he removed to Bath, where he married his first wife: a connection which afterwards proved the source of many and grievous trials. After this he returned to Exeter, entered into business, and (to use his own expression)

* This was written in the eighty-fifth year of his age. One S. G. answered it with great indignation. Mr. Tallents wrote a Reply, in a manner becoming a Christian, a gentleman, and a scholar

"was

"was swallowed up in the world and in the creature;" but he adds, "My dear Lord, who, I trust, loved me from all eternity, was preparing a smart rod for me, because he would wean my heart from the world, call me from my father's house and family, and bring about his eternal purpose."

In 1743, after he had removed to Plymouth, to obtain employment as a ship-builder, it pleased God to call him by his grace, under the ministry of the rev. George Whitefield. Being at work, he heard from a considerable distance the voice of that man of God, who was preaching in the street, or fields (probably between Plymouth Town and Dock:) he immediately concluded that the preacher was a madman; and determined, with five or six more of his companions, to go and knock him off from the place on which he stood; and, for the purpose of more effectually injuring the mad parson, they loaded their pockets with stones. When, however, Mr. Tanner drew near, and perceived Mr. Whitefield extending his arms, and in the most pathetic language inviting sinners to Christ, he was struck with amazement. His resolution failed him: he listened with astonishment, and was convinced that the preacher was not mad; but was speaking "the words of truth and soberness." He went home much impressed, and determined to hear him again the next evening. He attended. Mr. Whitefield after speaking of the heinous sin of the Jews and Roman soldiers, who were the instruments of perpetrating the murder of the Lord of Life, Mr. Whitefield, turning from the spot where Mr. Tanner then stood, near his side, said, "You are reflecting now on the cruelty of those inhuman butchers, who imbrued their hands in his innocent blood," when, suddenly turning round, and looking intently at Mr. Tanner, he exclaimed, "Thou art the man!" These words, sharper than any two-edged sword, pierced him to the heart; he felt himself the sinner who, by his iniquities, had crucified the Son of God. His sins stared him in the face; and in agony of soul he cried, "God be merciful to me a sinner!" The preacher then, in melting language, proclaimed the free and super-abounding grace of God in Christ, which was commanded to be preached, first of all to Jerusalem sinners, the very people who had murdered the Prince of Life; from which a gleam of hope beamed into his heart. Under

der this sermon, many other persons were convinced of sin, and brought to God *. The next night Mr. Tanner heard Mr. Whitefield preach again: his subject was "Jacob's ladder." From this discourse he obtained such views of the person, character, and love of the great Mediator, as enabled him to lay hold on the hope set before him, and to rejoice in Christ Jesus.

Soon after this he joined the society at Plymouth; but a scene of trials ensued: his wife became his most violent persecutor; and his faith was much tried, by severe afflictions, for the space of five years: but in this school of calamity he was taught to pray, and to exercise resignation to the holy will of God Notwithstanding his troubles, he was filled with love and fired with zeal, to promote the glory of God and the salvation of sinners. Hence he united with the late Mr. Andrew Kinsman †, in praying and reading sermons at Plymouth; and God succeeded his pious efforts. He was particularly blessed to a person who had been the ringleader of all sorts of wickedness on board a man of war; and who, to his great joy, was received as a member of the Tabernacle Society.

In 1754, he returned to Exeter, where he followed his business; and soon began to preach in a licenced room, in connection with some other zealous laymen. For a considerable time he perceived no success attending his labours; till being once at Bristol, he met a man in the street, who told him he should have reason for ever to bless God, for having heard him preach at Exeter. This connection being dissolved, he laboured alone; fearful, at first, lest the cause in which he was embarked should totally fail, by being left in his hands. He had, at the same time, to encounter a variety of temptations, trials, and

* This visit of Mr. Whitefield to Plymouth, was one of the most memorable and useful of his life. He was going to America, and had taken his passage in a ship which was to sail from Portsmouth; but being informed that the captain refused to take him, "for fear of his spoiling the sailors," he was obliged to go as far as Plymouth. Here a serious attempt was made to murder him in his bed; the report of which induced many thousands to come and hear him: while waiting for the convoy, he continued there five weeks. "During this time," says Mr. Whitefield, "hundreds were awakened and turned unto the Lord. At the Dock also a glorious work was begun. Could the fields between Plymouth and the Dock speak, they could tell what blessed seasons were enjoyed there!"

† Whose life is given above, vol. III. p. 118.

embarrassments,

embarrassments. But God was with him. The room and stair-case were crowded with people; and a divine unction so attended the simple preaching of Christ crucified, that many, "poor, halt, maimed, and blind" sinners were brought to partake of the Gospel-feast. Indeed, his labours were at this time so remarkably blessed, that he seemed never to preach one sermon in vain!

In 1769, the Tabernacle (in which Mr. Tanner afterwards laboured) was begun. The situation in which it was built, was thought by many ineligible; but he preferred it because it was near the spot where his labours had been so much blessed; and chiefly, because it was the residence of the poorer classes of society, to whom he particularly wished to be made useful. He undertook the building himself (though his circumstances were narrow;) and frequently said, "The Tabernacle was built by Faith and Prayer." His usefulness attracted observation; so that when notorious transgressors of the law were brought to the magistrates, they frequently were heard to say, "We know not what to do with them, unless we send them down to old Tanner's." As might naturally be expected, at this season of usefulness he met with opposition. He suffered various species of persecution. The congregation was often disturbed, and he was personally insulted and threatened; so that sometimes he found it necessary to get constables to escort himself and family from the Tabernacle to his dwelling. He was frequently obliged to bring the disturbers of public worship before the magistrates; but then interceded with the justices for the mitigation of their sentence; declaring that his object in prosecuting was not to punish them, but to be enabled to enjoy those privileges to which he was entitled by the laws of his country.

Although he laboured abundantly in preaching, and other ministerial exercises, he continued to work at his trade for many years. He met with numerous and heavy losses; but frequently declared, that the time of temporal distress was generally the season of strong consolation. He did not confine his ministry to Exeter: he looked with compassion on the dark neighbourhood. At the request of the late Mr. Toplady, he used to preach at Broad Hembury; he likewise laboured in the towns of Moreton, Hampstead, Crediton, and Topsham, and in various villages in the vicinity. In each of these places he met with

great opposition. He died March 31, 1805, aged eighty-six. His funeral sermon was preached by Mr. Jones of Plymouth Dock, (at the Tabernacle,) from 2 Tim. iv. 7.

TAPPER, SAMUEL, was born in 1635. Second son of Mr. Oliver Tapper of Exeter, Mr. O. Tapper was a person of strict and exemplary piety, by which he was the means of awakening and converting his son, whom he designed early for the ministry, and sent to Exeter College, Oxford, at the age of fifteen, being examined and approved by the Exeter ministers. Dr. Conant the rector, after a particular examination, admitted him to the Lord's table. Proving consumptive about 1656, his physician advised him to hasten into his native air, which he did, and quickly recovered. Being persuaded to lay aside all thoughts of returning to Oxford, he preached in the place of his nativity with good acceptance. After a while, providence opened him a way of settling as an assistant to Mr. Humphrey Saunders of Hollesworthy, in Devonshire. He was ordained in that church, Aug. 5, 1657, by several of the ministers of the fourth division of Devon. When he had continued here some time he was presented by Cromwell to the vicarage of St. Merran in Cornwall, from which Mr. H. Banbrigg was sequestered. At first he scrupled to accept it, but at length took possession, and continued in it till the restoration. He was well respected not only by his parishioners, but also by his predecessor, to whom he allowed half the income, and a house upon the glebe to live in. Whenever they met, they conversed together in a very friendly manner, as they continued to do when Mr. Banbrigg was restored. After this Mr. Tapper resided some years with a very worthy gentleman of that county, R. Erisey, esq. of Erisey. From thence he removed to Exeter, where he lived with his friends, till the liberty granted by king James. He withdrew from the establishment with a very charitable and peaceable disposition; being prepared to conform, if he could have been satisfied about the terms. He was no enemy to episcopacy or a liturgy; but said, he was not prepared to assent to a book which he could not possibly see before his assent was required. His great learning, with his moderation, modesty, and candour, procured him the intimate friendship of the most valuable and learned clergy and others of the

the city of Exeter.- Dr. Wilkins, afterwards bp. of Chester, Mr. Hopkins, afterwards bp. of Londonderry, and others, often visited him, and invited him to a theological disputation, which the clergy held once a week. Bishop Ward had so great a value for him, that he offered him his interest to get him preferment if he would conform, which he modestly declined. He often dined at the palace, even when the times ran high against the Nonconformists; and the bishop told him, the oftener he came the more welcome. That learned prelate more than once laid his hands on Mr. Tapper's head, and blessed him; saying with a smile, "Mr. Tapper, where is the harm of a bishop's laying on of hands?" Mr. Baldwin Ackland, treasurer of the cathedral at Exeter, had such a respect for him, that he importuned the bishop to grant him a licence to preach in his chapel. This he could not do; but he promised to connive at him as long as he could, provided the liturgy was always read by another. The treasurer promised this, and took care to have it performed, and the bishop took no notice of it till the repeated clamour of some of the furious gentry obliged him privately to advise him to desist; which he immediately did. About 1687, he had an invitation to Limpston, nine miles from Exeter. The people who chose him for their pastor built him a meeting-house there; and his warm practical preaching, and holy exemplary conversation, gained him universal love among them. But all his excellent qualifications could not secure him from the fury of high church bigots. For his meeting-house was broke into about 1692, late on a Saturday night, and the glass of the windows very much shattered. On the Lord's day the good man prayed earnestly for his enemies, that God would forgive their sin and turn their hearts. He was never so chearful as on the Lord's day, and when employed in his Master's work. In the latter part of his life, bodily infirmities lay heavy upon him, and he grew somewhat melancholy. The last year his intellect was much impaired, and yet he could not without difficulty be withheld from his beloved work of praying and preaching. The last time he mentioned his nonconformity, he declared his satisfaction in having acted according to his conscience. A third fit of an apoplexy put an end to his life and labours, March 3, 1709, in the seventy-third year of his age. His funeral sermon was preached by Mr. Joseph

Joseph Manston (to whom he had resigned his charge the summer before) on Acts xx. 24.

His natural powers were quick and lively; he was a very hard student, and acquired a considerable stock of learning. He perfectly understood the French and Welch languages, and acquired a great exactness in the Latin. He had the history of most words, ad unguem, whether they were pure and used by the writers of Augustin's time, or introduced when the language was declining. Latin poetry was his amusement during his silence. But his beloved language was the Greek, in which he was so ready, that he could read the poets and philosophers as familiarly as if he had been reading English. He had the Greek Testament by heart, and would, upon any occasion that offered, instantly repeat the text, and criticize upon it, as if the book lay open before him. He was well acquainted with the classics, moralists, and historians, both Greek and Latin, and made all his knowledge subservient to divinity. He was a very good practical preacher, an excellent textuary; a humble, zealous, devout Christian, and an example of godly simplicity and purity. To religious poor, poor ministers, poor scholars, neighbouring families, and common objects, it is thought he gave away nine-tenths of his income. His charity was very extensive; and it was a fixed rule with him, rather to relieve nine my mistake, than to send one empty away, who was really in want. He often said, "Charity may be mistaken, but will not go unrewarded."

TAYLOR, ROWLAND, doctor both in civil and canon laws, was a very uncommon man both for grace and gifts: he had the piety of Calvin, the intrepidity of Luther, and what was orthodox in both. He was rector of Hadleigh in Suffolk; which was one of the first towns in England that received the Gospel, by the preaching of Mr. Thomas Bilney *. Dr. Taylor was no sooner presented to this benefice, than he went and resided upon it; though he had the happiness of living at Lambeth with abp. Cranmer. He not only laboured abundantly in

* "By whose industry, says Mr. Fox, the Gospel of Christ had such gracious success, and took such root there, that a great number in that parish became exceedingly well learned in the Holy Scriptures, as well women as men."

preaching

preaching the pure doctrines of the Gospel; but, a becomes every true pastor, he was an example to the believers, in word, conversation, charity, spirit, faith, and purity; that in a little time, the people resorted to him as to a father †. He was of a meek and humble spirit, yet bold and faithful in reproving sin, even in the greatest: and thus he continued, as a faithful and good shepherd, feeding, governing, and leading his flock through the wilderness of this evil world, all the days of king Edward VI.

When queen Mary ascended the throne, one Foster, a steward and keeper of courts, and John Clerk, of Hadleigh, two Papists, agreed together, by violence, to build up an altar in Dr. Taylor's church, and to have mass said in it; and accordingly engaged John Averth, minister of Aldam, a dissembling Papist, to come with all the Popish implements and garments, and to be their priest, having a band of Papists with drawn swords to defend them. They proceeded to Hadleigh church in a body, and rang the bell; which Dr. Taylor hearing, as he sat at his studies, thought it was some parish business that required his attendance, and therefore went to church; where, to his great surprize, he saw Averth, in all his Popish vestments, with a broad new shaven crown, ready to begin his Popish sacrifice; and surrounded with armed men, lest any body should approach to disturb him; whom he thus addressed: "Thou devil, who made thee so bold to enter into this church, to profane and defile it with this abominable idolatry? I command thee, thou Popish wolf, in the name of God, to avoid hence, and not to presume thus to poison Christ's flock." Then said Foster, "Thou traitor, what dost thou here, to let and disturb the queen's proceedings?" Dr. Taylor answered, "I am no traitor, but I am the shepherd, that God my Lord Christ hath appointed to feed his flock; therefore I have very good authority to be here." Mrs. Taylor, who had followed

† "To the poor, says Mr. Fox, that were blind, lame, sick, bedrid, or that had many children, he was indeed a father, a careful patron, and diligent provider; and stirred up such parishioners, as had it in their power, to make a general provision for them; while he himself (beside the continual relief they always found at his house) gave most liberally every year to the common alm's-box. His wife also was an honest, discreet, and sober matron; and his children well nurtured, and brought up in the fear of God and good learning."

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her husband into the church, kneeled down, and lifting up her hands, cried with a loud voice, "I beseech God, the righteous judge, to avenge this injury, which this Popish idolater doth this day to the blood of Christ." They then thrust both the Doctor and her out of the church; and, in a day or two after, wrote to Gardiner, bishop of Winchester and lord chancellor, lodging in his court many false and heavy charges against him. The bishop no sooner heard of it, than he sent letters missive to Dr. Taylor, commanding him within a certain time to come and appear before him, upon his allegiance, to answer such complaints as were made against him. When his friends knew this, they earnestly entreated him to fly; for there was no reason to expect he would meet either with justice or favour, but, on the contrary, imprisonment and death. To these he answered; "I know my cause to be so good and righteous, and the truth so strong on my side, that I will, by God's grace, appear before them, and to their face resist their false doings; for I believe I shall never be able to do God so good service as now; and that I shall never have so glorious a calling, nor so much of the mercy of God proferred me, as I have now: therefore, pray for me; and I doubt not but God will give me strength, and his Holy Spirit, that all my adversaries shall be ashamed of their doings." And when they further urged, that he had sufficiently done his duty, and borne witness to the truth, both in his sermons and in resisting the Popish priest; that our Saviour Christ says, "When they persecute you in one city, flee unto another; and that, in fleeing from the present persecution, he might reserve himself for better times; he replied, "I am old, and have already lived too long to see these terrible and wicked days. You may act according to your consciences; but I am resolved not to fly: God shall hereafter raise up teachers, who shall teach with more diligence and fruitfulness than I have done; for God will not forsake his church, though for a time he trieth and correcteth us, and that not without just cause."

Dr. Taylor set out for London, attended by his own servant, John Hull, who, by the way, laboured to persuade his master to fly, proffering him his service, though at the hazard of his life, in all the perils and dangers that might attend his flight. "Oh John! (answered the good Doctor,)

Doctor,) shall I give place to this thy counsel and worldly persuasion, and leave my flock in this danger? Remember the good shepherd Christ, who not only fed his flock, but also died for it: him I must, and, by the grace of God, will follow. Therefore, good John, pray for me; and if, at any time, thou seest me weak, comfort me; but discourage me not in this my godly enterprize and purpose." Upon his arrival at London, Dr. Taylor waited on the bishop, who, according to custom, reviled him, calling him knave, traitor, heretic, and much more of the same kind of language, which was usual with him; all which the Doctor heard with patience; and then said. "My lord, I am neither a traitor nor a heretic, but a true subject, and a faithful Christian man; and am come, according to your command, to know your lordship's pleasure in sending for me." Then said the bishop, "Art thou come, thou villain? How darest thou look me in the face for shame? Knowest thou not who I am?" "Yes, (answered the doctor,) I know who you are. You are Dr. Stephen Gardiner, bishop of Winchester, and lord chancellor, and yet but a man, I trow. But if you expect that I should be afraid of your lordly looks; why do you not fear God, the Lord of us all? How dare you for shame look any Christian man in the face, seeing you have forsaken the truth, denied our Saviour Christ and his word, and have done contrary to your own oath and writing? With what countenance will you appear before the judgement seat of Christ, and answer to your oath made, first unto king Henry VIII. and afterward unto king Edward his son?" "Tush, tush, (cried the bishop,) that was an Herod's oath, unlawful; and therefore worthy to be broken: I have done well in breaking it; and, I thank God, I am come home again to our mother, the Catholic Church of Rome; and so I would thou shouldest do." "But (said Dr. Taylor) you will not be discharged before Christ, who doubtless will require it at your hands, as a lawful oath made to our liege and sovereign lord the king, from whose obedience the Pope nor any other man can absolve you." "I see, (said the bishop,) thou art an arrant knave, and a very fool." "My lord, (said the doctor,) leave your unseemly railing at me; it is unbecoming a man in authority as you are. I am a Christian man; and you know, that 'he that saith to his brother,

Racha, is in danger of the council; and he that said Thou fool, is in danger of hell-fire." "Ye are false, (said the bishop,) and liars all the sort of you." "Nay, my lord, we are true men, (replied Taylor,) and know that it is written, 'The mouth that lieth, slayeth the soul;' and again, 'Thou Lord God shalt destroy all that speak lies.' And therefore we abide by the truth of God's word, which you, contrary to your consciences, deny and forsake." "Thou art a married man," said the bishop. "Yes, my lord, (said the doctor,) I thank God I am, and have had nine children, all in lawful matrimony; and blessed be God who has ordained matrimony, and commanded that every man, that had not the gift of continency, should marry a wife of his own, and not live in adultery or whoredom." "But thou hast resisted the queen's proceedings, in not suffering the minister of Aldham to say mass in Hadleigh." "My lord, I am the minister of Hadleigh: and it is against all right, conscience, and law, that any man should come into my charge, and presume to infect the flock, committed to my care, with the venom of the Popish idolatrous mass." With that, the bishop grew very angry, and said, "Thou art a blasphemous heretic indeed, that blasphemest the blessed sacrament, [and put off his cap,] and speakest against the holy mass, which is made a sacrifice for the quick and the dead." "Nay, (says Taylor,) I blaspheme not the blessed sacrament, which Christ instituted; but I reverence it as a Christian ought to do, and confess, that Christ ordained the holy communion in remembrance of his death and passion; which, when we keep according to his ordinance, we, through faith, eat the body of Christ, and drink his blood, giving thanks for our redemption. That sacrifice, oblation, and atonement, which Christ made and offered in his own person once for all, was full, perfect, and sufficient for all them that believe in him; so that no priest can offer him again; nor need we any more propitiatory sacrifice: therefore I say, with Chrysostom, and all the doctors, 'Our sacrifice is only memorative, in the remembrance of Christ's death and passion, a sacrifice of thanksgiving;' and therefore the fathers called it eucharistia: and any other sacrifice the church knows nothing of." "True, (said the bishop,) the sacrament is called eucharistia, a thanksgiving, because we there give thanks for

for our redemption; but it is also a sacrifice propitiatory for the quick and dead, which thou shalt confess ere thou and I have done." Then the bishop called his men, and said, "Have this fellow hence, and carry him to the King's Bench, and charge the keeper that he be close confined." Upon which Dr. Taylor kneeled down, and holding up both his hands, said, "Good Lord, I thank thee; and from the tyranny of the bishop of Rome, and all his detestable errors, idolatries, and abominations, good Lord deliver us;" and added, "God be praised for good king Edward!"

Dr. Taylor, being sent to prison, was confined almost two years; during which time he was frequently examined respecting his faith, and as often witnessed a good confession before his adversaries; but his examinations were substantially the same. He was at length examined again on the 22nd of January, before the chancellor and other commissioners; a long account of which examination is given in Fox's Martyrology, to which we refer the reader.

On the last day of which month Dr. Taylor was again examined, for the last time, before the bishops of Winchester, London, Norwich, Salisbury, and Durham, who charged him with heresy and schism; requiring at the same time a determinate answer, whether he would submit himself to the Roman bishop, and abjure his errors or else they would proceed according to their laws [post facto, made since his confinement,] to his condemnation. Dr. Taylor answered, with a great deal of courage and stedfastness, that he would not depart from the truth which he had preached in king Edward's days, neither would he submit himself to the Romish antichrist; but thanked God, who had so honoured him, as to call him to suffer for his word and truth's sake. When the bishops saw him so bold, constant, and immoveable, they read the sentence of death upon him; which when he had heard, he said, with a remarkable degree of fortitude, "I doubt not, but that God, the righteous judge, will require my blood at your hands, and that the proudest of you all shall repent this receiving again of antichrist, and the tyranny you now shew against the flock of Christ." He was remanded to prison; and the keeper was charged to confine him closer than ever. In his way back, the people crouded

to see him; to whom he said, "God be praised, good people, I am come away from them undefiled, and will, by God's grace, confirm the truth with my blood."

After he had been condemned about a week, Bonner, bishop of London, went to the prison to perform upon him the ceremony of degradation; and because the doctor refused to put on the Popish vestments, the bishop ordered those, who accompanied him to put them on him by force; which done, he set his hands on his sides, and walking up and down the room said, "How say you, my lord; am I not a goodly fool? How say you, my masters; if I were in Cheapside, should I not have boys enow to laugh at these apish toys, and toying trumpery?" Upon which the bishop fell to scraping his fingers, and thumbs, and the crown of his head; and cursed him again and again. "Though you curse me (said the doctor) God doth bless me. I have the witness of my conscience, that ye have done me wrong and violence: nevertheless, I pray God, if it be his will, to forgive you. But from the tyranny of the bishop of Rome, and his detestable enormities, good Lord deliver us." After his degradation he was sent to the King's Bench, where he soon experienced (what at that time was remarkable) the difference between the keepers of the bishop's prisons, and those of the king's; the former were wicked and cruel, like their merciless masters; but the latter were humane, and generally shewed all the favour in their power. Therefore Dr. Taylor obtained leave, through the courtesy of his new keeper, to have his wife, his son Thomas, and his servant John Hull, to sup with him the evening before he suffered. They came to him before supper time, when he prayed with them, beginning with the litany. After supper, walking up and down the room, he gave God thanks for his grace, and for his effectual calling, and that he had given him strength to abide by his holy word; then turning to his son Thomas, he addressed him, and afterwards his wife, in a very pathetic manner. Having finished his parting advice, with the utmost tenderness and affection, they prayed together, embraced, and wept over each other, in a very affecting manner. He then gave his wife a book of Common Prayer published by king Edward, which he had taken with him to prison and occasionally used; and to his son Thomas he gave a Latin

book

book of remarkable sayings of the ancient martyrs, gathered out of ecclesiastical authors; and in the end of it wrote his last will: after which they took their leave of him.

The next morning, at two o'clock, came the sheriff and his officers, and led the doctor away to the sign of the Woolpack, without Aldgate. His wife, suspecting that in the night they would take him away somewhere or other, had watched all night in St. Botolph's Church porch beside Aldgate, with two children; one called Elizabeth, thirteen years of age, an orphan that they had brought up as their own from three years old; the other Mary, their own daughter. When the sheriff with his prisoner came opposite the church, Elizabeth cried, "O my dear father; mother, mother, here is my dear father led away." Then cried Mrs. Taylor, "Rowland, Rowland, where art thou?" (for it was very dark, being in the month of February,) Dr. Taylor answered, "Dear wife, I am here;" and stood. The sheriff's men were for making him go on; but the sheriff said, "Stay a little, and let him speak to his wife." He then took up his little daughter Mary in his arms, and kneeled down with his wife and Elizabeth, and prayed, saying the Lord's Prayer, &c. which was so affecting a scene, that the sheriff and his officers melted into tears.

When they rose up from prayer, the doctor kissed his wife, and shook her by the hand, saying, "Farewel, my dear wife, be of good comfort; for I am quiet in my conscience.—God will raise up a father for my children." He then kissed his daughter Mary, and said, "God bless thee and make thee his servant:" and kissing Elizabeth, he said, "God bless thee. I pray you all stand strong and stedfast unto Christ and his word, and keep you from idolatry." Then said his wife, "God be with thee, dear Rowland; I will, with God's help, meet thee at Hadleigh." But she following them to the inn, and the sheriff, seeing her there, ordered her to be taken away and confined, till he returned from the execution: so that she saw not her suffering husband, nor he her, any more in this vale of tears.

The doctor was put into a chamber, with a guard of four men, where he gave himself wholly to prayer, till eleven o'clock, when they put him on horseback in the inn

inn yard, and then opened the gates and led him forth. At the gates stood waiting his trusty servant John Hull, with his son Thomas; whom, when the doctor saw, he said, "Come hither, my son Thomas;" and setting the child before him on his horse, and taking off his hat, he said to the numerous spectators, "Good people, this is my own son, begotten of my body in lawful matrimony; and God be blessed for lawful matrimony." He then lifted up his eyes to heaven and prayed for his son, and blessed him, and delivered him to John Hull, whom he took by the hand and said, "Farewell John Hull, the faithfullest servant that ever man had." At Burntwood, by the way, they stopped and had a close hood made for him, with holes for his eyes and one for his mouth. This was done to him and many others, because it was understood that the meekness, patience, and fortitude, which appeared in their countenances, tended to strengthen the Protestants in the faith of God's word, and to increase their abhorrence of the cruelties of Popery.

Notwithstanding this kind of treatment, the doctor was exceedingly chearful on the road; more like one going to a marriage supper, than one going to be burnt alive. He exhorted the sheriff and his men to repent and forsake their wicked courses of life in so earnest and pathetic a manner, that they frequently wept. In the evening they were met by the sheriff of Suffolk, at Chelmsford; where they all supped together. After supper, the sheriff of Essex, supposing he could persuade Dr. Taylor by fair words to abjure, addressed him in very pathetic and moving language, but without the desired effect; and the sheriff was astonished at such an instance of fortitude in the approach of so shocking a death. The sheriff of Suffolk stopped two days at Lanham, and was met by the magistrates and principal gentlemen of the county, who all laboured to bring Dr. Taylor over to the Romish religion; promising him great promotion, even a bishopric, if he would accept of it: but he had not so learned Christ. Within two miles of Hadleigh, he desired to alight, and being accordingly permitted, he fetched a leap or two, as men do in dancing; which was observed by the sheriff, who said, "Well, master doctor, how do you do now?"—"Very well, never better"—and added, God be praised, I am now almost at home, and have not more than two

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stiles to go over, before I am at my father's house." Being told he should go through Hadleigh, he said, "O good Lord, I thank thee, I shall yet once, ere I die, see my flock, whom, thou Lord knowest, I have most heartily loved, and truly taught. Good Lord, bless them, and keep them stedfast in thy word and truth!" The streets of Hadleigh were lined with men and women, both of the town and from the country round about, weeping, and lamenting their loss, and praying to God to strengthen and comfort him in the trying hour; to whom he frequently said, as he rode along; "I have preached to you God's word and truth, and am come this day to seal it with my blood. Passing the alms houses, where he was well known, he distributed what little money he had left, taking his leave of them, with his prayers to God for them. When he was come to Aldham Common, the place where he was to suffer, he said, "Thanked be God, I am even at home;" and alighting from his horse, with both hands rent the hood from his head; when it appeared that he, who, with the utmost propriety is called bloody Bonner, when he degraded Dr. Taylor, had with feminine envy endeavoured to disfigure him by clipping off in places his fine hair, and by tying other parts of it into knots; which notwithstanding when the people saw again his venerable countenance with his long white beard, they burst out into tears and prayers, that God, for Christ's sake, would strengthen, help, and comfort him. He then attempted to speak to the people, but as soon as he opened his mouth, immediately one or other thrust a tipstaff into it: he asked leave of the sheriff, but he denied him; bidding him remember his promise. "Well, said the doctor, promise must be kept *." He then put off his cloaths to his shirt, and gave them away; and with a loud voice cried out, "Good people, I have taught you nothing but God's holy word, and those lessons that I have taken out of God's blessed book, the holy Bible." With that, Holmes, one of the guard, who had behaved the most cruelly to the doctor all the way down, gave him a severe blow on the head with a waster, or bludgeon, and said, "Is this the keeping thy promise, thou heretic?"

* The promise was supposed to be given in consequence of a threat to cut out his tongue, if he attempted to speak.

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He then saw, that they would not allow him to speak; and therefore he kneeled down and prayed. Rising from prayer, he went to the stake and kissed it, and stood in a pitch barrel, set for that purpose, with his back upright against the stake, with his hands clasped together, and his eyes lifted up to heaven; and so continued praying. One of the men, employed to make the fire, threw a faggot at him, which so wounded him that the blood ran down his face: to whom the doctor said, "Friend, I have harm enough: what need of that?" Another, hearing him say the Psalm "Miserere," in English, struck him on the mouth; saying, "Knave, speak Latin, or I will make thee." The fire being kindled, he continued in the same posture, without moving at all, praying unto God, and saying, "Merciful Father of heaven, for Jesus Christ my Saviour's sake, receive my soul into thy hands!" At last, one with a halbert struck out his brains, and his body fell into the fire. Thus did this gracious man render his soul into the hands of his merciful God and Saviour, whom he most dearly loved, faithfully and zealously preached, obediently followed in his life, and constantly glorified in his death.

TAYLOR, THOMAS, was born about 1612, at Broughton in Oxfordshire, of which place his father was rector. When he came to Burbich in Wiltshire, he was under a necessity of laying out a considerable sum in repairing the vicarage house, for which the incumbent, who was reinstated at the restoration, made him no allowance. The people being generally very ignorant, and many of them addicted to drunkenness, Mr. Taylor preached to them with that great seriousness, and pressed things home upon their consciences, for which they were much enraged at him, and openly expressed their ill-will. After his ejectment, the bishop of Salisbury offered him a living of four hundred pounds per annum, if he would conform; but he refused, though he had eight children, and his wife was pregnant. He removed to Salisbury, where he lived for some time, by means of his wife's teaching children to read, and the kindness he received from the good people in and about that city. He continued seven years in peace, for neither bishop Hinchman, nor his successors, Hide and Earl, nor their courts, gave

him or the other Nonconformists in Salisbury, any trouble. But Dr. Seth Ward, who had been so zealous for the common wealth as to take the Engagement, was no less zealous for Conformity. In 1667 Mr. Taylor was cited to appear in the Spiritual Court the next court day, which he accordingly did; and his appearance being recorded, he was ordered to appear the next, which he likewise did; and so for several days. At last, being a very studious man, he forgot to go, and was excommunicated: but he escaped being taken into custody. In 1671, the excommunication was taken off, when he returned to his family, and continued at Salisbury till the death of his wife in 1676; after which he removed to London (his children being in or near the city) and died soon after. He was the father of Mr. Nathanael Taylor, of Salter's Hall, whom he named after Nathanael Fiennes, esq. of Newton-Tony, who had been very kind to him, and several Nonconformists in that county.

TAYLOR, RICHARD, had his education in the university of St. Andrew's in Scotland, where he commenced B. A. in 1674, and M. A. the year following. But being duly sensible of the importance of that service in the church of God, to which he had devoted himself; he did not immediately engage in preaching, but continued his studies for upwards of two years; so that having his mind well stored with divine knowledge, his future capacity for usefulness might be the greater. Such was his modesty, that when he entered upon the work of the ministry, he did it first privately; and being encouraged, from the proof he had thereby given of his ability, he afterwards appeared more publicly, in 1677. About which time, he joined himself in fellowship with the dissenting congregation at Stepney; and in April 1678, he went to Osterley, in the quality of chaplain to sir William Thomson; after which he removed, in September 1681, into the family of the countess of Scarsdale. His abilities by this time were so well known, that in March 1679, he received an invitation from the congregational church at Amsterdam, to be their pastor; which, for weighty reasons at that time, he thought fit to decline. But having afterwards, in July 1686, received the like invitation from the congregation in London, of which the reverend Mr. Brooks had been

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pastor, he accepted of it. In the discharge of which duty, he spent the remainder of his days; with watchfulness, diligence, and zeal. He was a valiant champion for the faith which was once delivered to the saints; a zealous asserter of free and efficacious grace in conversion, and of the righteousness of Christ alone, for our justification, and all the other points of Christian doctrine which stand connected with them. After his people had been blessed with his labours for more than thirty years, he died, in September 1717.

His works were, 1. "The History of the Union between the Presbyterian and Congregational Dissenting Ministers, in and about London: with an Account of the Breach of it," 4to. 1698. —2. "Two Discourses preached at Pinner's Hall; 1. On Christ, as he is a sure Refuge, and a Rock of Salvation. 2. On the Way to have Peace with God." 8vo. 1701.—3. "The Establishment of the Law by the Gospel asserted and vindicated: to which is added, A seasonable Caution against Presumption in a Time of Prosperity." 8vo. 1704.—4. "Discourses on several Subjects." In two volumes, 8vo. 1719."

THOMAS, WILLIAM, M. A. was born at Whitchurch; had his grammar learning at the free school there; went to Brazen Nose College, Oxford, 1609, aged sixteen, compleated his degrees 1615, and Jan. 4, 1616, was admitted rector of Ubleigh, in Somersetshire. He was minister in this town above forty years; preached twice every Lord's day, and catechized; and often visited the communicants the week before the Lord's supper, to assist them in their preparation. He had many seals of his ministry in his own and the neighbouring parishes. He was a man of great gravity, sincerity, and humility; a good scholar, a useful preacher, and much of God might be seen in his conversation. He was greatly respected in these parts, not only by his brethren, but by many of the gentry. His constitution could not endure much hardship, and he was apt to be dejected with the appearances of danger which others could easily surmount; and yet he would not decline appearing in any thing, which he thought tended to public or private good. He was very solitary and studious. His works shew that he was methodical, and ready in reconciling texts that seemed contradictory, and in resolving difficulties. He was a great

observer

observer of providential occurrences, and readily complied with calls to humiliation or thankfulness, as there was occasion. He was the only person in that diocese who refused to read "The Book of Sports," except Dr. Chambers, and he met with trouble for it. Many friends and ministers wrote to him to satisfy him as to the lawfulness of what he scrupled, yet his conscience could not allow him to comply. His censure was for a time delayed; but at length, on June 23, 1635, he was suspended ab officio, and on July 28, à beneficio. And he recorded it, that while he was in the Consistory, and while sentence was pronounced, he found himself more courageous than at other times. After three years suspension he was restored, upon the intercession of some friends with abp. Laud; and he found that his ministry had a greater effect upon his people afterwards than before.

His deliberation about the grand affair of nonconformity was managed with great seriousness and solemnity. The time between the publishing the Act of Uniformity and Aug. 24, appears from his papers as a very solicitous time; in which he read books, conferred with other persons, and disputed with himself pro and con in order to satisfaction. He still found himself fluctuating and uneasy, which was much occasioned by the letters of other ministers, some of whom urged him to comply, and others to forbear. His prayers to God for direction, were repeated with greater earnestness, as the time fixed drew near. On Aug. 21 he made extraordinary supplication for guidance and establishment, which issued in a fixed determination to forbear the declarations and subscriptions required by the Act, whatever consequences might ensue. and he set down the reasons that prevailed with him. He was not against Forms of Prayer, nor even the injoining them, if framed according to Scripture, and suited to the concerns of the church, provided they did not hinder preaching by their prolixity, nor the exercise of ministers gifts in prayer, upon emergent occasions, for which no liturgy could provide; and he could use many things prescribed in the Book of Common Prayer. But to declare an unfeigned assent and consent to all and every thing contained and prescribed in that book, was what, he says, he could not do, and gives his reasons. He relates what passed between him and the bishop of the diocese, on Aug. 22, who gave him leave to

preach on Aug. 24. "But (says he) through fear, sadness, and discomposure of mind, I became a hearer elsewhere, with wonder and weeping. At night there was, as usual, a meeting for repetition and prayer, and of more hearers than ordinary. After the repetition, it pleased God much to enlarge my heart in prayer, besides speaking several things according to the sad occasion, and that with more tears than any other thing ever drew from my eyes."

Mr. Thomas, after his ejectment, continued at Ubleigh among his people. He every Lord's day attended the established worship; and in private, as he had opportunity, was helpful to the souls of those who were before his charge. He died among them in 1667, full of days, and was buried in the chancel of the church. His funeral was attended by many of the neighbouring gentry, and a sermon was preached by an eminent conformist, on John v. 35. Mr. Nelson, in his Life of bp. Bull, says, "That great man spent two years in his younger time, in this Mr. Thomas's family, from the regularity of which he owns he had great advantage."

His works were, 1. "The Dead speaking; or the living Names of two deceased Ministers, Mr. Samuel Oliver of Wells, and Mr. Samuel Croke."—2. "Railing rebuked; or a Defence of the Ministers against Thomas Speed the Quaker."—3. "The Protestant's Practice; or the compleat Christian."—4. "A Vindication of Scripture, &c. in a Rejoinder to Thomas Speed."—5. "A Preservative of Piety. An Exposition on Ruth."—6. "The Country's Sense of London's Sufferings, in the late Fire."—7. "Scriptures opened, and sundry Cases of Conscience resolved, in plain and practical Answers to several Questions upon the Proverbs, Jeremiah, Lamentations, Ezekiel, and Daniel."—8. "Christian Counsel applied to the married State."

THOMAS, JOSHUA, was born Feb. 22, 1718-19, at Caio, Carmarthenshire. His father, Mr. Morgan Thomas, was a respectable farmer. As Joshua appeared to have a good capacity, his father was inclined to give him a liberal education, but having a growing family, the design was laid aside on account of the expence. At an early age, however, he was taught to read, to repeat passages of Scripture, the Assembly's Catechism, &c. and had every advantage that could be derived from the prayers, precepts, and

and examples of pious parents. When twenty years of age, with their approbation, Mr. J. Thomas went to reside at Hereford: but though great pains had been taken to bring him up in the nurture and admonition of the Lord, he still found, as he was afterwards brought to acknowledge and lament, that "childhood and youth are vanity." To morality, in the general sense of the word, he strictly adhered; but had little concern to know Christ and him crucified. Not acoustomed to spend his Sabbaths in excursions of pleasure, and naturally disposed to a steady deportment, the young man could neither be sneered nor dissuaded out of his form of religion; but regularly attended a presbyterian meeting at Hereford.

Falling in company with an elderly woman, who had formerly lived near Leominster, and had been a member of the baptist church there, Mr. Thomas was entertained with long accounts of the people, and many anecdotes of individuals, which occurred in the forty preceding years. Of several worthy members, who had a long time adorned the Gospel, but were then gone to rest, she gave a very good account; and mentioned others, who, in various ways, had greatly distressed the church.

Having spent ten or eleven months in England, he visited his parents, and staid a few weeks with them; but was struck with the change that had taken place, during his absence, in many of his former schoolfellows and acquaintances, to whom he used to consider himself superior in religious knowledge: but now his brother and sister, who were his juniors, and a number of young people flocked together, conversed freely about the things of God, of the kingdom of Christ, and the state of their own souls, and engaged with each other in prayer and other religious exercises, which filled him with such shame and confusion that he could scarcely open his mouth in conversation with them. This new appearance of things was not suffered to pass off with the transient emotions that result from mere novelty; but it was the mean of impressing such convictions upon his mind, as were never afterwards to be eradicated. He was now made to see and feel his ignorance, and thirst after divine knowledge. He also saw somewhat of the exceeding sinfulness of sin; and became in some measure acquainted with what Solomon calls, "the plague of his own heart," which deeply humbled

could he be prevailed upon to make another trial for a considerable time; but after repeated solicitations, he preached again occasionally, though not often.

Having contracted an acquaintance with a serious, godly young woman, they were married in September 1746, and being solicited to engage in business at the Hay, in Brecknockshire, he considered, after due deliberation, the hand of God as providentially directing him, and therefore, with his wife, immediately went and settled there. As Leominster, where he still continued a member, was not less than twenty miles distant, and another baptist church with which he became acquainted in Brecknockshire was several miles nearer, he applied for a dismission from the former, and became a member of the latter. By this, and other churches in the neighbourhood, his occasional assistance in the ministry was strongly solicited; and well knowing he had no right to expect an extraordinary revelation respecting his call to the ministry, his fears on that subject began to subside, and he considered it his duty henceforward to give his assistance when required, which he continued to do for six or seven years.

He had now been absent from Leominster about ten years, during which time, though far from flourishing at first, the cause of Christ had greatly declined. They had been without a settled minister five years, and sometimes without an occasional one, four or five months together; beside which, they were far from being comfortable among themselves; even the "things that remained among them were ready to die." In 1753, they sent to desire he would visit and preach to them. Having preached but little in English, he, with some reluctance, engaged to do so, and on October 7 appeared in their pulpit; when he took his text, Isa. viii. 17. "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." The text was chosen by him, and received by them, as applicable to their case. Many circumstances combined to render the present interview affectionate on both sides.

Having preached twice, they were desirous of his fixing a time to repeat his visit to them, which, on account of domestic affairs, he could not do before that day four weeks, and afterwards once in two or three weeks through the winter. In the spring they gave him a pressing invitation to settle with them: but to this many considerations

opposed

opposed themselves, and some of them very discouraging. The auditory was not only small, but wanted union among themselves, and cordial affection for each other. Mr. Thomas was strongly attached to his native language and country, his family was increasing, and the support the people could afford him very slender. About the same time he received an invitation from Bridgnorth, and to induce him to give that the preference, some of the above things were urged. His chief concern was, however, in the sight of God to commend himself to every man's conscience, and to have the approbation of his own; the dictates of which inclined him towards Leominster, and thither with his family he removed in November 1745, and according to previous agreement solemnly took the oversight of the church there in the succeeding month. Finding his annual income inadequate to the support of his family, he opened a day school, which he continued for many years, with considerable encouragement, and attended to it with close application and constancy; yet not to the neglect of the duties of his pastoral office, to which he applied with seriousness, fidelity, and perseverance; nor were his labours without success. Neither by new connexions, length of absence, nor distance of place, did his affection for his native country suffer the least diminution. Many miles has he ridden in dark nights, through bad roads, and over bleak and inhospitable mountains to attend the more public meetings of his brethren and countrymen, in serving whose interests, either spiritual or temporal, he took great delight; and for the latter of which, being settled in England, and having connections in the metropolis, he had opportunities, all of which he embraced with great readiness, punctuality, and disinterestedness.

He was laborious and indefatigable in obtaining as exact a knowledge as possible of the rise and progress of religion in Wales. Beside a history of the Welch Baptists, which he published several years since, he left behind him an ecclesiastical history of Wales in manuscript, that would probably make two large quartos, and another, equal to one volume, of the baptist churches in the principality.

The last excursion he made was in July, or August 1787, to the opening of the new baptist meeting house in Worcester, when he appeared in as good health and spirits,

and performed the journey on horseback, with as much ease and pleasure as perhaps he had ever done; but the end of his active, useful, and exemplary life was now approaching. His illness was short. As usual he preached three times on Lord's day, August 20, and died on the Friday following, August 25, 1797, in the seventy-eighth year of his age.

THOROUGHGOOD, NICHOLAS, was born of a good family at Deal, in 1620. Besides what learning he got at the grammar school, he had the assistance of a gentleman who was a considerable traveller and scholar, (who lodged in the same house with him,) who, out of school hours, instructed him in Latin, Greek, French, Spanish, and Italian. When he was about sixteen years of age, he chose to travel, and went a voyage to Spain, Italy, &c. carrying goods and money with him, with which he traded to advantage, and spent some time in the university of Padua, where he had for his tutor a Scottish doctor, who was a Papist, and but loose in his morals. While he was abroad, he was in great perplexity of spirit about religion, and often under great temptations to question the main foundations of it: but applying himself to God by serious prayer, and diligently consulting his word, he at length obtained satisfaction that religion was a great reality: and on his return, (after being absent two years and a half,) he had so warm a sense of it, that others could not but observe it. He now thought merchandize or any other employment mean, in comparison with the honourable work of the ministry, which he most earnestly desired to be fitted for, and useful in. In order to this, he determined upon a close application to his studies, and entered himself in New Inn Hall. Here he was very studious, and made great proficiency; taking care to choose the soberest associates, that so the seriousness of his spirit might increase instead of abate.

In the time of the civil war, the house was pillaged, and he being absent, lost his books, cloaths, and other things, which he never could recover. He afterwards pursued his studies at home. At length he took his degree at Cambridge; though what it was doth not appear. Afterwards, living with an uncle who was purser of the ship called the Happy Entrance, which was going out under the earl of Warwick, lord admiral, on the recommendation of Mr.

Calamy

Calamy and Mr. Cornish, he became chaplain to the earl, and went in the same ship with his uncle. After his return, upon the pressing invitation of the parishioners, he went to Hawkhurst, in Kent, Dec. 12, 1644, and settled there. They promised to make the living an hundred pounds per annum, which they paid him duly for a year and a half; but, upon obtaining an augmentation from government, their additions were withdrawn. On June 20, 1645, he, with nine other ministers, was ordained in St. Magnus Church, London Bridge, by Mr. Richard Lee, Dr. William Gouge, &c. Mr. Cook prayed over him. He then returned to Hawkhurst, much strengthened in spirit for his work, and was useful till the Engagement came out, for not taking of which he was discharged, April 30, 1651, and at the same time lost a whole years augmentation, of fifty pounds, which his successor received.

The 13th of June following, he went to Monkton in the same county, on the invitation of major Foch and Mr. Thomas Paramor, who were both in the commission of the peace, and lived in that parish. These two gentlemen entertained him very civilly, and gave him his board, and the keeping of a horse, though he could not yet be settled as minister there, because of the Engagement. The state of the living at that time stood thus: two of the inhabitants of Monkton were made sequestrators, and impowered to collect the income, and to satisfy such as should from time to time supply the place. They paid Mr. Thoroughgood the income, till the Engagement was taken away. They also paid him the arrears that were due from the death of the former minister, which was more than the fifty pounds he lost at Hawkhurst. He obtained also an augmentation by means of the recorder, sir John Thorowgood, &c. trustees; though opposed by Mr. Farrington, an officer under them. On May 10, 1654, the Engagement having been taken away the preceding year, and he having appeared the very month before at Whitehall before the commissioners, called Triers, was settled at Monkton and Birchington; and the trustees, took care to have his augmentation continued; so that the living was to him worth more than one hundred pounds per annum, besides a good vicarage house, &c.

July 7, 1662, as he was riding to Canterbury, he was arrested near Sar, and forced to give two bonds of forty

pounds each, to appear at the assizes at Maidstone, and the sessions at Canterbury, on account of his not reading the Common Prayer. The 17th of the same month, he put in a demurrer at Maidstone, and on the 23rd, at Canterbury sessions, he traversed the matter, and heard no more of it. This was at the instigation of Mr. Rook his neighbour, who laboured to get him out, notwithstanding his former readiness to serve him in his necessity; and that he might have somewhat against him, sent him the prayers to read. Aug. 27, 1662, Mr. Thoroughgood preached his farewell sermon at Monkton, in the morning, from 2 Sam. xv. 25, 26; and in the afternoon at Birchington, from John xiv. 27. He removed from Monkton, Sept. 3, 1662, and lived at Stockbury. Sept. 17, 1667, he removed to Canterbury, and continued there some years. At first he preached only to his own family, and afterwards to some others. Nov. 27, 1668, he set open his doors on the Lord's day, for all to come in who chose it. He also set up a weekly Wednesday lecture in his house; and conducted his ministerial service in concert with Mr. Venice, Mr. Beak, and Mr. Taylor, though much opposed by Mr. Hardress, the recorder, and others. When the proclamation against the meetings was published in Canterbury, on Saturday, April 4, 1669, he and the other three ministers consulted what to do the next day, and they all agreed to preach, whatever was the consequence. On so doing, they were all four apprehended and imprisoned in West-Gate, upon the Corporation Act, for half a year. All the time of their confinement, they preached every Lord's day morning and afternoon, and once every week on Wednesdays, to their people; the keeper conniving at them, as he found that was most for his own advantage. After their release, he and two of his brethren preached in their turns, twice every Lord's day at Sandwich, and carried on a Friday lecture there, till the act that passed in May, 1670, which hindered them every where.

Mr. Thoroughgood was cited once and again into the bishop's court, but for some time escaped, by reason of his christian name not being known. At last it was found out, and he not appearing, was excommunicated. But he rejoiced that he was counted worthy to suffer for his Lord. In June 1672, he removed to Rochester, where he got a house licenced, and preached every Lord's day twice, and once

ee on a week day. The mayor forbidding him, he replied, at in all lawful things he might command him; but in e cause of his great Master, he would not obey. He afrwards preached privately about the country, and at length s indicted at the assizes at Maidstone, upon the act, for enty pounds a month, to the value of some hundred unds. He endeavoured to keep off a conviction, and seral times by interest got the trial put off; but at length e judge, who could not be prevailed with to delay any ger, told him, that on the morrow he should be conted. But that very night, it pleased God, that Mr. oroughgood was seized with the gout in his arm, which s so very painful, that oath was made in court that he s not able to bear his clothes on. The judge then gave m till Lady day assizes, before which the king died; by ich he escaped this trouble, and saved his estate, which ould have been seized had they proceeded to a conviction. s last remove (which was occasioned by the unkindness some people at Rochester) was to Godalming in Surrey, ere he had not continued long before death silenced him, November 17, 1691. His funeral sermon was preached Mr. John Buck, and printed.

One time, while he was at Monkton, when he had ached against swearing, one of his hearers, sensible of guilt, and thinking he was the person particularly inded, resolved to kill him; in order to which he hid himlf behind a hedge by which he knew Mr. Thoroughgood ould ride, to preach his weekly lecture. Accordingly, hen he came to the place, this man attempted to shoot m; but his piece failed, and only flashed in the pan. The ext week he went again to the same place with the same tent. When Mr. Thoroughgood was come up, the wretch fered to fire again, but the gun would not go off. Upon his, his conscience accusing him for such a wickedness, he ent after him, and falling down on his knees, with tears his eyes, related the whole to him, and begged his parn. This providence proved the means of this man's conrsion. Mr. Thoroughgood was much in fasting and ayer; and had many remarkable returns of prayer, which e carefully noted.

THOROWGOOD, JOHN, of Bocking, Essex, was born n 1648, at Basingstoke, Hants, being one of twins; but the

the other little associate did not live. He was of respectable parents, who gave him a religious education. There was nothing particular in the earliest life of Mr. John Thorowgood, except a fondness for books; and this was a trait in the boy's character, that gave a turn to the direction of his mind through the succeeding years of his life. When about seven years old, he wished, and cried to his parents, that they would permit him to learn Latin. Permission was granted; and he had an excellent opportunity of becoming a classical scholar, under the rev. Mr. Loggon, at the free grammar school of his native town. His merit was soon acknowledged by his school-fellows; so that when playing at soldiers, he was appointed recruiting serjeant, to make a Latin speech at their head. The father of our young scholar, being a draper and clothier, designed this son for his own business; and with the view of having him instructed in the manufacturing part of the employment, he was sent to Whitchurch, in his own county. There were some very eminent Christians at that place; and his own maternal grandfather had been himself a minister there. Here he received useful impressions of religion, particularly from the conversations of a serious good woman. The machines, and counter, and profits of the tradesman, were not so congenial to the young man's mind as books and studies, and greater usefulness. His thoughts now began to be directed towards the work of the ministry. When about eighteen, by the consent of his parents, and with the approbation of the late rev. S. Ridgeway, of Basingstoke, he was sent to the academy at Mile End (afterwards at Homerton) to gratify his wishes, and to pursue his favourite studies under Drs. Walker, Conder, and Gibbons. Having made remarkable proficiency in classical learning previously to his reception, he was soon admitted to academical, or divinity lectures. He allowed himself but little time for sleep; and scarcely any for recreation. Wine or beer came not within his lips; animal food would not have been so proper for such a sedentary life, and such intense application of mind. Vegetables and water, accordingly became the constant food and beverage of the young academic. His studies were directed into a variety of literary channels; his thirst for knowledge led him into almost every department of the arts and sciences, as well as the learned languages and divinity. Octavo and quarto volumes were as nothing before his days and nights

of

of diligent reading. Numerous folios themselves were perused; and their contents, so far as they were worth remembering, were stored in his retentive memory. This "forager on others' wisdom," digested what he read, and preserved the treasure for future use.

The usual time for quitting the retirement of the academic bower advanced; and many might have supposed that our young divine by this time had finished his studies, and was looking forward with eagerness to shine in the pulpit and in public life; but Mr. Thorowgood was backward to leave his beloved Alma Mater. Retirement, studies, and perhaps not a little timid reserve, tempted him, even after he had completed the usual course of studies, to continue at the academy, to accumulate still farther attainments of knowledge and learning *.

By his mode of living he lost too much health and strength of body, to make amends for his learned acquisitions. He became weak; and it was feared that he was inclining towards a consumptive habit of body. But by gradually betaking himself to the use of animal food, and more generous living, he at length recovered some of the strength he had lost. However, the source of many painful sensations, and a weakness in the nervous system, was derived from the manner of his early life and studies. When it was too late, he might be willing to correct himself; but all his efforts seemed to be in vain.

Mr. Thorowgood was naturally of a reserved disposition, which was probably increased by his great application to study. He was not ostentatious in his religion; but some of his friends have thought him too shy in conversing on religious subjects. No mere man ever possessed every talent and every excellence. "Non omnia possumus omnes." Every man has his own imperfection, some easily besetting

* He spent his vacations with his friends at Basingstoke: but those seasons intended for temporary relaxation, were not permitted to interrupt the course of his learned pursuits. Putting something in his pocket to eat when he was hungry, he used to take his books, pen, ink, and paper, and to retire to the solitude of a nobleman's park, where he spent many a happy summer's day in admiring the beauties of nature, in reading the classic page, and in meditating on sublime subjects of heavenly truth. If at such times there was a carelessness in his person and dress, the recluse minded not the opinion of such as might wonder at his peculiar mode of life. They were strangers to his mental enjoyment; and he envied them not their different pursuits.

sin,

sin, according to our particular constitution of body or mind, situation, or surrounding circumstances of temptation. The biography that presents us with faultless characters, cannot be just. Partiality may throw the mantle of love over defects; but to delineate the lives of departed friends as holding forth nothing but excellencies to our view, is to deviate from the best models of biographical history, given us in the sacred Scriptures, which tell us of the failings of good men, as well as of their excellent conduct. Finding ourselves so imperfect, we are not surprized if we meet with others compassed with infirmities. Great geniusses have often been eccentric, and taxed by humanity with errors.

The rev. J. Barber of London, when formerly pastor of the Independent church at Basingstoke, baptized Mr. Thorowgood in his infancy; and afterwards had the pleasure of receiving him into his church-communion when a student in London. It was to the praise of Mr. Thorowgood that he chose to attend the ministry of so spiritual a preacher; and he always entertained the greatest esteem for his venerable pastor.

The first year of Mr. Thorowgood's ministry was spent at Sutton Ashfield, in Nottinghamshire, among an affectionate people; and, for a while, he supplied some other vacant pulpits in different places.

Mr. Thorowgood was of a very amiable and affectionate disposition, and much disposed to pity and help the distressed, of whatever description they might be. In a tender and beautiful poem, on "Sentimental Feelings," the production of his pen many years ago, which, unknown to himself, found its way into a periodical publication, he seems to have well described the generous feelings of his own mind.

Mr. Thorowgood removed to Bocking about 1776. Seven years he was assistant to Mr. Davidson; and ordained pastor in 1783. With his worthy colleague Mr. Thorowgood lived for twelve years in the most uninterrupted harmony and concord. His congregation consisted of about one thousand persons; and his discourses were rather judicious and solid, than popular and striking. His abilities and learning were well known and appreciated by those who invited him, on a vacancy, to superintend the classical part of the education of students intended for the ministry, in the seminary where he had himself been a student; but he declined it.

In

In the latter part of 1792, he entered the conjugal relation with Miss Reeve, of Bocking *, niece of Mr. Jonah Reeve, grocer, of that place; with whom he lived in great connubial felicity. The conjugal and the parental duties he discharged in a very exemplary manner.

About a twelvemonth before his death, when he visited Hampshire, to try the effects of his native air, his affectionate flock provided an assistant during his absence, whom they very much wished him to retain. But they could not prevail; as he said his strength would not permit him to do any thing but preach. The work of the pulpit seemed to be his beloved employment; and it is thought that his life might (humanly speaking) have been considerably extended, if he could have been persuaded to spare himself more. It is remarkable, that the last time he met his people in the house of God (though so weak as not only to be incapable of preaching, but of attending the word) was at the Lord's table; when, after the service of the afternoon, with the greatest difficulty he walked to the meeting-house (a small distance); but was obliged to adminster the ordinance sitting.—He was confined up stairs a month and a day.

We have intimated, that Mr. Thorowgood's habits of life laid the foundation of subsequent sufferings, and these terminated in his fatal illness, which, after it had exercised his Christian graces and the sympathies of his friends, introduced him to that better state, where the inhabitant shall no more say, "I am sick." This event took place November 12, 1801; and his decease was improved to his family and friends, by a funeral sermon † from the rev. Mr. Stephenson, of Castle Heddingham.

Though Mr. Thorowgood was, upon principle as well

* It ought to be mentioned, as a very honourable testimony of the liberality of the congregation of Bocking, and of their affliction for the memory of Mr. Thorowgood, that, unsolicited, they raised amongst themselves a sum to the amount of four hundred pounds and upwards, to be invested in the hands of trustees; the interest to be applied to the maintenance and education of his children, until they arrive at the respective ages of twenty-one years, and then the principal to be divided in that manner, and in those proportions as shall most accord with the benevolent intention of the donors.

† It is a circumstance very remarkable, that exactly on that day nine years, on which his wedding anthem was sung, to express the joy of his people on his nuptials, on the very same month, and on the very same day of that month, after the above interval of nine years, his funeral anthem was sung, to testify their sorrow at his death.

as from education, a dissenter from the national establishment, in which he was firm and unwavering; yet his dissent was of so mild a nature, as could give no reasonable offence to any liberal churchman. He never thought that either good sense or true piety were confined to those of his own opinion; but he was a lover of good men in every communion. It will be owned by every one who knew him, or who has only heard of him, that he possessed a fair and unblemished reputation, which the malignant breath of calumny had never sullied; and such was the pacific disposition with which he was actuated, that his voice was never heard in angry debate, nor did his name ever appear in any furious controversy. Nor was he less deserving of notice for that firm integrity of conduct which he ever maintained; for that solid judgement of men and things by which he was distinguished; and for that generous spirit which actuated him, from which he devised liberal things, to his ability, and beyond it: and though he was well qualified, from a large fund of knowledge, to make a very conspicuous figure in the world, yet such was the modest and unassuming nature of his character, that he never courted public observation, but rather shrunk from general notice: "not obvious, not obtrusive, but retired."

Mr. Thorowgood excelling so much himself, it was a pity that he was so backward to teach others from the press. What ever came from his pen would have been valuable. If ever he published any thing, it was anonymous: never wishing to be a public man, he always kept himself in the shade.

Amongst a great variety of other pursuits, the study of botany was with him a very favourite one. The works of Linnæus, he had carefully and diligently studied; and upon this subject he had corresponded with some of the first scientific characters in this kingdom. The science afforded him, not only a very innocent and pleasing recreation, in the cultivation of his garden, in which he used to employ many occasional hours, but it also furnished him with a constant source of amusement and instruction in his rural walks. Observing the beauty, order, variety, and wonderful uses of the works of Creative Wisdom, this religious philosopher

"Look'd through nature up to nature's God."

His poetical talents were far above mediocrity; and if he had

had cultivated them, might have entitled him to a very honourable niche among our sacred poets. However so modest and diffident was his own opinion of his talent in this way, that he said to a friend, "You must be sensible, as well as I, that every thing of mine is only made poetry, and not the effects of a poetic genius."

Besides the Poem on Sentimental Feelings, he wrote a beautiful Address to Cynthia, another very affecting piece written in Westminster Abbey, and an Epistolary Ode to a poetical and highly respected friend.

THORPE, JOHN, late pastor of the Independent Church at Masborough, near Rotherham, was born about the year 1730. Of the early part of his life we are unacquainted, but there are circumstances attending his conversion, the authenticity of which, however singular, may be relied upon. Rotherham, and its environs, had, for a considerable time been ranked by serious people, among those parts of Yorkshire which were least inclined to favour the spread of evangelical religion; and when Messrs. Whitefield, Wesley, and others, attempted to disseminate divine knowledge in that neighbourhood, their persons and message were treated with contempt. The propagation of malicious falsehoods was encouraged, with design to counteract the good effects of their ministry. Mr. Thorpe ranged under the standard of their most virulent opposers; and, not content with personal insult, added private ridicule to public interruption. Public houses became theatres, where the fate of religious opinions was to be determined. At one of these convivial resorts Mr. Thorpe and three of his associates, to enliven the company, undertook to mimic the above preachers. The proposition was highly gratifying to all the parties present, and a wager agreed upon, to inspire each individual with a desire of excelling in this impious attempt. That their jovial auditors might adjudge the prize to the most adroit performer, it was concluded that each should open the Bible, and hold forth from the first text that should present itself to his eye. Accordingly three in their turn mounted the table, and entertained their wicked companions, at the expence of every thing sacred. When they had exhausted their little stock of buffoonery, it devolved on Mr. Thorpe to close this very irreverent scene. Much elated, and confident of success, he exclaimed as he ascended

the table, "I shall beat you all!" But Oh! the stupendous depths of divine mercy! Who would have conceived that a gracious Providence should have presided over such an assembly, and that this should be the time of heavenly love to one of the most outrageous mockers! Mr. Thorpe, when the Bible was handed to him, had not the slightest preconception what part of the Scripture he should make the subject of his banter. However, by the guidance of an unerring providence, it opened at that remarkable passage, Luke xiii. 3, "Except ye repent, ye shall all likewise perish." No sooner had he uttered these words, than his mind was affected in a very extraordinary manner. The sharpest pangs of conviction seized him, and conscience denounced tremendous vengeance upon his soul. In a moment he was favoured with a clear view of his subject, and divided his discourse more like a divine who had been accustomed to speak on portions of Scripture, than like one who never so much as thought on religious topics, except for the purpose of ridicule! He found no deficiency of matter, no want of utterance; and he has been frequently heard to declare, "If ever I preached in my life, by the assistance of the Spirit of God, it was at that time." The impression that the subject made upon his own mind, had such an effect upon his manner, that the most ignorant and profane could not but perceive that what he had spoken was with the greatest sincerity. The unexpected solemnity and pertinency of his address, instead of entertaining the company, first spread a visible depression, and afterwards, a sullen gloom, upon every countenance. This sudden change in the complexion of his associates did not a little conduce to increase the convictions of his own bosom. No individual appeared disposed to interrupt him; but, on the contrary, their attention was deeply engaged with the pointedness of his remarks; yea, many of his sentences, as he himself related, made, to his apprehension, his own hair to stand erect! When he left the table, not a syllable was uttered concerning the wager; but a profound silence pervaded the company. Mr. Thorpe immediately withdrew, without taking the least notice of any one present; and returned home, with very painful reflections, and in the deepest distress imaginable. Happily for him, this was his last Bacchanalian revel! His impressions were manifestly genuine; and from that period, the connection between him and his former

companions

companions was entirely dissolved. Thus, by a sovereign and almost unexampled act of divine grace, in a place where, and at a time when it was least expected, "the prey was taken from the mighty, and the lawful captive delivered!"

The people whom he had before so frequently reviled, became now the objects of his delight. He sought their company with avidity; and soon after, was joined to Mr. Wesley's society. He continued more than two years in a disconsolate and desponding state; but that God "who comforteth those that are cast down," was pleased, after he had shewed him great and sore troubles, to take off his sackcloth, and gird him with gladness." His habitual seriousness, and uniform morality, soon endeared him to his new connections; and the specimens he gave of his talents, in his occasional exercises in private, flattered their hopes, that he would soon be called forth to public notice. In these expectations they were not disappointed; for he was quickly sent out, by Mr. Wesley, to "preach the faith which he once attempted to destroy." His abilities were generally considered to be above mediocrity; and in his itinerant labours he was both acceptable and successful wherever he went.

When Mr. Thorpe had preached about two years he was uncommonly harrassed with temptations to atheism. These continued, a few intervals excepted, many months. His distress sometimes upon this account was so great, as to embarrass his mind beyond description. At length, however, he was happily delivered, by the following occurrence: Passing through a wood, with a design to preach in a neighbouring village, while he was swinging his hand, a leaf accidentally stuck between his fingers. He instantly felt a powerful impression on his mind to examine the texture of the leaf. Holding it between his eye and the sun, and reflecting upon its exquisitely curious and wonderful formation, he was led into an extensive contemplation on the works of creation. Tracing these back to their first cause, he had, in a moment, such a conviction of the existence and ineffable perfections of God, which then appeared in every spire of grass, that his distress was immediately removed; and he prosecuted his journey, rejoicing in God, and admiring him in every object that presented itself to his view. After this, he was not a little gratified by being stationed, for a season, at Rotherham. It was here that his

ideas

ideas became more enlarged in the doctrines of grace; into which he attempted to lead his hearers. Mr. Wesley, being informed that many of the society were become Calvinists, attributed this change of sentiment to the preaching of Mr. Thorpe; and soon after, going into the north, took Rotherham in his way, with a view to check the progress of opinions to which he was himself avowedly inimical. With this design he sent Mr. Thorpe to a place about an hundred miles distant; but finding all his efforts vain, he was not a little exasperated, and immediately ordered Mr. Thorpe to be dismissed from the connection. The society at Rotherham, receiving intelligence of this circumstance, separated from Mr. Wesley's connection, and, forming themselves into a dissenting church, made choice of Mr. Thorpe to preside over them. For some time he preached in a public school; but a meeting-house having been erected by Messrs. Walkers, he there exercised the duties of the pastoral office.

Mr. Thorpe after this, advanced from moderate to high Calvinism. In the peculiarities of this system, a general call and pointed address to sinners is particularly exploded; and though, on this account, perhaps, it is not to be wondered at, that his labours were not so extensively useful as might have been wished, yet he was not without frequent seals to his ministry.

Accumulated afflictions, and an increasing family, added to a narrow income, rather embarrassed his circumstances. But he was frequently supported in the recollection of that Scripture, "He that gathered much had nothing over; and he that gathered little had no lack." Being a holy and conscientious man, he was sometimes concerned, lest any thing should transpire in his circumstances to wound the credit of religion; but from this anxiety he was relieved by his own and neighbouring churches; by whose benevolent exertions his circumstances were at length rendered easy.

He was long and sorely afflicted with the gravel, which he bore with astonishing fortitude and patience. This, with a complication of other disorders, brought on a decline, which terminated his valuable life, Nov. 3, 1776, about the forty-sixth year of his age.

Mr. Thorpe exercised the pastoral function at Masborough thirteen years, during which time he was considered to be a rigid disciplinarian.

TIBBOTT,

TIBBOTT, RICHARD, was born, January 1719, in the ish of Llanbrynmair, at Havodybant. He lived in the ne neighbourhood when he began to preach. Both parents were eminently pious: they had six children, whom Mr. Richard Tibbott was the youngest. He was eived into church communion before he was fifteen rs of age. From the time he entered into church-fel-ship, his thoughts were so abstracted from all worldly cerns, and so employed in meditation and prayer, that was thought, by some, he did not possess the proper use his faculties; but the Lord was preparing him, in a way erior to the expectations of his friends, for great use-ness. At this time he possessed such a thirst for know-ge, that he either purchased or borrowed almost all the able books in divinity within his reach; and by in-atigable diligence and labour, obtained a considerable quaintance with Latin and Greek; nor was he altoge-er ignorant of the Hebrew. About 1741 he went to rev. Griffith Jones, of Llandowror, an eminent cler-man, and spent some time under his tuition. After he Mr. Jones, he spent from two to three years in teach-a school in the neighbourhood of Llandowror, during ich time he had frequent opportunities of visiting him, was farther assisted by him in the prosecution of his dies. Mr. Tibbott has been heard to say, that he ought Mr. Griffith Jones the most pious man that he ever known. Soon after he began to preach, which s before he completed his twentieth year, his mind was eedingly exercised with doubts respecting the truth of Christianity. He read all the books he could procure on th sides the question; and he has been heard to say, that e never met with any thing urged in books, as an ob-ection or argument against the Christian religion, which had not previously offered itself to his own mind. The more he read and meditated on the subject, the more he was convinced of the necessity of divine illumination, in order to know the truth. The first twenty-five years of his ministry he laboured chiefly among the Welsh Cal-vinistic Methodists; and was by them appointed to super-intend all the societies belonging to their connection in the counties of Montgomery, Merioneth, Carnarvon, and Denbigh. He visited each of them once in three months; and all weighty concerns were brought before him to be decided.

decided. During this time, he suffered much persecution in various places. Once, when preaching in Carnarvonshire, a gentleman's servant came up to him with a great cudgel, and struck him so violently on his forehead, that he fainted, and was very ill for some time. At another time, in the same county, he was apprehended, brought before a magistrate, dealt with as a vagabond, and sent home from constable to constable. On his way, he lodged one night in the prison at Dolgelle: but under all such unkind and cruel usage, he neither reviled nor resented, but manifested an eminent share of a truly apostolic spirit.

In November 1762, he succeeded the rev. Lewis Rees, the father of Dr. Rees, the learned editor of Chambers's Cyclopædia enlarged, and was ordained pastor of the Independent church at Llanbrynmair, where he statedly laboured the remaining years of his life. He discharged the duties of his station with eminent zeal and faithfulness, and the pleasure of the Lord prospered in his hand. The Lord gave him the wages, which every faithful minister of Christ chiefly desires, even many souls converted to faith and holiness. From the church-register, it appears that, during his ministry there, four hundred and ninety-six were received into church-communion, in the several branches of his congregation: but his labours and usefulness were not entirely confined to his own flock. Every year he made two tours: one through the counties of South Wales; and the other through those of North Wales, preaching in all the meeting houses in his way belonging to Dissenters of his own denomination, Methodists, and Baptists. When he was young, he always travelled on foot; for he was a most extraordinary walker: he often walked from thirty to forty miles in a day, and preached three times in his progress; and, at the close of his excursion, he has frequently come from Tanybwlch, in Merionethshire, to Slanbrynmair, which is full forty miles, without stopping to take food till he came home.

The last Sabbath he laboured in the Lord's vineyard, which was Jan. 21, 1798, and the eightieth year of his age, he preached twice, and also administered the Lord's supper in two different places. At both he seemed to possess more strength of body and heavenliness of mind than usual. One of his friends observed, that while speaking of Jesus and his sufferings, he seemed almost in

Heaven;

Heaven; little thinking that he was indeed so very near it, that he was to drink no more of the fruit of the vine till the day he should drink it new with his dear Lord in the Father's kingdom. On his way home, on Tuesday evening, he preached, for the last time, at a friend's house. He there spoke much of the blessedness of the heavenly state, with uncommon sweetness and enlargement. On Wednesday he came home; and when asked how he was, he replied, "Not very well, though I scarcely feel any pain." On Thursday and Friday he expressed a great desire of being able to preach the following Sabbath; but God had determined otherwise; for on Saturday night he was taken with a violent pain in the small of his back, arising, as was supposed, from the gravel, which continued with very little intermission for seven weeks, when it pleased the Lord to release him from pain and anguish, and to take him home to himself, on March 18, 1798. The Lord's day after his death a funeral sermon was preached, by Mr. Roberts, his successor, to a numerous and much affected congregation, from 2 Sam. iii. 38. "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?"

There were two seasons in which it was the Lord's good pleasure more abundantly to bless Mr. Tibbott's labours at Llanbrynmair. The first was in 1778. At that time the hearers increased so abundantly, that it became necessary to enlarge the meeting house, and many were added to the church. The other memorable revival began in November 1787. The word was then attended with such power, that it was not possible for the most hard-hearted to hear it without some concern about their salvation; and about ninety persons were added to the church in the space of one year. It might have been observed, that the last time he administered the Lord's supper at Llanbrynmair, his strength being almost exhausted by speaking, he sat down in the chair, and having rested a few minutes, he said in a seeming transport of joy, "I expect, my friends, that some of us shall go to heaven ere long. We shall there have the golden harp, and sing, and sing, and sing to our dear Friend, who died for us to purchase our life, for ever and ever."

Mr. Tibbott was married three times. Neither of his wives was possessed of much worldly riches; but they all

possessed what is infinitely more valuable, genuine piety and godliness; and, on his part, there could not be a more kind and indulgent husband.

TINDALE, WILLIAM, a learned and zealous English Reformer, and memorable for having made the first version of the Bible in modern English, was born on the borders of Wales, sometime before the year 1500. He was of Magdalen Hall, Oxford, where he early imbibed the doctrines of the reformation, which began to spread in many parts of England. He applied himself with diligence to the study of the scriptures, and took great pains, privately, to read divinity to several students and fellows of the Hall, and to instruct them in the knowledge and truth of the scriptures; on account of which and his upright life and conversation, he was held in the highest esteem. Having taken his degrees, he removed to Cambridge, and from thence, after some time, he went to live with Mr. Welch, a gentleman of Gloucestershire, in the capacity of tutor to his children. While he continued there, he had frequent disputes with abbots and doctors, who visited the family, both about learned men, divinity, and the scriptures. One day Mr. and Mrs. Welch went to return a visit, where several of those dignitaries conversed with all freedom, Mr. Tindale not being present: and in the evening, they returned full of arguments against Mr. Tindale, all which he answered by scripture, maintaining the truth, and reproving their false opinions. Upon which Mrs. Welch (who was, says Tindale, a sensible woman) made the following exclamation; "Well, there was doctor ****, who can spend a hundred pounds; there was doctor ****, who can spend two hundred pounds; and doctor ****, who can spend three hundred pounds; and, what, is it reason, think you, that we should believe you before them?" Mr. Tindale made no reply, and in future spake less of those matters.

At this time he was translating a book of Erasmus, entitled "Enchiridon Militis Christiani," which, when finished, he gave to Mr. and Mrs. Welch, who carefully perused it; and, it seems, were so far convinced of the truth, in opposition to the Popish doctrines of the abbots and priests, that these gentlemen afterwards met with a very cool reception at their house, and soon declined their visits

visits altogether. This, as it was natural to suppose, brought upon Mr. Tindale the wrath of all the Popish clergy in the neighbourhood, who soon had him accused of many heresies to the bishop's chancellor, before whom he had been cited to appear; but nothing being proved, after railing at and abusing him, they dismissed him. In his way home he called upon a certain doctor, who had been an old chancellor to a bishop, and his very good friend; to him he opened his heart, and consulted him upon many passages of scripture. Before they parted the doctor said to him, "Do you not know, that the Pope is very anti-christ, whom the scripture speaketh of? But beware what you say; for if it should be known, you are of that opinion, it will cost you your life:" and added, "I have been an officer of his; but I have given it up, and defy him and all his works."

Not long after this, Mr. Tindale was in company with a divine, remarkable for his learning, with whom he disputed, and pressed him so closely, that at length the divine blasphemously cried out; "We had better be without God's laws than the Pope's." Tindale, fired at this expression, and filled with zeal, replied, "I defy the Pope and all his laws;" and added, "That if God spared his life, ere many years, he would cause a boy that drives the plough to know more of the scriptures than he did." After this, the hatred of the priests was so great, that he was obliged to leave the country, which he did, with the consent and hearty wishes of Mr. Welch for his welfare. Mr. Tindale, remembering the high commendations Erasmus had given of Tonstal's learning, then bishop of London, hoped he should find favour and protection with him; but, as this was not the way God, in his providence, had marked out for him, the bishop excused himself, saying, "That his house was full, that he had already more than he could accommodate, but that he advised him to seek about in London, where he could not fail to obtain employment."

Mr. Tindale remained in London about a year, when being desirous to translate the New Testament into English, as the most effectual means (in his own opinion and in that of his dear friend John Frith) to remedy the great darkness and ignorance of the land, but judging it could not safely be done in England; he, by the kind assistance

of Mr. Humphry Monmouth and others, went into Germany, where he laboured upon the work, and finished it in 1527 *. It was the first translation of the scripture into modern English. He then began with the Old Testament, and finished the five books of Moses, prefixing excellent discourses to each book, as he had done to those of the New Testament. Cranmer's Bible, or (as it was called) the Great Bible, was no other than Tindale's revised and corrected, omitting the prologues and tables, and adding scripture references and a summary of contents. At his first going over into Germany, he went into Saxony, and had much conference with Luther and other learned men; and then returning to the Netherlands, made his abode at Antwerp, at that time a populous and flourishing city.

About the time he had finished his translation of the book of Deuteronomy, he had also prepared for the press a work concerning the nature of the sacrament, or (as it was then called) the altar; but wisely considering, that the people were not yet fully convinced of the absurdity of many superstitious ceremonies and gross idolatries, and that the mass was every where held in high estimation, he judged it might be more seasonable, and would answer the end more fully, at some future period. He also wrote a very valuable tract upon "the Obedience of a Christian Man," and likewise his "Expositions of Scripture," &c. He set sail in the mean time to Hamburgh, with a view to print his last finished translation of the scriptures; but being shipwrecked on the coast of Holland, he lost all his books and papers. However, going in another ship to Hamburgh, he met with Mr. Coverdale, who assisted him in translating again the five books of Moses, both of them being entertained in the house of a widow gentlewoman, Mrs. Margaret Van Emerson. This was in 1529, when the sweating sickness prevailed in that place.

Having finished the printing of these books, he returned again to Antwerp; and his translation of the scriptures, being in the mean time sent to England, made a great noise there as well as in Germany; and, in the opinion of

* In a letter to Frith, he says of it; "I call God to recorde agaynst the daye we shall appeare before our Lord Jesus, to geve a reckenyng of our dovnges, that I never altered one syllable of God's word agaynst my conscience, nor would this daye, if all that is in the earth, whether it be pleasure, honour, or riches, might be geven me."

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the bishops and clergy, did so much mischief (as they were pleased to call it) that they railed against and condemned them for containing a thousand heresies, and urged—that it was impossible for the scriptures to be translated into English—and that it was neither lawful nor expedient for the laity to have the scriptures in their mother tongue. Nor could they rest, till, by their interest, they had procured a royal proclamation to be issued out, prohibiting the buying or reading such translation or translations. This proclamation was published in 1527, soon after the publication of Tindale's New Testament, which gave the loudest alarm; and in the same edict, as well as by the public prohibitions of the bishops, several other treatises were cried down, written by Luther, and other reformers. But all this only served, as is usual in such cases, to increase the public curiosity, and to occasion a more careful reading of what was deemed so extremely noxious *.

However, Tindale's persecutors, concerned for all that was dear to them, namely, their purse and their belly, did not rest here; for, as they perceived him to be a very able man, and if suffered to live, capable of doing immense harm to their craft; they sent over to Antwerp one Philips, who insinuated himself into his company, and under the pretext of friendship betrayed him into custody. He was sent prisoner to the castle of Filford, about eighteen miles

* One step taken by the bishop of London afforded some merriment to the Protestants. His lordship thought, that the best way to prevent these English New Testaments from circulation, would be to buy up the whole impression, and they employed a Mr. Packington, who secretly favoured the reformation, then at Antwerp, for this purpose, assuring him at the same time, that, cost what they would, he would have them, and burn them all at Paul's Cross. Upon this, Packington applied himself to Tindale, and, upon agreement, the bishop had the books, Packington great thanks, and Tindale all the money. This enabled our reformer instantly to publish a new and more correct edition, so "that they came over (says Mr. Fox) thick and threefold into England." This occasioned extreme rage in the disappointed bishop and his Popish friends. One Constantine being soon after apprehended by sir Thomas More, and being asked how Tindale and others subsisted abroad, readily answered, that it was the bishop of London who had been their chief supporter, for he bestowed a great deal of money upon them in the purchase of New Testaments to burn them, and that upon that cash they had subsisted, till the sale of the second edition was received.

from

from Antwerp; and though the English merchants at Antwerp did what they could to procure his release, and letters were sent from lord Cromwell and others out of England, yet Philips bestirred himself so heartily, that Tindale was tried and condemned to die. He was brought to the place of execution, and while he was tying to the stake he cried with a fervent and loud voice, "Lord, open the king of England's eyes." He was first strangled by the hands of the common hangman, and then burned near Filford Castle, in 1536. And thus he, whom Fox, with the utmost propriety, styles "England's Apostle," rested from his labours and troubles, and entered into the joy of his Lord.

He was a person of seraphic piety, indefatigable study, and extraordinary learning. His modesty, zeal, and disinterestedness, were so great, that he declared; before he went to Germany, that he should be content "to live in any county of England, on an allowance of ten pounds per annum, and bind himself to receive no more, if he might only have authority to instruct children and preach the Gospel." His uncommon abilities and learning, which, joined to great warmth and firmness of nature, and to true faith and Gospel zeal, qualified him exceedingly well for the office of a reformer.

The works which he wrote, beside the translation of the Scriptures, are the following; which were published in one general volume:

1. "A Christian Obedience."—2. "The Unrighteous Mammon."—3. "The Practice of the Papists."—4. "Commentaries on the Seventh Chapter of St. Matthew."—5. "A Discourse on the Last Will and Testament of Tracii."—6. "An Answer to Sir Thomas More's Dialogues."—7. "The Doctrine of the Lord's Supper against More."—8. "Of the Sacrament of the Altar."—9. "Of the Sacramental Signs."—10. "A Footpath leading to the Scriptures."—11. "Three Letters to John Frith."

TODD, ROBERT, M. A. was born in 1594, at South Cave, in the East Riding of Yorkshire. He was educated at Jesus College, Cambridge. After taking his degrees, he became minister of Swinfleet Chapel, and afterwards of Whitgift Church. He also lived and preached in his younger days at Holderness, where his memory was long esteemed. It appears from the Register at York, that he was

was one of forty-five who were ordained Sept. 2, 1621, by abp. Matthews. In 1625 he was presented by R. Harebred, esq. to the vicarage of Ledsham. Upon the death of Mr. Garbut he was called to be lecturer at the old church in Leeds, which being too small for the inhabitants, Mr. Harrison built a new one, of which Mr. Todd was the first incumbent. He was a faithful and laborious minister there above thirty years. In the former part of his time he used to expound the church catechism in the afternoon. When the church was consecrated by abp. Neile, Dr. Cosins (afterwards bishop of Durham) preached on 1 Cor. xiv. 40. "Let all things be done decently and in order." Mr. Todd in the afternoon expounded these words in the catechism which fell in course, "Yes, verily, and by God's help so I will." Something that he said, was supposed to reflect upon the hyperconformity recommended in the Doctor's sermon; which was so resented that he was silenced for twelve months. Sir Arthur Ingram and Mr. Harrison procured his liberty. After this he so industriously applied himself to promote the good of souls, that even the danger of the plague, which followed soon after, did not deter him. When the Act of Uniformity silenced him, he was deeply affected with it as a severe providence; and afterwards preached privately in his own house, till his last sickness; when R. Cholmondeley, esq. in gratitude for the good he had received under his ministry, desired leave to send for a physician: "No, says he, there is but one in England who can do me good, and that is king Charles, by giving me liberty to preach." He died Jan. 16, 1664, aged sixty-seven, and was interred in the chancel of the church in which he had been so long a useful preacher, where is a very modest inscription upon his tomb-stone. At Leeds his MS. sermons were kept in many hands as a precious treasure.

TODD, CORNELIUS, eldest son to Mr. Robert Todd of Leeds, abovementioned, was born when his father was minister of Ledsham, and baptized July 28, 1631. He had his school learning at Leeds, and was afterwards sent to Clare Hall, Cambridge. After taking his degrees he became chaplain to the religious and charitable Mrs. Leighton, and afterwards to lord Fairfax. He was ordained

dained to Addle, Oct. 31, 1655. Lord Fairfax gave him the living of Bilborough, and in about four years, he was preferred to Bilton in Yorkshire, where he continued till Aug. 24, 1662, when he was ejected. He afterwards held on his ministry in private, under many discouragements. But through the kindness of lord Wharton he lived at Heaugh Manor near Tadcaster, and received eight pounds per annum during life. Upon the Indulgence in 1672, he was chosen one of the four ministers who preached to a numerous congregation in a new meeting house at Leeds; where as he was preaching, Aug. 16, 1674, the officers, upon the information of two perjured wretches, were sent by the mayor to discharge the assembly, when he mildly addressed them, and what he said had such an effect, that he went on quietly, without any farther disturbance that day, and the officers behaved with much civility. But being afterwards obliged to retire, he lived very privately at Heaugh Manor, preaching as he had opportunity, till he had a call to Ellenthorpe, where the benevolent lady Brook had given five hundred pounds, the interest of which was to be applied to the support of a preaching minister. Mr. Todd had built a new vicarage house at Bilton, which cost him one hundred pounds; but not being quite finished at the time of his ejection, he was compelled to finish it, at the expence of ten pounds more, though he never lived in it, nor was the old one habitable when he entered upon the living. As he was preaching afterwards at the house of John Disney, esq. he was taken and sent prisoner to Pontefract, where he was kept so close, that he was seized with a fever and pleurisy, and narrowly escaped with his life. He died very suddenly, June 29, 1696, aged sixty-five, and was buried at Alne.

TOMBES, JOHN, B. D. was born at Bewdley, Worcestershire, in 1603. Such was his proficiency in grammar-learning, that he was fit for the university at the age of fifteen, where he was at Magdalen Hall, Oxford, and soon gained a reputation for incomparable abilities and learning; so that upon the decease of his tutor, in 1624, he was chosen to succeed him in the catechetical lecture in this hall. He held his office about seven years, with great reputation, and then went to Worcester, where he was very popular as a preacher; but it doth not appear that

that he had any settlement there. He was soon after possessed of the living at Leominster in Herefordshire, which he enjoyed several years. Though the parish was large, the income was small; but lord viscount Scudamore, from his great respect for him, made an addition to it. Mr. Tombes was among the first of the clergy of these times who endeavoured a reformation in the church, by purging the worship of God of human inventions. He preached a sermon on the subject, which was afterwards printed by order of the House of Commons. This exposed him to the rage of the church party, so that, at the beginning of the civil war, some of the king's forces coming into that country, in 1641, he was driven from his habitation, and plundered of all he had in the world. Upon this he fled to Bristol, which was in the parliament's possession, and general Fiennes, who had then the command of that city, gave him the living of All Saints there. He had not been there above a year before the city was besieged by prince Rupert and his army, and a plot formed by their friends within to deliver up the city, to burn the houses, and massacre the inhabitants. But this was seasonably discovered and prevented. Mr. Tombes, on the day of thanksgiving observed by the city on this occasion, preached two suitable sermons, which were printed by an order of parliament, with a short account of this infamous plot, and the means of deliverance. This had like to have cost him dear; for the next year the city was taken by the king's party, when his wife and children were plundered, and a special warrant was out for apprehending him; so that it was with great difficulty he and his family got safe to London, Sept. 22, 1643. While here, he took an opportunity to divulge the scruples which he had long entertained, respecting Infant Baptism, to several of the ministers who were now come from all parts to form the assembly at Westminster. There was a meeting of the London ministers on the occasion in January 1643, but it ended without affording Mr. Tombes satisfaction. He then drew up in Latin the chief grounds of his doubts, and sent them to Mr. Whitaker, the chairman of the Assembly of Divines. But it must be owned he did not meet with that respectful treatment which his own character, or the nature of the affair deserved *. Being now minister

* See a more particular account of this matter in Crosby's History of the Baptists, vol. I. p. 282—285.

of Fenchurch, his stipend was withheld because he did not practise the baptism of infants. It deserves to be mentioned, that he avoided introducing this controversy into the pulpit. He was then chosen preacher at the Temple, on condition of his adhering to this resolution: but after four years, he was dismissed, for publishing his first treatise on Infant Baptism. He printed his apology in 1646. After this, the people of Bewdley chose him for their minister. He there publicly disputed against Infant Baptism, and gathered a separate church of persons of his own persuasion; but still continued minister of the parish. While he was here, he held a public disputation with Mr. Baxter about Baptism, as he did at other places with other ministers; and persons of different sentiments from his own, acknowledged that he appeared to great advantage, both with respect to learning and argument. This living being small, he had the parsonage of Ross given him, which he resigned upon having the mastership of the hospital at Ledbury. At length, the affections of his people being alienated from him, on account of his difference from them about baptism, he was restored to his first living at Leominster. In 1653 he was appointed to be one of the Triers of ministers. Upon the Restoration, he readily fell in with the monarchial government, and wrote for taking the oath of supremacy. But finding the spirit of persecution revived, and the former government and ceremonies of the church imposed, he laid down the ministry, resolving to live at rest and peace in his old age. He conformed to the church, as a lay communicant, but could not be prevailed upon to accept any benefice or dignity in it, though he had very considerable offers. Many testimonies may be produced to his character, learning, and abilities. The earl of Clarendon, soon after the Restoration, spoke to the king in his favour, by which he was protected from any trouble on account of any thing he had written or acted in the preceding times; and, when made lord chancellor, he introduced him to his majesty to present his book, which was dedicated to him, entitled, "Saints no Smiters." Bishop Sanderson, and his successor bishop Barlow, had a great esteem for him, as likewise had Dr. Seth Ward, bp. of Salisbury; whom, while he lived there, he often visited. Mr. Baxter, though he had engaged in disputes with him, calls him "the chief

chief of the Anabaptists," and publicly asked God and him pardon for some unhandsome things, which, in the warmth of debate, he had said against him. He died at Salisbury, May 25, 1676, aged seventy-three.

His works were, 1. "Christ's Commination against Scandalizers;" two treatises.—2. "Fermentum Pharisæorum; or the Leaven of Pharisaical Worship; a Sermon on Matthew xv. 9." —3. "Jehovah-Jireh; a Thanksgiving Sermon."—4. "Anthropolatria; or the Sin of glorying in Man."—4. "True old Light exalted above pretended new Light;" against the Quakers. —5. "Romanism discussed;" recommended by Baxter.—6. "Serious Consideration of the Oath of Supremacy."—7. "Supplement to Ditto."—8. "Sepher Sheba; a Treatise on Swearing."—9. "Saints no Smiters; against the Fifth Monarchymen."—10. "Theodulia; in Defence of hearing Ministers in the Church of England."—11. "Emanuel; against the Socinians." —12. The following upon Baptism: "An Exercitation about Infant Baptism, presented to the Chairman of the Committee of the Assembly of Divines."—13. "Examen of Mr. S. Marshall's Sermon."—14. "Apology for the foregoing."—15. "Addition to Ditto against Bailie."—16. "Antidote against a Passage in the Dedication of Baxter's Saint's Rest."—17. "Præcusor; or, a Fore-runner to a large Review of this Dispute."—18. "Antipædobaptism; or, no plain or obscure Scripture Proof, &c."— 19. "Ditto, Part II."—20. "Ditto, Part III."—21. "A Plea for the Antipædobaptists; an Answer, &c. to The Anabaptists silenced."—22. "Short Catechism about Baptism."—And some others.

TOMS, ISAAC, was born Aug. 22, 1710. His parents were persons of great respectability, especially on account of their religious character. At nine years of age he was sent to the grammar school at Duckenfield, near Manchester, where he continued till he had completed his thirteenth year; he then returned to London, and passed the next four years at St. Paul's school, where he made considerable progress in the classics." Whilst he was thus receiving the elements of human learning, it pleased God to impart that divine knowledge to him, of which the blessed Jesus has said, "This is life eternal." The first religious impressions were made on his heart, whilst in the school at Duckenfield, and from this early period, it might be said of him as of the patriarch Enoch, "he walked with God." Having a taste for the

practice of surgery, upon leaving school he attended a course of anatomical lectures at Gresham College, and performed some dissections, which were deemed skilful, one of which procured him the reward of merit. His mother observed the influence of these impressions with unspeakable delight, and from the increasing seriousness of his mind, and holiness of his life, began to anticipate the answer of God to her many fervent supplications. About the time her son was leaving school, this godly woman was removed from our world, when his father, consulting his worldly advantage, endeavoured to fix his attention to trade: but Providence had designed him for nobler employment, and he accepted a situation, which was offered him, better suited to his own inclination, in which he passed several years of usefulness and comfort. The great seriousness of his mind, together with the progress he had made in the learned languages, pointed him out, as a proper person to succeed the rev. William Ford, late of Castle Hedingham, as chaplain, and private tutor, in the family of sir Daniel Dolins of Hackney.

Mr. Toms had now an opportunity of gratifying his thirst after knowledge, and accordingly entered upon a course of theological studies, under the direction of those able, and eminent men, Dr. Ridgley, and Mr. Eames. At the expiration of the period, devoted to his academical studies, he received from his tutors, testimonials which were highly honurable to his proficiency in the different branches of science, as well as to his eminent piety.

In the family of sir Daniel, eight hours in every day were allotted to reading to a young pupil, the son of his patron, who, on account of defective sight, had no other means of satisfying an earnest desire after knowledge. This youth appears to have been amiable, and serious, and therefore, as might be supposed, a strong, mutual affection subsisted between the tutor and his pupil. Mr. Toms was now become a proficient in Latin, Greek, Hebrew, Chaldee, and Syriac. In the three former languages he daily read a portion even to old age. He was also acquainted with the mathematics, and with different branches of experimental philosophy. When he found relaxation from severe study necessary, to recruit his spirits, and preserve his health, being a good practical mechanic he employed himself, in constructing various machinery, for the purpose of illustrating several parts of science.

Mr.

Mr. Toms, whilst with Mr. Dolins was anxious to establish him, in the principles of natural and revealed religion; that he might be guarded against the snares, to which men of rank and fortune, are often exposed. To this end much time, and care, were devoted to an examination of the arguments, advanced by the best writers on the subject. The effect of this course, on the mind of Mr. Toms, was such, that at the distance of sixty years, he declared with joy and thankfulness, that his conviction had been so complete, and permanent, as never to have been interrupted by a single doubt.

At this period of Mr Toms's life, he began to print, and distribute those little pious, and useful tracts, which have since had such an extensive circulation in all parts of the kingdom.

Mr. Toms, having occasionally supplied many of the pulpits, in and about London, with great acceptance, now determined to connect himself with some religious congregation, for the purpose of enlarging the sphere of his usefulness, and, as he was a dissenter from conviction, it was his determination to exercise his ministry among that denomination of Christians. That it may be seen, how much it was influenced by his conscience in this important step, it may be proper to mention a circumstance, which will be allowed to furnish a striking evidence of his integrity. Whilst in the family of sir Daniel Dolins, he had frequeent opportunities of intercourse with men of rank, and, from one of this description, in the Bedford family, the offer of a valuable living, in the national church, was made, and pressed upon his acceptance: but he thought it his duty to dissent, and therefore declined the offer.

Some years after the conclusion of his academical course, his young friend, Mr. Dolins had formed a design of purchasing an estate in the country, and of erecting a chapel upon it, for the religious worship and instruction of his neighbours. In the execution of this design, he looked to Mr. Toms, whose co-operation he had engaged: but how short-sighted is man! God had a different plan to execute: this pious youth was to be removed to the inheritance of the saints in light, whilst his friend and tutor was to enter upon a field of extensive usefulness in the church below. After passing eleven happy years in the family

mily of his patron, Mr. Toms now took leave of it, bearing with him the regret, and the love of all who knew him. Hundreds of the poor in the neighbourhood of Hackney, who had experienced his compassionate attention to their souls and bodies, felt his departure as an unspeakable loss.

The congregation of Protestant Dissenters at Hadleigh in Suffolk, being without a minister, application was made to him for assistance, in 1743, and after preaching to them about two years, he accepted the pastoral office, and was solemnly ordained by the neighbouring elders, July 31, 1745. During his labours here, the congregation had gradually increased, and was become too large for the meeting house; an additional gallery was therefore built and alterations made for the accommodation of a still growing auditory. His ministry was successful, in many instances, for promoting the great object which he had in view. Some of the most profligate characters in the neighbourhood, were brought under strong convictions of their sinful and dangerous state, began to enquire, "What must we do to be saved?" and furnished the most pleasing hopes respecting their eternal salvation. These first fruits of his labours, encouraged him to hope that he should reap a plentiful harvest, and stimulated him to more active exertions for the good of immortal souls. He undertook the important work of catechising children, and for that purpose, set apart the morning of every Monday, when he invited young persons of all denominations to attend his instructions. At these times, he gave them Bibles, Testaments, Psalm, and Hymn Books, Catechisms, and various religious tracts, some of which he as much intended for the use of the parents, as for the benefit of the children.

Not confining his labours to the town of Hadleigh, he opened the houses in the neighbouring villages, in which he was accustomed to preach frequently; and wherever he met with encouragement, his first object was to gain the attention and the affection of the young. His lectures, therefore, were all connected with a school, in which poor children were taught to read and work; and where they were also instructed in the principles of the Christian religion. He usually walked when he visited these villages, and called upon the cottagers at their own habitations. He conversed with great familiarity on the

situation

situation of their families, the state of their souls, as well as on the general truths of the glorious Gospel of Christ. He was at all times easy of access; and as the poor were sensible of his affection for them, and of his readiness to assist them, their applications were numerous. As he had some knowledge of the healing art, he frequently prescribed for their bodily disorders, or gave them the medicine they wanted. From his beneficent hands they sometimes received food, at other times fuel, or money; and so unbounded were his charities, it has happened, more than once, that in relieving the wants of others, he has left himself without a shilling. But he cheerfully trusted Providence, and never had cause to repent it. That Providence raised up friends who sent him ample supplies. To know the state of all his flock, was an object of constant solicitude, as well as to adapt his conversation and preaching to their respective circumstances.

He seldom left the neighbourhood in which divine Providence had fixed his abode; so that when one of his daughters returned from a long visit which she had been making to different friends, he observed to her, that he had heard of Dryden's contentment, when sitting under the statue of Shakspeare; and that Buffon, the celebrated natural historian, felt himself happy at the feet of sir Isaac Newton: but, says he, pointing to a picture which hung over his desk, here you find me under the shadow of good Richard Baxter. "Yet my dear (added the venerable saint) the most desirable situation in which we can be placed, is to be 'under the shadow of the Almighty:' under the protection of the great Redeemer."

Besides all his other virtues, this good man cherished the deepest humility, and seemed to be totally unconscious of any superior excellency; so that if the general opinion formed of his character was but hinted to him, he appeared to be displeased, and would ask, "Do you think that I have no tinder in me?" When he had been lamenting that he did so little good, and wishing to be more active and useful, one of his children asked, "Sir, how can you exert yourself more?" his answer was, "Never, I beseech you, speak thus to your father; he ought to lie low before God in dust and ashes." Meanly, however, as he thought of himself, he was disposed to think the best of every one beside. "To speak evil of no man" was his rule,

rule, and when he heard other persons speaking evil of their neighbours, his advice was, "Censure the crime, but spare the person." Yet no one more freely reproved sin in private, when by duty called to this painful office, though he always did it with tenderness.

Mr. Toms was blessed with a wife, than whom it would have been impossible that a more suitable person could have been bestowed upon him. They were kindred souls; actuated by the same principles, aiming at the same objects, travellers in the same road, and zealous for the same cause. She was the daughter of the rev. Samuel Say, of Westminster; a man of excellent character, uncommon abilities, and great literary attainments. In the absence of her husband, or when he was ill, this excellent woman was accustomed to conduct the worship of the family with great fervor and propriety. She interested herself in the circumstances of all the afflicted poor, and when her husband was incapable of visiting them, as far as was in her power, she supplied his place. This happy pair were, however, exercised with various trials, particularly in the loss of children, yet they had great consolation whilst following them to their grave, in the thought of their fitness for a better world. The union of Mr. and Mrs. Toms was happily preserved about fifty-four years. She was first called hence, and left the world in the most desirable manner. On the day preceding her death, they had been conversing together, like two weary pilgrims, just at the end of their journey, when he left her with these words: "The Lord Jesus be with thy spirit." Her reply was, "Amen! Amen! Oh that I could bid the world adieu! I want to be before the throne." On the following morning, she was found dead by the side of the good old man; who, till informed of the circumstance, was ignorant of what had taken place. So easy and happy was the translation of this godly woman to that world for which she was ardently longing. The good man now considered the time of his own departure as near at hand, his sight and strength decaying very fast; but he "rejoiced in hope of the glory of God." Till about this time, he had preached one part of the Lord's day, though ninety years of age. Still he continued his attendance at the house of God, whither he was carried in a sedan chair; and when he could do no more, he used to pronounce the blessing

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on the people *. His weakness, however, increasing, he bid adieu to the tabernacle of God among men, and in a few days after, he became a prisoner in his chamber. His daughters now redoubled their attentions to him, and discovering their reluctance to part with him, he said, "Sure you would not keep your father always with you."

One of the family writing to a young friend who had lately married, asked if he had any message to her. "Yes, (said he) tell her that, if near ninety years experience is of any value, I have found the ways of God ways of pleasantness, and his paths paths of peace."

On being asked how he felt himself, his reply was, "I know not how God is about to dispose of me, but I would say, as good Mr. Baxter did, "What thou wilt, when thou wilt, and how thou wilt." The day before he died, he exclaimed, "God be merciful and pardon my sins!" When one of his daughters repeated those words, "The Lord, the Lord God, merciful and gracious, slow to anger, plenteous in loving kindness," he eagerly replied, "Good! the Lord bless you, and both your sisters, and your brother, and give you increase of grace, and perseverance to the end." In his confinement, he was often exhorting to the duty of prayer, and being supported by his daughters, when he could not stand, continued the exercises of family worship till confined to his bed; and then was much in prayer and praise. When for some hours unable to speak, he remained with hands and eyes uplifted to heaven, till he expired without a struggle, Jan. 2, 1801, in the ninety-first year of his age.

His interment took place on the 15th of the same month at the parish church, after which, his funeral sermon was preached by the rev. John Mead Ray, of Sudbury, from Acts xxi. 16. "An old disciple."

Mr. Toms published several pious and useful pieces,

* It is mentioned by Jerome in his comment on the epistle to the Galatians, "that when the blessed evangelist John had tarried at Ephesus to extreme old age; and was with difficulty carried to the assembly of the faithful, between the arms of some of his disciples; being unable to pronounce more words, he was wont every time they assembled to say nothing but this, 'Little children, love one another." Thus Mr. Toms, too infirm to walk to the house of God, was carried hither; and when unable to say more, was accustomed to dismiss the congregation with this solemn benediction. "The grace of the Lord Jesus Christ be with you all."

five of which were adopted by the Society for promoting Religious Knowledge among the Poor, of which he was one of the first members, in connexion with the excellent Mr. Benjamin Forfit, one of its earliest and most zealous patrons. At the close of the year 1798, no less than fifty-one thousand, three hundred and seventy-five copies of Mr. Toms's tracts had been printed and given away at the society's expence. As a scholar, his attainments were considerable; as a gentleman, his manners were graceful, and dignified; as a friend, his advice was sound, his exertions active, and his professions always entitled to confidence. But the Christian was his character, and ennobled every qualification and endowment. Amongst his numerous friends and correspondents, he thought himself honoured by the names of Dr. Watts, Dr. Doddridge, Mr. Farmer, and Mons. Boudillon, with others, of great eminence. To the last named gentleman, the dissenters in the county of Suffolk were indebted for an annual account of the state of the Protestants in France, which was usually conveyed to Hadleigh, previous to a general meeting, which, for many years was holden by the appointment of our deceased friend.

TOOKIE, JOB, was the son of Mr. Job Tookie, minister of St. Ives in Huntingdonshire, who was turned out of that living for not reading the "Book of Sports." He also was the son of a minister; and there had been some ministers in the family for several generations. This Mr. Tookie, was born at St. Ives, Dec. 11, 1616; and at about fourteen was sent to Emanuel College, Cambridge. From his first entering the college he seemed to consecrate himself to the immediate service of God, by frequent and fervent prayer, and a diligent care to improve his time. He had eminent ministerial gifts, which were well approved; and he was greatly beloved in the several places in which Divine Providence was pleased to place him. He was chaplain to lady Westmoreland, and tutor to her sons, lord Townshend and sir Horatio Townshend. The former highly respected him till his dying day, and frequently advised with him in affairs of moment; the latter used often to say, he loved Mr. Tookie because he was true to his principles. He was at first, minister of St. Martin's Vintry in London, where he made no long stay, being dissatisfied

dissatisfied with their general way of administering the sacrament. He went from thence to St. Alban's in Hertfordshire, where he was preacher at the Abbey, and gathered a congregational church. But the wideness of the place drowned his voice. After continuing there two or three years he removed to Yarmouth. Mr. Tookie continued at Yarmouth some time after his ejection, and preached as he had opportunity. He was once imprisoned, but bailed out the next day. At length he was excommunicated for absenting from the Established Church, and a writ de excom. cap. being taken out against him, he came to London in 1665, and lived in Bunhill Fields, where great numbers about him died of the plague, but he and his were preserved. He took all opportunities that offered to preach, till his strength failed him. He was eminent for his gift in prayer, in which he was so happy in his expressions, and so pathetic in his supplications, as warmed the hearts of his hearers, and stirred up such attention to his sermons, as contributed not a little to the usefulness of his labours in the whole of his ministry.

After he had borne persecution for a considerable while, he was at last obliged to retire, in 1665 to London, where he continued some time exercising his ministry, as opportunity offered, with good acceptance. It pleased God to give him rest from his labours, on Nov. 20, 1670, aged fifty-four.

He wrote a Concordance to the Bible, according to the original Hebrew, but never published it. His widow parted with it to Mr. Plumsted of Wrentham *.

TOPLADY, AUGUSTUS MONTAGUE, A. B. was the son of Richard Toplady, esq. a major in the army, and his mother Catharine Bate, sister to the late rev. Julius Bate, and to the rev. Mr. Bate, rector of St. Paul's Deptford, by whom they were married, at the said church, Dec. 31, 1737. They had issue first a son, Francis, who died in his infancy, and afterwards Augustus Montague Toplady, who was born at Farnham, in Surrey, Nov. 4, 1740, and there baptized. His father died at the siege of

* This MS. was afterwards in the possession of the late rev. Mr. Isaac Toms, of Hadleigh, and has since been deposited by his son, Mr. Say Toms of Framlingham, with some manuscripts of Mr. Owen Stockton, in Dr William's Library, Red Cross Street, London.

Carthagena, soon after his birth. He received the rudiments of his education at Westminster School; but, it becoming necessary for his mother to make a journey to Ireland to pursue some claims to an estate in that kingdom, he accompanied her thither, and was entered at Trinity College, Dublin, at which seminary he took his degree of B. A. Being awakened to the knowledge of God and of his own heart, he prosecuted his studies for the ministry of the Gospel, with the most indefatigable ardour. He thought, and thought justly, that men in the most sacred and important of all professions should be qualified in every respect for their function; and that sciolists in the clerical office were, generally speaking, more inexcuseable and more dangerous, than empirics and pretenders in the other businesses of life. As he abhorred the Popish tenet, that "ignorance is the mother of devotion;" so his wish, as well as his duty, was to be thoroughly furnished; of course, therefore, he was diligent in all human attainments. Thus prepared, by grace in his soul and knowledge in his understanding, he received orders on Trinity Sunday, June 6, 1762; and, after some time, was inducted first into the living of Blagdon in Somersetshire, and afterwards into that of Broad Hembury in Devonshire. In both these retirements he pursued his labours with unremitting assiduity, and composed most of those writings, which will render service to the church, and do honour to his memory, while truth and learning shall be esteemed valuable among men. He had, for some years occasionally visited and spent some time in London; but, in 1775, finding his constitution impaired by the moist atmosphere of Devonshire, with which it never agreed, he removed to London entirely, after some unsuccessful attempts to exchange his living for another, of equivalent value, in some of the middle counties. Here, by the solicitation of his friends, and from a desire to be useful, he engaged the chapel belonging to the French Reformed, near Leicester Fields; where he preached twice in the week, while his health permitted, and afterwards occasionally, as much as, or rather more than, he was able to do. In this ministration, it pleased God to remove him by a slow consumption, from the church militant on earth, to the church triumphant in heaven, on the 11th of August, 1778. His body

body was buried, agreeable to his own desire, communicated to some friends, in Tottenham Court Chapel on the Monday following; where, though his wishes were against all parade and observation upon such an occasion, it was attended by a numerous concourse of people, many of whom seemed deeply sensible of the loss of so able a pillar in the church of God.

It would be unnecessary in this place to say any thing of his writings. They speak for themselves, and shew the eminent abilities and learning, which through grace were given him. He had the desired satisfaction to see his public ministrations, both by word and writing, extensively blest. Like Luther, he was "hostis acerrimus," a very cutting adversary to error; and his love to truth was as strong and ardent, as his abilities were quick and powerful to defend it, when attacked or opposed. The character, given by an ancient writer, of one of the fathers *, who combated the Arian heresy on its appearance, that he was one of the firmest and the first of the whole band who contended for the truth, might, without exaggeration, be applied to Mr. Toplady, in his opposition to the reigning heterodoxy of Arminius. Nor did he fail of his wish: he had (as it were) taken measure for his shroud, before he laid down his pen. His style was nervous and masculine; his language easy and flowing, without being florid or diffuse; and his arguments close, clear, and pertinent. In a word, he was to the opposers of truth a Boanerges; but to its friends a Barnabas.

He had no preferment in the church besides the vicarage of Broad Hembury, which, as his mind could never brook the idea of living ill with his parish upon the account of tythes, did not amount, communibus annis, to eighty pounds a year. For this living he exchanged the other abovementioned, about eight or ten miles distant, that had been procured for him by his friends in a mode, which (though usual enough) his conscience could not approve; and therefore, when he became acquainted with the manner of their diligence, which was not for some time afterwards, he could not rest satisfied till he had parted with it. He did not seek preferments; because he could not solicit them in the common way. His own account of his engaging in the pastoral office, in the introduction to

* Theodoret. de Jacob. Antioch. apud Cave in Hist. Lit.

that

that masterly work, entitled "Historic Proof of the doctrinal Calvinism of the Church of England," is too remarkable to be omitted *.

He met the King of Terrors, disarmed of his terrors through the grace of his Saviour, and found him an angel, a messenger of peace. He had long been visibly declining in his health; but could only be prevailed upon to refrain from preaching, for some time before his decease, by the express injunction of his physician, and the particular intreaties of his friends. Indeed, his feebleness of body, for some months before his end, was such, that, when he attempted to speak in public, he could scarcely be heard for the few minutes he was able to stand, and seemed almost like a man lifted up to preach from the grave. As his outward man wasted and decayed, his inward man was refreshed and renewed day by day. Towards the close of his mortal life, the consolations of God in him were neither small nor few. He looked, not only with composure, but delight, on the grave; and groaned earnestly for his heavenly habitation. He had constantly, to use Dr. Young's expression,

"One eye on death, and one full fix'd on Heaven †."

To

* "I bless God (says he) for enabling me to esteem the reproach of Christ greater treasure, than all the applause of men, and all the preferments of the church. When I received orders, I obtained mercy to be faithful; and, from that moment, gave up what is called the World, so far as I conceived it to interfere with faith and a good conscience. The opposition, which I have met with, in the course of my ten years' ministry, has been nothing, compared with what I expected would ensue on an open, steady attachment to the truths of God."

† In this respect, he most happily exemplified his own observation, communicated upon the death of a friend. "I have long observed, (says he) that such of God's people, as are least on the mount while they travel to heaven, are highest on it, and replenished with the richest discoveries of divine love, in the closing scene of life. When they come in actual view of that river, which parts the church below from the church above, the cœlestial city rises full in sight; the sense of interest in the covenant of grace becomes clearer and brighter; the book of life is opened to the eye of assurance; the Holy Spirit more feelingly applies the blood of sprinkling, and warms the soul with that robe of righteousness which Jesus wrought. The once feeble believer is made to be as David The once trembling hand is enabled to lay fast hold on the cross of Christ. The son goes down without a cloud.—Weighty and beautiful are those lines of Dr. Watts,

"Just such is the Christian.—His race he begins,
Like the sun, in a mist, when he mourns for his sins,

And

To several of his friends, who visited him in the last stage of his decline, he used many striking expressions of the comforts vouchsafed him, and of the sweet earnest of glory which he felt in his soul. We should willingly dwell on the death-bed experience of this great and good man, if our limits did not warn us to decline the task.

Within an hour of his death, he called his friends and his servant, and asked them, "If they could give him up:" upon their answering in the affirmative, since it pleased the Lord to be so gracious to him, he replied; "O what a blessing it is, you are made willing to give me up into the hands of my dear Redeemer, and to part with me: it will not be long before God takes me; for no mortal man can live, (bursting, while he said it, into tears of joy,) after the glories, which God has manifested to my soul." Soon after this he closed his eyes, and found (as Milton finely expresses it)

"——— A death-like sleep,
A gentle wafting to immortal life."

Thus departed the rev. Mr. Toplady, and, now delivered from sin and sorrow, is doubtless employed in thanksgivings, where the wicked cease from troubling, and where the weary are at rest *.

As a controversial writer, he could not fail of making many enemies, whose errors he had freely attacked, and who may therefore be disposed to consider him, not in

And melts into tears. Then he breaks out, and shines,
And travels his heavenly way.
But, as he draws nearer to finish his race,
Like a fine setting sun, he looks richer in grace;
And gives a sure hope, at the end of his days,
Of rising, in brighter array."

* It is not improper to note here, that a very false and shocking report was circulated not long after his death, chiefly in Yorkshire, that Mr. Toplady had departed, like the wretched Spira, despairing and blaspheming, and that the Memoir of his Life was a mere romance fabricated by his friends. To detail and circulate falsehoods upon matters of this kind would be dreadfully impious in Mr. Toplady's friends, and ought to have been fully proved by those who pretended to detect them. Upon this account, therefore, that truly pious and excellent gentleman, sir Richard Hill, bart. addressed a letter dated Hawkstone, Nov. 29, 1779, to Mr John Wesley, who was said to be the author of this scandalous detraction, desiring him to exculpate himself, or his silence would be considered as a tacit acknowledgement of his guilt.—We are sorry to add,—no answer was given.

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the most candid view. But the time is at hand, when both those who revile, and those who are reviled, "must all appear before the judgement seat of Christ:" let no man, therefore, "judge before the time, until the Lord come, who will manifest the counsels of the heart." Real Christians, respecting their spiritual life, have but one object to view, which is Jehovah their Redeemer; and but one rule to follow, which is his ever blessed word. And with respect to each other, Luther's favourite saying may be received for a maxim; "That Charity beareth all things, and yieldeth all things; but Faith nothing." In heaven, all the faithful have but one heart and soul, whatever differences or denominations they may have borne below. In the mean time, happy are they, who can so bear and forbear, as not to give up the truth, which is to be sacrificed to no man; and yet can so assert it, when called upon by divine Providence, as neither to court nor to fear the faces of any.

His works were, 1. "The Church of England vindicated from the Charge of Arminianism; and the Case of Arminian Subscription particularly considered;" 1769.—2. "The Doctrine of absolute Predestination stated and asserted; with a Preliminary Discourse on the Divine Attributes," 1769.—3. "A Letter to the rev. Mr. John Wesley, relative to his pretended Abridgement of Zanchius on Predestination," 1770. 2d. edit. 1771.—4. "Free Thoughts on the projected Application to Parliament for the Abolition of Ecclesiastical Subscriptions," 1771.—5. "More Work for Mr. John Wesley: or a Vindication of the Decrees and Providence of God for the Defamations of a late printed Paper, entitled, 'The Consequence proved,'" 1772.—6. "Historic Proof of the Doctrinal Calvinism of the Church of England," in two vols. 8vo. 1774.—7. "The Scheme of Christian and Philosophical Necessity asserted, in answer to Mr. John Wesley's Tract on that Subject," 1775.—8. "His Dying Avowal, dated Knightsbridge," July 22, 1778.—Beside the above Mr. Toplady published some occasional sermons.

TOWLE, THOMAS, B. D. was born in 1723, and was much esteemed during a long life for his eminent services in the church of God. In 1746 he married Miss Sarah Brent, of Horselydown, who died May 7, 1778, aged fifty. Mr. Towle was ordained pastor over the church usually assembling in Rope Makers Alley, Moorfields, on the 24th of March, 1748, when he

was

was chosen to succeed the rev. Peter Goodwin. The sermon on that occasion was preached by Dr. Marryat, and the exhortation was given to the newly elected pastor by the rev. Dr. Guyse. The following anecdote deserves to be recorded: A person one day applied to him for advice on a case of conscience, which, he affirmed, lay on his mind. He was about to marry a young lady of property, who as a *sine quâ non*, insisted on a settlement previous to marriage. "Sir," said the person to Mr. Towle, "it is not that I have such an objection to grant this request, but there is a text in scripture which oppresses me very much; it is John iv. 18. 'Perfect love casteth out fear.' Now if this lady perfectly loved me, she would have no fear to marry me, without requiring a settlement." Mr. Towle, who quickly saw his artifice, replied, "Why, sir, divines may differ in their interpretations of this text, I myself think, in this case, it bears a different meaning; let us examine the words, "perfect love casteth out fear, that is, if you perfectly love this lady, you will not be afraid to grant her a settlement." It is needless to add, the person left him greatly mortified. Mr. Towle died on the 2nd of December, 1806, at his house in Cripplegate Buildings, London, of which he had been an inhabitant upwards of forty years, aged eighty-three. He was buried with his wife December 10, in Bunhill Fields, when the rev. Mr. Kello, of Bethnal Green, delivered an appropriate address over the grave; and on the following Sunday a funeral sermon was preached in his meeting house by the rev. Mr. Kingsbury of Southampton, to a crowded auditory.

Mr. Towle is not known to have published any thing but an ordination sermon at Thaxted in Essex, and two funeral orations, which he delivered over the graves of his reverend brethren Edward Hitchin, B. D. and Samuel Morton Savage, D. D.

TOWNSEND, CHARLES, fifth son of Mr. Townsend, a reputable clothier at Steanbridge, in Gloucestershire, was born there, Jan. 26, 1731. His education did not extend beyond the elementary rules of arithmetic. At the usual time, he was apprenticed to a fishmonger, in London; and such was the severity of his service, that it is believed to have produced the asthma, with which he

was afterwards so much afflicted. When his apprenticeship expired, he entered into business; which, after several years, he relinquished, and became a gunpowder merchant. This business he continued until about a year before his death. He had not the advantage of a religious education; yet he was regular in his attendance at his parish church, and correct in his moral conduct: he was a stranger to the peace which arises from faith in our Lord Jesus Christ. In this state of mind his brother Samuel, who had gained an earlier acquaintance with the way of salvation, invited him to hear the late Mr. Hart, in Jewin Street. Under his ministry, by divine grace, he felt the depravity of his nature; and was taught to apply to the great Physician of souls for a remedy. "This," said Mr. Townsend, "was just the sort of preaching that I wanted." He afterward regularly attended Mr. Hart; and retained a strong affection for him. He was soon missed at church; and did not escape the observation and taunts of his neighbours. "Aye," said one who met him going to hear his favourite minister, "if your father was alive, Master Townsend, you durst not go on in this way: he would cut your legs off rather than you should forsake your parish church." It appeared, as Mr. Townsend was once going to the Rosemary Branch, to hear the rev. Abraham Booth, in passing through Devonshire Square, he met the minister of his parish church: "So, Mr. Townsend," said he, and clapped him on the shoulder, "you are going the wrong way." "That is an aweful thing indeed, sir, if it be true," replied Mr. Townsend; "but I hope I am not. I am going, sir," added he, "where the Gospel is preached." "I don't know what you call the Gospel," returned the clergyman; "but I know, if you go to church you will be sure to hear it there." Whatever he might hear from the reading desk, Mr. Townsend knew he should not hear the Gospel from the pulpit, and therefore persevered, regardless of the intreaties of his relations, and the opinion of the world. The evangelical principles he had embraced, did not lie dormant; but produced such effects, that numbers who hated the truths that were so precious to his soul, were obliged to confess, that he was a good man, and had no blemish,—but this religion. His whole life abounded in acts of extraordinary benevolence. His accounts of expenditure, from the time of his setting out

out in trade, are filled with items of money applied to the relief of poor people of every description. He paid for the education of some scores of indigent children; and has saved many a needy tradesman from ruin. Poor persons, of honesty and industry, seldom applied to him for the loan or gift of a small sum of money, without success. He had formerly tried his fortune repeatedly in the lottery, in expectation of a large prize; but he made it the constant matter of his prayer, that he might never have one, without a heart to use it to the glory of God. He knew how to relish the happiness of overwhelming a needy person's feelings with his kindness. He had been among the poor as a benefactor, and had encouraged them to consider him under the character of a friend; and their frequent applications to him, in consequence, gave him an opportunity of acquiring an insight into their principles of action. There is a curious story told of his humanity some years ago: When his eldest brother was in possession of the estate, he sent Charles one day to collect rents from the poor people; but the good man saw so much misery, that it excited his compassion; and, instead of bringing home the rents, he was money out of pocket.

Benevolence was not, however, a greater trait of his character than a love of secresy; and hence but little is known of his personal experience as a Christian: instead of talking much about religion, he endeavoured to exemplify it. It was impossible to know his character by a short acquaintance; but those who were most and longest with him, united in observing, that he was one of those few persons of whom esteem is created with acquaintance. After residing in lodgings a few years, at Clapton, about 1777, he took a house at Homerton. He used to leave business earlier in winter, and spend his evenings at home in reading, with a companion, some pious author till supper time: after which, he smoked his pipe, as a relief to his asthma; and his companion read till eleven o'clock, the hour which he retired to rest. In this way the writings of Fox, Whitefield, Romaine, James Hervey, and John Ryland, were read through, and administered to his edification. From the death of Mr. Hart, he attended regularly the ministry of the late Mr. Romaine, until the Gospel was introduced at Homerton Chapel. On Mr. Eyre's settlement there, he formed an acquaintance with that zeal-

ous and active servant of our Lord; which continued till the death of Mr. Townsend, and tended greatly to enlarge the field of his usefulness, especially from the time when he became possessed of his large fortune, by the death of his brothers *.

In the midst of his affluence, Mr. Townsend has frequently acknowledged, that additional riches brought an increasing burden; and, with many tears, complained of his state of mind, compared with former experiences. Scarcely had the good man been in possession of his fortune two years, before he began to feel the time of his departure was at hand.

On the 28th of December, after eating a hearty dinner, he was suddenly seized, and said to his house-keeper, "I feel as if I am going to die." From this time until the evening of the 31st, he continued much indisposed; and then his disorder assumed so serious an aspect, as to leave

* Mr. Eyre, who had greatly exerted himself in the establishment of the Missionary Society, for spreading the Gospel abroad, was equally zealous for its propagation at home. A society was formed for this purpose, by a few pious and affluent persons in his own congregation, which was conducted with great ability by their minister. It pleased God to bless their efforts in such a manner, as to encourage a considerable enlargement of the sphere of their labours. Mr. Eyre, in a plan which he drew up for this purpose, and laid before the society, observed, that "It appears by the returns lately made to the House of Commons, that there are about nine millions five hundred thousand immortal souls in this kingdom, which, upon an average, are about one thousand to each parish. Suppose two hundred in a parish, one with another, were to attend the churches, that would scarcely amount to two millions; and if one million more, were under the instruction of Methodists and Dissenters, there would still be above six millions destitute of all kinds of religious instruction." Without interfering, therefore, at all with those excellent institutions already formed, he proposed that the society should educate, in their own manner, such a number of pious young men for the ministry, and so far contribute to their support as their funds would allow, and as might be necessary for introducing the Gospel into such situations as would be otherwise destitute of it. The plan of education was to be confined to twelve courses of lectures; six of which were to be on the history, religion, evidences, and theology of the Bible; and six on science, literature, the duties of a preacher, &c. including the Hebrew and Greek Scriptures. In this plan Mr. Townsend most cordially co-operated; and, by his will, dated July 31, 1802, bequeathed four thousand pounds to the Society, to which, upon a tutor being engaged to carry the above plan into execution, he added, by his codicil, dated December 14 following, the sum of six thousand pounds; both which sums were paid by his executors. See the life of Mr. Eyre, vol II. p. 141.

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no hopes of his recovery. During a few intervals of ease, he would speak to his friend Mr. Eyre, in short and suitable sentences upon spiritual subjects; and on January 2, 1803, he died much lamented by his Christian acquaintances, and a multitude of poor objects who had long reaped the harvest of his bounty *.

On January 16, Mr. Eyre preached his funeral sermon from Rev. xiv. 13. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

TREGOSS, THOMAS, was born at St. Ives, near the Land's End, in Cornwall, of an ancient and noble family. Both his parents were pious persons, of the puritanical cast, and they were careful to train him up in learning and religion. He was early inclined to the work of the ministry, and though he at first appeared to be of a dull capacity, his faculties afterwards brightened, and he made good progress in literature, under the tuition of Mr. Francis Howel; and he gave such hopeful signs of piety, that Dr. Conant admitted him to communion in his church. When he left Exeter College, Oxford, and returned to St. Ives, the people there, upon hearing him preach, invited him to settle among them as their minister. Though he at first modestly refused, he at length yielded to their importunity, and after spending some time among them, he was set apart to the pastoral office, Aug. 17, 1657. He continued there two years, and approved himself a close student, and a constant faithful preacher †.

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* By his will he also bequeathed to the Gloucester Infirmary, five hundred pounds;—to the Stroud Dispensary, two hundred pounds;—to the Marine Society, five hundred pounds;—to the Philanthropic Society, two hundred pounds;—to the Society for the Relief of Blind Persons, five hundred pounds;—to the Deaf and Dumb Society, five hundred pounds;—to the Benevolent Society, held at Homerton Chapel, fifty pounds;—to the Treasurer of the Evangelical Magazine, for the Relief of Poor Widows of Gospel Ministers, one hundred pounds;—to the Schools at Homerton Chapel, four hundred pounds.

† The first summer that he was here, he witnessed a remarkable event of Providence. This town depended much upon the pilchard fishery. The fishing season was nearly expired, and no pilchards appeared, which greatly distressed the inhabitants. Mr. Tregoss hereupon

In 1659, Mr. Tregoss removed to the vicarage of Milo and Mabe, in the same county, from whence he wa ejected by the Act of Uniformity; upon which he preache twice every Lord's day in his own family, where severa others who had experienced the comfort of his ministry, attended. This being reported to the lord lieutenant, h committed him to the custody of the marshal, for his refusing to take the oath appointed for the militia. Afte three months confinement, during which time he preache to the prisoners, and others who came to hear him, h was released by an order from the deputy lieutenant. I September 1663, he removed to the house of the baron o Kigilliack, in the parish of Badock, near Penrin, where he kept up his meetings on the Lord's day, to which many flocked.

On Jan. 1, 1665, he was led to preach on Luke xii. 47. when he shewed what a dangerous thing it is to sin against knowledge. When the duties of the day were over, the Lord brought his own sins to his remembrance, and one above the rest, in such a manner as led him to conclude that he had never been thoroughly converted; and that text, Heb. xii. 17. occasioned him inexpessible terror. He applied himself earnestly to prayer, but for five weeks he was kept under the spirit of bondage, till he met with a passage in a good book, relating to the love of God in Christ, which was the means of affording him consolation; and on the following Sabbath he experienced the delightful exercise of repentance and evangelical faith, in contemplating the promises of the Gospel, and the sufferings of Christ; after which he was carried on in the discharge of duties with more enlargement and affection than ever.

Soon after this great change, he was brought low, both in body and mind, so as to apprehend that his death drew near; but he was soon encouraged to hope, "that he

upon advised them to keep a day of humiliation and prayer. They accordingly did so, and the very next day there appeared great shoals of fish, of which they caught a large quantity. But the next summer, the fishermen having taken a great number of pilchards on the Saturday, were busy in drying their nets, &c. on the Sabbath; when he reproved them for it, telling them that they justly provoked the Lord to withdraw his blessing; and it fell out accordingly; for, from that time to the end of the season, they utterly failed of success.

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should not die, but live and declare the works of the Lord;" and he experienced a remarkable answer to his prayers, in being almost instantaneously restored, so as to be able to walk with ease, on rising up from prayer, though before he could scarcely stand, and even to go through the services of the next Lord's day with vigour. He now found more than ordinary assistance in his studies and in his ministry. He also felt encreasing desires to extend his usefulness. On reading that text, Matt. ix. 36. his compassion to the multitude around him, "who were as sheep having no shepherd," was powerfully excited. His thoughts were directed to the parish of Mabe, and finding, on enquiry, that there would be no minister there the Lord's day following, he resolved to go, and offer his services. He found the people willing to hear, and he preached without disturbance. But the report of what he had done was soon spread abroad, and reached the ears of justice Robinson, who came to Mr. Tregoss's house the next Lord's day, where he found him preaching, and took the names of all present, requiring him to give security for his good behaviour, or surrender himself to the constable upon his order. He promised the latter, but the former, which he understood of preaching, he refused, and in the afternoon he preached again. The following Sabbath he again went to Mabe, and preached without any interruption; but was immediately served with a warrant to appear before Mr. Robinson the next Tuesday. He went, and boldly justified his conduct, but was committed to Launceston jail for three months; where he enjoyed much spiritual comfort, and was useful in preaching to his fellow-prisoners, and to such as came to visit him. When set at liberty, he kept a day of thanksgiving. But he had not been above four days at home, when Robinson gave it out, that he would soon send him back to the place from whence he came. He had accordingly appointed another justice of peace to meet him on the next market day, to join in a warrant for a second conviction of Mr. Tregoss, and to prosecute some others for holding conventicles. But in the mean time he was gored by his own bull, which was never known to do any hurt before, and he soon died of his wounds *.

* See the account of this catastrophe more at large, in the life of Mr. Joseph Sherwood, above, p. 158.

Aug.

Aug. 20, Mr. Tregoss went and preached again at Mabe Church, as also on that day fortnight, spending the intervals with much activity in his Master's service at other places. His friends would have dissuaded him from preaching publicly, but he could not in his conscience desist, and therefore on the 18th of the next month, he was again committed to the same prison. He went cheerfully, under a persuasion that God would appear for him and his family, which he did in a remarkable manner. Dec. 14, he was released, upon which he again kept a day of thanksgiving. On Jan. 8, he preached twice at Mabe without interruption, though while he was there, a constable went to his own house with another officer, in order to seize him. The following week his house was twice searched for him; but he again escaped, having set out on a journey into the east part of Cornwall, from whence he went into Devonshire, making a circuit in his way home, preaching wherever he went; and he had great encouragement in the fruit of his labours. On his return, Feb. 4, he went again to preach at Mabe, when a constable with a warrant apprehended him, as a dangerous and seditious person, though he never meddled with state affairs, or with the church, and always prayed fervently for the king. He continued in this prison till September 1667, and was released by a special order from the king, according to a secret persuasion in his own mind while he was at prayer. In the February following, coming to preach his Monday's lecture at Penrin, he was taken with a fever. On the Lord's day morning he felt much concern for his people, as he had no one to supply his place, and therefore he resolved, weak as he was, and against the intreaties of his friends, to rise and preach. He took that text, Isa. xl. 31. and to the great astonishment of all, as well as of himself, he found his strength increase, so that he preached three times that day, and at night he found himself well, nor did his disorder return.

In the beginning of 1669, the number of his hearers being much increased, the meeting was removed into a large barn, till being summoned by the proprietor to quit his house, he removed to Penrin. But previous to this, a mittimus came from the quarter sessions, grounded on an information given by the bishop, to send him again to Launceston jail. When the constables came to serve the warrant,

warrant, one of them more violent than the rest, dropped down, with the mittimus in his hand, as if he were dead. He was after a time recovered, but went away without executing the warrant. In a few days they came again for this purpase, but had not power to take Mr. Tregoss to prison. At the summer assizes, having some business at Launceston, he was invited to make a visit to the North West part of Devonshire, when he preached in a private house at Torrington, for which he was committed, with several others, to Exeter jail; but they were all bailed. This encouraged him to use his strength, for improving all opportunities of doing good. The bill preferred against him at Exeter obliged him to attend the two next assizes, and he was at length freed by proclamation. In these journies he had further advantage for propagating the Gospel. It was remarkable, that some of the persons who discovered the greatest malice against him for preaching at Torrington, were soon after cut off by unnatural deaths; of which he himself gave an account in a letter to a friend, dated Penrin, Sept. 16, 1670 *.

Shortly after this time Mr. Tregoss hired a place for a meeting in the parish of Mabe, where he went on without interruption till May 1670, when two debauched persons turned informers. This frightened away most of his hearers, especially those of property, and fines were laid to the amount of two hundred and twenty pounds, yet none of his effects were seized. He then resolved to preach the oftener, to only the statute number; which he did five times every Lord's day, and repeated a part of what he had delivered in the evening, besides two or three week-day services. His friends advised him to favour himself, but his zeal was such that he persisted till he had completely worn himself out. On Jan. 18, 1671, perceiving the time of his departure to be at hand, he took his farewell of his friends, his wife and children, in a long and most affecting speech, though somewhat broken, and perhaps not accurately written. After having spoken sometime concerning his past life and ministerial

* Among other instances was that of one Dennis, who had expressed great joy at the surprisal of this conventicle, and whose wife had bitterly exclaimed, when Mr. Tregoss was taken, "Hang the rogue; hang him on the sign post, or the next tree." This unhappy man soon after hung himself in his own study, and his estate was forfeited.

course, he added, "I hope you will not think it tedious if I drop a few words upon my grave;" when his physician desired him to desist, lest he should spend his spirits too much. Upon which he said, "Give me leave to speak, for I am upon the borders of eternity, and I think you all look upon me as a dying man: you may therefore suffer me to speak as much as I can. I am going to my dear Father, my best friend: his face I hope to see this day." Having related the sweet experience which he had lately enjoyed of the divine manifestations to him, he addressed some faithful exhortations to those present, and commended them and his family to God. About an hour and a half after he had ended his speech his voice became silent in death, at a premature period; for, though his age is not mentioned, it appears that he had not been engaged in the ministry more than fourteen years. To Mr. Clark's account of this excellent man, are subjoined his character at length, and a number of his letters. But our limits do not admit the insertion of either. His life was printed in a separate volume, but this as well as Clark's Lives, is become very scarce, and difficult even to be borrowed.

TRENCH, EDMUND. His grandfather was Edmund, a younger son of John Trench, a Norfolk gentleman, converted to the faithful service of God at the age of sixteen. His father Mr. Edmund Trench, was a man of an excellent character. An account of both is prefixed to the son's Memoirs of himself. Mr. Edmund Trench was born Oct. 6, 1643, in circumstances peculiarly dangerous. He was his parents' immediate care, in London and Hackney, (where it is probable they had a country house.) and his pious grandfather's diversion, from whom he wanted not instruction, example, and encouragement. But he saw occasion afterwards to lament the sins of his youth, which he does with all the signs of the deepest self-abasement. Towards the end of his fifteenth year he was sent to Cambridge, and placed in Queen's College. He there got the love and good report of his tutor and others, but as he says, was far from deserving it. He made a shift to do the exercise required, but woefully neglected his studies, being sadly addicted to expensive and forbidden sports, reading obscene books, and at length was entan-

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gled in bad company, by whom he was drawn into the commission of several vices. At the end of 1660, his father seasonably removed him, when exposed to peculiar dangers, from the loss of his pious chamber-fellow, though without suspecting any thing amiss, to Magdalen Hall, Oxford. He there also got connected with very bad company; but he abhorred their ways and sought better acquaintance. God was pleased to cast him among such as were truly pious, for whom, as he says, his parents' tincture had prepared him. He thought such company would please them, and it soon grew pleasant to himself also, and proved the happy means of reviving former serious impressions, and bringing him to a true repentance and conversation. He continued for a long time in a state of deep distress on account of his sins, but enjoyed gleams of light and intervals of hope, till at length he enjoyed a more settled peace. He continued at Oxford about two years. Some time after he left it, he went to Leyden, where his father intended he should study physic, but he saw reason to prefer his own country, and therefore returned in 1664. Though he had made some progress in the study of physic, his inclination to divinity still continued. However he did not as yet enter upon the ministry, but spent some time in retirement. He lived with his parents in London till the plague broke out, when they went into the country, and staid till after the fire. At Midsummer, 1668, they returned to Crutched Friers.

Soon after his father's death, Mr. Trench was seized with some bodily disorders, which were of long continuance, and proved the happy means of enforcing serious consideration. The account he gives of the state of religion in his soul during this period is very pleasing. Upon a calm observation it appeared that he was gaining ground. He had some thoughts of conforming to the Established Church, to which he was inclined by the reasons and examples of several pious and judicious persons; but he had some scruples which he could not remove. He sent them to the worthy Dr. Conant for his resolution. After half a year's delay, the Doctor sent him this message: "That upon the most serious consideration he could hardly satisfy himself, and therefore would never persuade any to conform while he lived." He could not assent and consent to all things contained in and prescribed by the book of

Common Prayer, &c. and he could not think that declaration could be sincerely made by those whose judgements disapproved so many things therein as he did. And he was the more confirmed in his aversion to so ensnaring a declaration, from observing several of his acquaintance who had made it, though under the same dissatisfaction with himself, by giving a looser construction to several things than he thought the words capable of, to become less strict and conscientious in regard to other things than they were before.

Mr. Trench appears from his Diary to have spent about four years at Hackney, where he wrote down various remarks, at different times, concerning the state of his bodily health, the frame of his mind, and the most remarkable events of Providence. The first passage is dated Hackney, Sept. 29, 1670; the last, Dec. 11, 1674. These passages discover great seriousness of spirit, and uncommon tenderness of conscience in all his transactions, and an earnest desire to be useful.

October 5, 1675, he married Mrs. Bridget Roberts of Glastenbury, near Cranbrook, in Kent, daughter to the lady of that name. His remarks concerning this change of his condition, discover much of the true spirit of piety. The most pleasing circumstances in this new relation appear to have been, in his estimation, the piety of the lady, and the opportunity of usefulness which was now opened for him at Glastenbury, by means of her family.

He seems to have been for some time in an unsettled situation, and mentions in a note Dec. 31, 1687, his being much perplexed between repeated messages from Hackney and Ashford. Oct. 11, 1688, he removed from Brenchley to Cranbrook, and afterwards relates what passed between him and Mr. Boyce, the minister of that parish, to whom he offered to preach once a day gratis, and read the Common Prayer in the afternoon. But the offer being refused, he told him he must preach once a day at home, that he might not be useless, but might do some good to those who would not hear Mr. Boyce or Mr. W. On the other hand, he refused to countenance a certain Nonconformist minister there, as on other accounts, so principally for his binding his people against all communion with the parish churches. About this time, as he was going to take horse, his foot slipped, and he

listress, he devoted himself to God through Christ, to walk before him in holiness and righteousness all the days of his life, and God was with him.

Having occasion to make a visit at Oxford, an acquaintance of his there so commended an academical life to him, that, with his mother's consent, he went thither in May, 1657, and entered gentleman commoner, in Pembroke College, where he continued some years; Mr. T. Cheesman, who was blind, being his tutor. He was very studious, soon recovered his grammar learning, read many of the classics, went through philosophy and divinity, and learned Hebrew. He allowed himself no recreation, and yet his mind was composed, and his health preserved. Now he sought the kingdom of God and his righteousness in the first place. He took competent time for secret duties, and never was absent from chapel prayers. He read many good books, and examined himself by them. He attended the lectures, and took such pains to redeem the time he had lost, that he was the wonder of all that observed him.

Upon the restoration, he studied the controversy about Conformity, and carefully read Hooker, Sprint, and Burgess, on one side, and Gillespy, Bain, and Ames, on the other; and upon mature deliberation, determined that he could not comply with the impositions of the church, though he well knew that by such a resolution he should displease his relations, and hinder his preferment. But he was so moderate as to think, that several who were for Conformity, upon such plausible arguments as were produced for it, might with a good conscience subscribe, and do what he could not do without sin. At length Dr. Langley being ejected by the visitors, he quitted the college, retired to a private house, and soon after returned to Exeter, where he kept close to God in duty, and farther pursued his studies. After some time he began to preach, but it was at first very privately, for fear of being exposed to danger. He went usually on Lord's days with his mother to church, and attended on the Liturgy, in the use of which he owned that he sometimes found the spirit of God moving upon his soul: but he never went to the sacrament in any parish church, not being satisfied with the gesture. His first labours met with good acceptance among serious people, but the opposition and prejudices

prejudices of his relations created him difficulty, and made him go on with a heavy heart. At length, in 1666, when the Oxford Act took place, by Mr. Atkin's persuasion he was set apart to the office of the ministry, in Somersetshire, when Mr. Joseph Allein, of Taunton, prayed over him. Afterwards, for above twenty years, he preached once a week, and administered the Lord's Supper every month, in the midst of violent persecutions. In the time of Charles the Second's Indulgence he preached in a licensed house. When it was recalled, he forbore public preaching, and went to church as formerly; but continued preaching and administering the sacrament privately till the revolution. In James's time he would not preach publicly on the Lord's day, till the worship in the parish church was ended. In that reign, about twenty persons, with Mr. Trosse and some other ministers, being met to pray together, they were informed against, disturbed, taken, and abused. When the Oxford Oath against resistance in any case whatsoever, was tendered to them, Mr. Trosse refused it, unless he might be allowed to qualify that expression, of "endeavouring any alteration of government," &c. with the word "unlawfully," which was not allowed him. He pleaded that the act did not reach him, because he never had had a benefice, nor was he legally convicted for keeping conventicles: but to no purpose; for he and Mr. Gaylard were sent to prison, against law, by a mittimus, signed with the hands of seven justices. He continued six months in jail at South Gate, with great satisfaction and comfort. The justices would gladly have made a riot of this meeting, that they might have fined them at pleasure: but, upon a certiorari, brought to remove the cause to Westminster, they stopped the prosecution. When the Dissenters in king William's time had a legal toleration, Mr. Trosse, with many others, again preached publicly in church time, and continued doing so till his death.

In the account which he left of himself, he seems to have thought he could never speak bad enough of himself, on account of his youthful sins, and though by reason of his great warmth of imagination, he was apt to aggravate things greatly, yet he was in reality, a singular and marvellous instance of the power and efficacy of the

grace

grace of God. He was well furnished for ministerial service. His apprehension was quick, his invention rich, his judgement solid, and his memory tenacious. Though he set out late, yet by hard study, he arrived at a considerable degree of learning. He was mighty in the Scriptures, and had them ready in his memory; having read over the Bible in English, Latin, Greek, Hebrew, and French, a hundred and a hundred times.

He succeeded Mr. Hallet, at Exeter, in 1689, where his work in public and private was very great. For forty-six years after his ordination, he continued with exemplary pains and diligence, to discharge all the offices of a vigilant and faithful minister. His mother, who died rich, would have made him her executor, but he refused it. She offered him what proportion he pleased of her estate, but he chose only a competency to provide him food and raiment, with something for books and works of charity; and freely let the bulk of her estate go to his elder brother's son.

When zealous endeavours were used to overthrow the Protestant religion among us, and to subvert the laws and liberties of the nation; when he saw a Romanist high sheriff of Devon, and a mass house opened in his native city, in order to seduce the ignorant and unstable; he set himself strenuously to confute the errors of the church of Rome, and took unwearied pains to establish people in the truth, and prepare them for a day of trial. He would not join in an address of thanks to king James, for granting liberty to the Dissenters, that he might not so much as seem to approve the dispensing power, or be at all accessary to the designs of such as were patrons of Popery, or arbitrary government.

When his end drew near, his serenity was great, and his hope unshaken. Though he complained much of his indisposition for some weeks before his decease, he would not remit any thing of his public work, private studies, or secret devotions. The evening before his removal, he told his wife very positively, that the time of his departure was at hand, which he said without discovering any fear. The next day being the Lord's day, he preached as usual; but was seized with faintness in going home; and being carried into an apothecary's house, he said, "I'm dying." When he was a little recovered, his friends expostulated

with him for preaching under such disorders; to which he replied, "It becomes a minister to die preaching." He walked home, but grew faint again; and was no sooner within his own doors, than he fell down; his speech failed him, and in about three quarters of an hour, he quietly surrendered his soul to God, on Jan. 11, 1713, aged eighty-two years; and on the Thursday following, he was interred in Bartholomew Church Yard, Exeter, where, upon a black marble stone, there is the following epitaph of his own composing:

"Hic jacet peccatorum maximus, sanctorum minimus, concionatorum indignissimus, GEORGIUS TROSSE, hujus civitatis indigena et incola qui huic maligno valedixit mundo, undecimo die mensis Januarii, Anno Dom. 1713, Ætat. suæ 82."

Immediately after his interment, a funeral sermon was preached by his fellow labourer Mr. Joseph Hallet, on 1 Tim. i. 15, a text of his own choosing.

His works were, 1. "The Lord's Day vindicated, &c. in Answer to Mr. Bampfield's Plea for the Seventh Day."—2. "The Pastor's Care and Dignity, and the People's Duty; a Sermon at the Assembly of Ministers, at Taunton."—3. "A Discourse of Schism: designed for the Satisfaction of conscientious and peaceable Dissenters."—4. "A Defence of the former, against Aerius Prostratus."—6. "Mr. Trosse's Vindication of himself from several Aspersions."—7. He also drew up the "Explication of the last five Answers in Mr. Flavel's Exposition of the Assembly's Catechism," and wrote a Preface to it.

TROTMAN, NATHANAEL, was born at Sudbury, in Suffolk, April 19, 1751. To his mother, under God, Mr. Trotman was indebted for much of his early piety; and, in the subsequent stages of life, was accustomed to express himself with considerable emotions of gratitude for having been favoured with so excellent a parent. Like the young Timothy, he was peculiarly conversant with the Holy Scriptures. Though he enjoyed a memory singularly tenacious; yet, lest any thing deserving of attention should escape his recollection, he adopted the practice, when very young, of writing the heads of sermons during their delivery from the pulpit. Being thus trained up in the good ways of God, his conversion was not attended with any remarkable symptoms of internal distress, or any unusual effects of an external nature. The work of grace

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was accompanied rather with the drawings of divine love, than with burning and fuel of fire. In the seventh year of his age, the family removed from Sudbury to Melford, in the same county. Here Mr. Trotman sat under and received great advantages by the ministry of the rev. Z. Hubbard. His predilection for divine things increasing with his years, he became desirous of devoting himself to the public service of God, in the Gospel of his Son; and subservient to these desires, began to turn his attention to preparatory studies. At length he applied to the late Dr. Conder to procure him the patronage of the two respectable societies which support the academy of Independent Dissenters at Homerton, near London. The Doctor advised him to continue in business with his father until he had attained the eighteenth year of his age, as it was a general custom of those societies not to admit any students on the foundation before that time of life. This temporary disappointment by no means relaxed his diligence; for the object appearing to be of great importance, and pressing upon his thoughts with additional energy, he appropriated all his leisure hours to classical improvement, that he might be able to enter the academy with every advantage that private application, in his circumstances, could secure. On his admission, he prosecuted his studies under the direction of four able divines, viz. Dr. Walker and Dr. Fisher, classical tutors; Dr. Gibbons teacher of rhetoric and the belles lettres; and Dr. Conder, divinity tutor. Here it soon appeared that he had not quitted his secular employments from motives of indolence. The abilities with which he was favoured, assisted by intense application, enabled him in a short time to make great literary proficiency. This, accompanied by a naturally good disposition, by unaffected humility, and particularly by an undeviating adherence to every maxim of the strictest morality, attracted and ensured the affectionate attention of his tutors, and the sincerest esteem of his fellow-students. Mr. Trotman's occasional labours during his residence at the academy, were highly acceptable. When the period appointed for the termination of his studies had arrived, he was requested by the church assembling at the meeting-house in White Row, Spital Fields, to exercise his ministry among them for a few months. After mutual trial, he was chosen to discharge the various pastoral functions.

tions. Hitherto we have contemplated him as a student, acquiring knowledge; we are now to view him as a pastor, dispensing it to others. Here he gave a full proof of his ministry, and evinced that he was a workman, who had no reason to be ashamed.

Far from supposing that he might now excuse himself from the fatigues of study; convinced that every scribe instructed in the kingdom of God, ought to bring forth out of his treasure things new and old; he applied with unremitting assiduity. We never considered Mr. Trotman to be distinguished by any remarkable originality of genius. He possessed a talent rather collective than creative. As his productions, however excellent, have been generally understood to be the fruit of much application, it may be considered as a circumstance peculiarly advantageous to him, that study was his element. This procured him an acceptance equal to speakers endued with imaginations more sprightly and luxuriant. His sentiments were strictly Calvinistic; his subjects purely evangelical. In his preaching there was the light of doctrine without the dryness of system; the warmth of experience, without the wild-fire of enthusiasm; the necessity of morality without the ostentation of pharisaism.

In 1777 he matriad miss Ann Hainworth, daughter of ——— Hainworth, esq. of the Old Jewry, London, by whom he had two children, Ann and Nathanael.

Increasing in respectability and usefulness, he continued, for many years, the happy pastor of an affectionate people. But alas! how transitory are all terrestrial enjoyments! How frequently are the most agreeable prospects obscured by an intervening cloud! Too close an application, uniting with physical causes, appeared gradually to affect his mental powers. He was himself, at intervals, not insensible of the calamity, and would weep with concern for his beloved flock. In consequence of this very afflicting circumstance, the church was convened, and adopted a resolution which reflects equal honour upon themselves and their departed pastor. They resolved to wait the expiration of six months, hoping, in that interval, God in his providence might restore him to his health and to the people of his charge. The alterations that soon after took place were promising. He appeared gradually to recover; and the most flattering hopes were entertained that

that they should once more enjoy the benefit of his labours. In July, he addressed to them a very affectionate epistle; on the receipt of which the hopes of his people were elevated; joy and pleasure succeeded despondency and anxiety. But alas! these expectations were at once blasted, by the unexpected intelligence of his death. On Saturday, August 31, 1793, the day he died, he enjoyed an unusual degree of composure, and spent part of the evening in spiritual conversation with the lady at whose house he resided. When she had retired, he requested his servant to bring him the Bible, and then get his supper. On his return, about twenty minutes afterwards, he found Mr. Trotman dead on the floor, having expired, as is supposed, in the act of prayer. Upon the receipt of the mournful tidings, the church requested that his remains might be removed to London, and interred at their expence. This meeting the approbation of his surviving relative, they were brought to the meeting-house; the front of the galleries, the pillars, the desk, and pulpit of which were covered with black. On Saturday, September 14, 1793, the funeral solemnity took place. The hearse was followed by seventeen mourning coaches. When the procession reached Bunhill Fields, Dr. Fisher, the rev. Messrs. Winter, Towle, Brewer, Barber, Clayton, Fell, and Jennings, moved before the corpse, and Mr. Towle delivered an oration (being the third minister of that church over whose remains he had been called to perform the painful task) to an immense concourse of people. On the ensuing afternoon, Mr. Barber delivered a funeral discourse to a very crowded audience, at White Row, from Heb. xiii. 7.

The following is the opinion of a pious divine, who enjoyed the pleasure of his acquaintance thirty-five years: "Were I to sum up all in a few words, and speak my real sentiments of him, it should be, that he was a Nathanael, for uprightness and sincerity; a Moses, for meekness; a Job, for patience; a Josiah, for piety; a David, for humility; a Jeremiah, for lamentation over poor sinners; and a Paul, for zeal for the glory of God."

TROTTER, Dr. JOHN, was minister of the Scot's church in Swallow Street, Piccadilly, a great many years. He was born in Scotland, and received his education in that part of Britain. He was a sound Calvinistic divine, and

and preached the truth as it is in Jesus; and not only preached but adorned the Gospel of our Lord by an exemplary and unblameable life. He set forth in a lively and affecting manner, the Triumph of Faith, in a short account published by himself of the death-bed sayings of Mrs. Trotter, who died April 29, 1771; and she therein gave a very honourable testimony of her husband, both in his ministerial and domestic capacity. When extremely ill, a gentlewoman belonging to the church went to see her, to whom she said, "You are come to see your minister's wife a dying. I have frequently had sweet spiritual converse with you; you know I have, and I trust it was not in vain to our souls. Be kind to your minister when I am gone—I hope you will. He has been a loving husband to me; and he will, I doubt not, be more and more a faithful pastor among you:" and so he was till the day of his death.

TRUMAN, JOSEPH, B. D. was born at Gedling near Nottingham, in April, 1631. He was betimes instructed in the principles of Christianity, and had a great advantage in the pious and devout example of his parents. He began school-learning under Mr. E. Palmer, minister of Gedling, and finished at the free school in Nottingham, from whence he was sent to Cambridge, and admitted pensioner of Clare Hall. He was of the same year and college with abp. Tillotson, though they had not the same tutor. Their tempers were very suitable, and they commenced a friendship which continued afterwards. Mr. Truman had a great degree of innocent pleasantry, united with the strictest piety and virtue, by which he conveyed to the minds of all that conversed with him a very amiable idea of religion. He had the living of Crumwell in Nottinghamshire, where he continued some time after the Act of Uniformity took place, but did not read the whole service in the Common Prayer Book; which occasioned an indictment against him; to which he answered the next assizes. When the trial came on, the judge asked him why he did not read the Common Prayer, as the act directed? "My lord, (said he) shall I tell your lordship plainly what the true reason is?" The judge answered, "Yes."—Why then, my lord, said Mr. Truman, the true reason why I do not read the Common Prayer, according

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the direction given, is because there are lies in it; neither can I, for that reason, give my unfeigned assent and consent to all and every thing contained in that book." The judge was so incensed at this, that he immediately fined him five pounds for contempt of the Common Prayer, in the face of the court; and he was forced to pay it down immediately. A Prayer Book was then ordered to be brought, that he might give some proof of his assertion. He immediately turned to the collect for Christmas day, where he read these words: "Almighty God who hast given us thine only begotten Son, to take our nature upon him, and this day to be born," &c. He then turned to the collect for the Sunday after, where the same words were repeated. "Now, said he, supposing Christ was born on Dec. 25, (which yet I never saw proved,) he could not be born on the 26th, or the Sunday after Christmas day, whenever it fell. This, says he, I cannot subscribe to; for if the first collect is true, the second must be false; and vice versa." The judge seemed surprized at the observation; confessed that there was a mistake, and told the court he would endeavour to have it rectified. Accordingly the expression was altered in the following editions of the Prayer Book. How the trial issued doth not appear, but the fine of five pounds was not returned to him. Such alas, was the justice of the times!

Mr. Truman possessed excellent natural abilities, and could endure long and hard study, for which he was so remarkable at the university, that it was common among the scholars, to say, "Such a thing is as true as that Truman is in his study." He allowed himself but three hours sleep, and very little recreation. His time was chiefly spent in study, meditation, and prayer; and he attained very uncommon degrees of knowledge and learning. He was well skilled in the languages, and was a very good critic in the Greek. His head supplied the place of a lexicon; for he was able to give all the senses of any Greek word, where any thing of moment depended upon it, and to produce authorities both out of sacred and profane authors. He also made surprizing proficiency in the Hebrew in a short time. He was well acquainted with the statute and common law, nor was he a stranger to the civil law; and he well knew how to make the whole subservient to divinity. He had several offers of great preferment in it, from

from persons of the highest dignity both in church and state, but he preferred the peace of his conscience, and the pleasing of God, to all other considerations. Yet he commonly attended the worship of the Established Church at Mansfield, where he resided after his ejectment; but he did not lay aside his ministry, thinking it his duty to preach the Gospel where he had opportunity. Though he was immersed in controversies a great part of his time, his preaching was very plain, practical, and edifying to the meanest capacity. His notes were short, and written in characters which were understood by none but himself.

Mr. Truman having taken a journey to London, in his return, made a visit to Mr. Baxter at Totteridge, who highly valued him and his writings, and urged him to write a treatise upon The two Covenants; which if God should spare his life, he promised to do. He was then unwell, and Mr. Baxter importuned him to stay till he was better. But he said, he was expected at home, and therefore, though he was unmarried, he must go. Accordingly he rode thirty miles that day, to visit his old friend Mr. Stevens, of Sutton in Bedfordshire. When he got there he complained that his throat was sore, but he supped as usual, and sat up rather late. He rested tolerably well, and rose about eight o'clock; but perceiving himself grow worse, he made his will, writing part of it himself, and dictating the rest to Mr. Stevens. At eleven o'clock he went to bed again. A physician was sent for, who came about three. Finding his throat was very sore, he gave him some beer to drink, to see how he swallowed. As he sat up in his bed to take it, he expired without sigh or groan, July 19, 1671, in the forty-third year of his age. He was buried privately in the chancel at Sutton, and on the next Lord's day, Mr. Stevens improved the event in a suitable sermon. The night before he died, he had so little apprehension of danger that he told Mr. Stevens, Dr. Tillotson and Dr. Stillingfleet had cut out a great deal of work for him.

His works were, 1. "The Great Propitiation; or Christ's Satisfaction and Man's Justification by it."—2. "An Endeavour to rectify some prevailing Opinions contrary to the Doctrine of the Church of England."—3. "A Discourse of natural and moral Impotency."

TUCKER,

TUCKER, EDMUND, of Trinity College Cambridge, was born at Milton-Abbot, near Tavistock, in 1627. His father had a good estate. He was settled at Dittesham, about the year 1651; and was ordained May 24, 1654, by Dr. G. Kendal and four other ministers. He was a man of good natural abilities, and of a chearful temper. His preaching was solid, till age and bodily disorders impaired him. He suffered much for his nonconformity. He was once convicted for a conventicle, and fined thirty pounds for praying with three gentlewomen who came to visit his wife, and comfort her upon the death of her only child, who was drowned at sea. In his case there was a remarkable instance of the impartiality of the famous justice Beer (or Bear) and the barbarity of the informers; who tore down all the goods of Mr. Tucker's house; seized not only his bed and bed clothes, but the poor children's wearing apparel, and the very victuals in the house, and left no corner unsearched for money. He had a wife and ten children, and had nothing of his own to subsist upon; but God provided for him and them. He was much afflicted with the gout, stone, and diabetes; by which disorders, and the failure of his intellects, he was taken off from preaching more than a year before his death, which was, at last, somewhat sudden, July 5, 1702, in the seventy-fifth year of his age. His funeral sermon was preached by Mr. John Cox, who succeeded him at Kingsbridge.

TUPPEN, THOMAS, was born in 1742, at Brighthelmstone, where he was trained up in a strict attachment to the Established Church, the public ordinances of which he constantly attended on the Lord's day, performing also some religious exercises at home: but, satisfied with the mere performance of religious duties, he remained totally ignorant of spiritual things, and destitute of any real concern for the salvation of his soul. Becoming, about the age of fifteen, his own master, more fully than before, by the removal of some of his friends to London, and associating with some wicked companions, he was hurried on to the gratification of carnal appetites, with increasing eagerness, for about two years. But the Lord, who had other things in store for him, sent the rev. George Whitefield, to Brighton at this period. Induced by curiosity to

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hear a preacher of such fame, he attended a sermon out of doors, on a Friday evening, under a tree at the back of the White Lion Inn. But so far was he from previously wishing to derive any spiritual benefit from the sermon, that, as he confessed afterwards, he could gladly have joined the rabble in stoning him, or, at least like Saul of Tarsus, have held the clothes of those who would. Mr. Whitefield's text was, Ezek. xxxiii. 11. "Turn ye, turn ye." Under that sermon his malice was changed into admiration; he was convinced that, though young in years, he was a great sinner; that he had revolted from God, and must turn again to him, or perish. In September 1761, many of his relations having settled in London, he was induced to follow them; and, for a season, communicated with the society at the Tabernacle. At that time he resided in East Cheap, and, being near the meeting house then occupied by Mr. Elliot, who at that period frequently preached for Mr. Whitefield, attended his ministry for several years. In December 1767, on the death of a preacher, who assisted Mr. Elliot, he was requested to preach among them occasionally; which he did for a year or two. He was then invited to officiate among a few serious people in a remote corner of Sussex; where he had not been long before he received an invitation from a Christian society at Portsea, to preach to them probationally for three or four months. After laying this matter before the church, and having their concurrence, he paid his first visit in November 1768, and continued there till the February following, when he received an unanimous and affectionate invitation to settle among them as their pastor. This invitation, after due deliberation and advice he accepted.

His stated labours at Portsea commenced in March; when he was well attended. Mr. Tuppen found some difficulty in procuring ordination; for though no minister objected to his character or sentiments, yet few of the preachers then in connection with Mr. Whitefield were themselves ordained; and others disapproved the design of withdrawing from the Methodist plan of itinerating: at the same time, some of the regular Independents of that day, objected to Mr. Tuppen, as not having been regularly educated for the ministry; while others feared that the intended settlement might be injurious to the

the interest of some of the neighbouring churches. Several of his brethren, however, complied with his desire, and that of his people; and he was ordained to the pastoral office April 17, 1770; when the rev. Mr. Elliott, of London; Dr. Samuel, of Romsey; Mr. Ashburner, of Poole; Mr. Lacey, Baptist minister of Portsea; Mr. Francis, of Horsley; Mr. Meadows, of London; and Mr. Brown, of Mitchell Dean, engaged in the various services of the day.

In March, 1771, Mr. Tuppen entered into the marriage state with Miss Elizabeth Felltham, of Portsea; by whom he had three children. When Mr. Tuppen had been settled at Portsea about three years, his church was greatly alarmed with the apprehension of losing their beloved pastor. Having accidentally broken his shin, the wound, which had been neglected, assumed a threatening appearance; and a mortification having commenced, the surgeon informed him and his friends, that unless a speedy turn in his favour should take place; his life would be in the most imminent danger. His own mind, under these circumstances was calm and resigned; but the people of his charge being full of anxiety, a meeting for prayer was immediately convened, when the number who attended, and the fervour of their supplications for his recovery, attested the interest they felt in his valuable life. At the very hour of prayer, some favourable symptoms were observed by the surgeon; which being communicated to the people, turned their petitions into thanksgivings. The congregation gradually increased; so that in 1773, the Tabernacle was insufficient for their accommodation: it was therefore taken down, and a new place, sixty feet by forty, with three galleries, erected in its stead; and which also was soon filled.

About three years after this, Mr. Tuppen's health declined; and he found himself unable any longer to sustain the fatigue of preaching thrice on the Lord's day. It was therefore determined by the church, that they should have but two sermons, namely, in the morning and the evening, during the summer season. In addition to his declining health, he was exercised by another heavy affliction, in the loss of his pious partner in life; which happened in June 1779, after an union of eight years. This trial, together with some painful occurrences

in his temporal affairs, greatly depressed his spirits; and in 1782, when walking into the country with his son, by a sudden exertion, he broke a blood vessel. This alarming event threatened his life, and laid him aside for several months, being totally incapable of exercising the duties of his function. In full expectation of a dismission from the body, he now settled his affairs; which, previous to a loss he sustained in consequence of a connexion in business with some of Mrs. Tuppen's relations, were moderately comfortable. From this illness, however, it pleased God to restore him; and he preached twice on the Sabbath, as before *. Mr. Tuppen, in November 1784, informed the church that, as he was not equal to the service they required, he thought it his duty to recommend it to them to look out for another pastor; and early in the succeeding year he preached his last sermon to them. He left the place with regret; and many of the people indulged a hope of his resuming his labours among them.

In 1786 some serious persons in Bath formed themselves into a body for public worship, according to the Dissenting mode; but, in consequence of the fewness of their number, and the opposition they encountered, they, with difficulty, maintained the cause for four years, when Thomas Welch, esq. of London, and some other Independents, exerted themselves in their favour, und engaged to look out for a suitable pastor for them. Mr. Tuppen was the person to whom they applied, as they understood he was then moveable. In 1785 he arrived in Bath, when the interest rapidly increased. From about twenty-five persons, who at first attended him, the number rose, in a few years, to seven or eight hundred. The place in which they worshipped being now too small for the congregation, a new chapel was begun in 1789; and opened Oct. 4, 1790. But his health was then so much reduced, that he was never able to preach a single sermon there; he could only attend the services of the day, which were performed by

* The people, however, were dissatisfied with the omission of the afternoon service, or with the difficulty of procuring a supply for that part of the day, and expressed their wish for a regular assistant. Accordingly a minister was chosen; but as the election was determined by the casting vote of Mr. Tuppen, there being forty members for him and an equal number against him, the union did not promise to be permanent or happy. In fact, the assistant soon left the people and (not long afterwards) the ministry.

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the rev. William Jay, who has been the minister of the place ever since. Mr. Tuppen, after a lingering illness, which he supported with great resignation and patience, entered into his rest Feb. 22, 1791, aged forty-eight.

TURNER, SAMUEL, was born in London, Oct. 21, 1774. About the period of his birth his father, though in business, was an occasional preacher of the Gospel at various places in and about the metropolis. Soon after the birth of this son he removed to Morpeth, in Northumberland, where he continued some time labouring as a stated minister; afterwards he became assistant to the late venerable and rev. Mr. Edwards of Leeds; and lastly, he had his lot cast by providence at Gatley, near Stockport, in Cheshire, where he continued pastor of an Independent congregation till his death, about 1792. He was placed apprentice to a chymist and druggist at Bolton-le-Moors, in Lancashire; by which he was the better prepared for his future situation as missionary surgeon. Though from the age of fifteen to twenty he made no open profession of religion, yet his deportment was steady and becoming. He used to spend much of his time in reading; and this circumstance raised a little suspicion in the minds of some that the books he read were of an improper tendency; but this was found, on enquiry, to be groundless. During a considerable part of the above period, the rev. William Maurice was pastor of the Independent church in Bolton. Upon his ministry, Mr. Turner constantly attended, and always looked up to him as to a friend and a father; especially after the loss of his natural parents.

As the expiration of his apprenticeship drew near, he was much harrassed with fears respecting his future lot in life. The cloud, however, moved, and providence suddenly and unexpectedly fixed him at Haslar Hospital, near Gosport, as an assistant surgeon; and also under the ministry of the rev. Mr. Bogue. His continuance at this place was three years. Here his knowledge in medicine and surgery were considerably advanced. "He had an opportunity of extensive practice at a time when many useful improvements, founded on experience, were introduced into surgery, by which he benefited much, and deservedly raised himself in his profession.

Previous to the second voyage of the missionary ship Duff,

Duff, a serious person was wanted as surgeon. Mr. Turner was persuaded to apply to the society. He at first modestly refused, not from a backwardness to devote himself to the work of a missionary, but from a deep sense of his own insufficiency and unworthiness to sustain that sacred character. Being further urged, he complied, saying, "The will of the Lord be done." From this period, Oct. 1798, his zeal for the glory of Christ, and his spirituality, as well as liveliness in devotional exercises, abundantly encreased, he now appeared to give up all worldly prospects, and was willing to live or die for his Lord in the service of the heathen. He was, in his own resolutions and purposes, dead to the world, he wished to live in all things to the honour of God. Being desirous, before he embarked, of joining in communion with the church of Christ in Fetter Lane, London, under the pastoral care of his friend Mr. Maurice, he was admitted the beginning of November 1798.

He went on board the Duff on the 22nd of that month. His journal, his numerous letters to his pastor, and to other friends whom God had raised him up, contain pleasing marks of a gracious mind and of a temper becoming the gospel of Christ. The ship was captured near Rio Janeiro, in South America, Feb. 20, 1799, by a French privateer. When his missionary brethren were carried on board the Bonaparte, the French captain permitted Mr. Turner to continue with the women in the Duff, which created among them no little joy, as some of them were in a situation to need his professional services. To guard against surprize, from any of the ill-disposed sailors, Mr. Turner watched with some of the females, while others, after committing themselves to God, retired to rest. The next day after they were captured, he procured from the commander attention and comfort to the distresses of the women. "This morning," says he, "we took our breakfast in sorrow and melancholy: yet though we were fallen into the hands of those who neither feared God nor regarded man, we determined to keep up our family worship; at least till they should bid us desist. But, whenever they came down for any thing, and caught us at our worship, they would always retire till we had done; and if they knew it before, they would not come down until we had concluded." During this period his hands and his mind were fully occupied.

tapied. "I am now," says he, "become cook, chaplain, and surgeon, so that it may be reasonably thought I have no little upon my hands, though, thanks be to God, my charge stand in much greater need of me in the former character than in the latter." The first sabbath after their mournful captivity he says, "I made a poor feeble attempt to speak in the morning from Psalm xxxiv. 19; and in the afternoon from Luke xii. 32, for the encouragement of my female associates." In these capacities he continued till they arrived at Monte Video, in the river Plata. They continued there till May 9; when they embarked in a brig engaged for the purpose of carrying them back to Rio Janeiro. This place Mr. Turner and his still distressed companions did not reach, being again captured and made prisoners by a Portuguese convoy on June 5 following, and carried into Lisbon; from whence he returned to London in October.

During this voyage homeward from South America, the missionaries were divided and put into different vessels, so that a few only were in the ship with Mr. Turner. He found, notwithstanding, means of conveying several letters to his friends on board the other ships, and of receiving letters, &c. from them. By these it appears that the adverse dealings of God had been sanctified to his spiritual gain.

The missionaries bore a general testimony to his character and behaviour, as not only good and becoming, but even as highly excellent and ornamental. One of the missionaries said, in a letter received by his pastor, upon the tidings of his death, "He would stoop in his turn to the most menial services without reluctance. He manifested a pleasure in takng part in the lot of his companions however distressing, yet would be the foremost to resist whatever bore the resemblance of partiality or imposition. As a friend, he was cheerful, communicative and serious; not without his particular attachments, but never found of any party. As a surgeon, he was kind and attentive to all; ready at any time to instruct his brethren, who were younger students than himself, in the healing art. As to religious exercises, whether private or public, Mr. Turner was always present; and while some, fearing the strictures of others, stood aloof from actual service, he waited not for the second application; to do his best and leave

leave it, was the happy plan he adopted. Of a thorough good temper, in conversation he was pleasant, often giving a serious turn to surrounding occurrences, and disposed to cheer the mind when sinking under discouragement, by leading it to the animating doctrines of the Cross for its support. "Such, Sir, he appeared previous to the capture of the Duff. But it was after we were left, poor, solitary women in the hands of strangers, that we knew his real worth. His tender and unremitting attentions made comparatively light a three-weeks absence from our dear husbands. At that time he was servant, doctor, protector, and minister. So devoted to our comfort that he forgot his own. At morning and evening worship he presided, and on Sabbath days he spake twice from a text of Scripture. But I feel, Sir, I cannot do him justice, I must stop. Can I say more than that not one missionary conducted himself more becoming the Christian character, not one was so universally, perhaps so deservedly esteemed. I revere his memory. I lament his loss."

Upon his return from this voyage, his connection with the missionary society was dissolved, and he was again cast upon the providence of God. An appointment to be surgeon of his majesty's armed vessel, Mentor, soon offered. This he accepted; and immediately repaired to its station off the coast of Devonshire, near Exmouth. He had opportunity, while on this duty, of attending Gospel ordinances in the house of God, which were not neglected. Even this, however, was not his rest. The missionary society having agreed to send out missionaries by the Royal Admiral, then bound to Botany Bay with convicts, the situation of surgeon to this ship was procured for him, which, as his missionary spirit was not abated, drew him from his retreat and again brought him to London. His intercourse with his brethren at Fetter Lane appeared peculiarly sweet to him, and pleasant to those who had become intimate with him, during the whole time he was detained in town waiting for the ship's preparation and sailing. Religious exercises seemed to be what he loved, and the house of God his home.

He went on board the Royal Admiral some time in or about the second week in April 1800, and sailed round to Portsmouth to wait for a convoy. They left the shores of England about May 15. It seems his spirits had been

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lower than usual, while waiting for the convoy, without any reason assigned or conjectured. Some little of this had been also observed in London. He caught a dangerous fever from the convicts before he left England, and died at sea on the 2nd of June, 1800. His body was put in a coffin, and deposited in the great deep; till the time when "the sea shall give up its dead." J. Youl read the burial service; the brethren sung four lines which Mr. Turner repeated with peculiar delight some days before his death.

"Jesus sought me when a stranger,
Wand'ring from the fold of God;
He to rescue me from danger,
Interpos'd his precious blood."

J. Elder read the 14th chapter of Job, and gave an exhortation.

TWISSE, WILLIAM, D. D. was born at Speenham Land, near Newbury, Berkshire. He was educated at Winchester school, from whence, at the age of eighteen, he was translated to New College, Oxford, of which he became fellow. Here he employed himself in the study of logic, philosophy, and divinity, with the closest application, for sixteen years. In 1604, he proceeded M. A. and about the same time he entered into holy orders, and became a diligent and frequent preacher: he was admired by the university for his wit, judgement, exemplary life and conversation, and for many other valuable qualities. In 1614, he proceeded D. D. after having given abundant proof of his learning and industry, in lectures, and disputations, as well as in transcribing and judiciously correcting the writings of Dr. Thomas Bradwardine, abp. of Canterbury, which were to be published by sir Henry Saville. He was esteemed a popular preacher in the university. His celebrated lectures, read in the church of St. Olave's, were so much frequented, that his fame reached the court, and king James made choice of him to be chaplain to his daughter Elizabeth, the princess palatine, and to accompany her into Germany. The doctor, previous to his entering upon his travels, disposed of his patrimony, being about thirty pounds a year, and commended it to his brother, requiring him, that out of the rents of it, he should raise portions for his sisters. In order to elude

the tediousness of the journey, he expounded some part of the scriptures every day, by which means, accompanied with many seasonable admonitions, this amiable princess was enabled to moderate her grief, and to encounter all those adverse dispensations, with which she was afterwards so severely tried: for not long after she was crowned queen of Bohemia, she was forced to fly from that country, then pregnant, and excluded out of the palatinate, (her husband's paternal inheritance,) and driven to live in exile the remainder of her days; all which she bore with patience, magnanimity, and fortitude. It was probably on account of the doctor's great services, to this illustrious queen, that prince Rupert, one of her sons in the time of the civil war, coming to Newbury, where the doctor was minister, behaved to him with the greatest familiarity; making him large promises, if he would be of the court party, and write in their defence, and live among them; but the doctor would by no means live among courtiers. He had not been quite two months in this honorable employment at the court of the elector palatine, before he was recalled, to the great grief of the queen, and also to the prince, who shewed great concern at the doctor's departure, in a Latin speech which he made to him.

Upon his return to England, he applied himself for the good of the church; and, in a country village, by close study, laid the foundation of those works which all the reformed have admired. Afterwards, he was made vicar of Newbury, where he gained a vast reputation by his useful preaching and exemplary life *.

He did not seek after riches, nor ecclesiastical dignities and preferments, but modestly refused them, when offered him. He declined being warden of the college at Winchester, after being chosen and earnestly requested to accept it: as he did afterwards a prebend at Winchester; returning thanks to Dr. Moore his father-in-law and other friends, but intreating them to give him leave to abide at Newbury to attend that flock over which God had placed him.

* His most able adversaries have confessed, that there was nothing in extant more accurate and full, touching the Arminian controversy, than what he published: and there have been scarcely any who have written upon this argument since the publishing Dr. Twisse's works, but who have made honourable mention of him.

him. The states of Friseland invited him to the professorship of divinity in their university of Franeker, but he refused it. Robert earl of Warwick also offered him a rectory; which because it was a smaller parish than Newbury, and old age was creeping upon him, and his strength began to fail, he thankfully accepted, provided the earl would take care to send a pious faithful pastor to Newbury. The doctor waited on the archbishop of Canterbury, with whom he had been familiarly acquainted while students together at Oxford, and begged his grace's favour in the business. The archbishop entertained him courteously, and promised to grant all that he requested; adding, that he would represent him to the king for a pious and learned man, and no puritan. But the doctor perceiving the archbishop's design, and being determined to accept of no other preferment than the earl of Warwick's small rectory, he returned to Newbury, and entertained no more thoughts of leaving it, but spent his time there in reading, meditating, preaching, and writing, with much pleasure and satisfaction to himself, and to the great comfort and edification of his people.

Dr. Twisse refused to read the proclamation (commonly called the Book of Sports,) and modestly declared against it. King James, being informed of it secretly commanded the bishops not to meddle with him. In the beginning of 1643, the parliament, designing to reform ecclesiastical affairs, called an assembly of learned divines to advise and assist them therein; who, when convened, unanimously chose Dr. Twisse to be prolocutor, and placed him in the chair though much against his will. The troubles of the times both in church and state so afflicted this good man, who abated nothing of his private studies or public employment, that his health was much impaired; and, at length, "while (says Clark) he spake unto God in the name of the people, and to the people in the name of God, and raised up the hearts of his hearers into heaven, he fell down in the pulpit." He was carried home and lingered about a year; during which he was visited by people of all ranks, who loved either religion or learning, to whom he gave comfortable evidences of his faith, and was himself a remarkable example of patience, till it had its perfect work, and faith was changed into the beatific vision of God; and so sensible was he of the approach of

this change, that he said, with almost his last words, in great peace and comfort, "Now at length I shall have leisure to follow studies to all eternity. This happened July, 1646, in the seventy-first year of his age.

He was buried, at the request of the Assembly, in the collegiate church of St. Peter, Westminster, near the upper end of the poor folks' table, next the vestry, July 24, and was attended by the whole assembly of divines* before whom Dr. Harris preached his funeral sermon from Josh. i. 2. "Moses my servant is dead." There his body rested till the restoration of king Charles II. when his bones were dug up by order of council September 14, 1661, and thrown with several others, into a hole in the church-yard of St. Margaret's before the back door of the lodgings of one of the prebendaries.

His works were, 1. "Vindiciæ Gratiæ, Poteſtatis ac Providentiæ Dei."—2. "Diſſertatio de Scientia mediâ contra Suarez," &c.—3. "Animadverſio ad Arminii collationem cum Junio," &c.—4. "Arminianæ contra Tilenum." He wrote, beſides the above in Latin, many Engliſh Tracts upon theſe ſubjects.

* The day after his burial, the parliament voted a thousand pounds to be given to his children out of the public treasury; but they were cheated out of that, and whatever their father left them: Nevertheless it pleased God, in his kind providence, so to provide for them, that they obtained a decent support.

VENN,

VENN, HENRY, A. M. was descended from ancestors who were clergyman of the Church of England, in a direct line, from the time of the Reformation. He was born at Barnes, in 1725, and being early designed for the gown, received his education, partly under Dr. Pittman, and partly under Mr. Catcott, a celebrated Hutchinsonian writer. In 1742, he was admitted of Jesus College, Cambridge, where he received his university honours; but there being no vacancy of a fellowship he was unanimously elected to one in Queen's College, of which he continued a member till his marriage. Studious, acute, and inquisitive, his turn of mind was less dissipated than that of youth in general. His ambition was to be a scholar, which in his view, included all clerical qualifications. When of age, his fellowship being a title, he subscribed, as too many others do, what he had never well considered, and neither believed nor taught. This himself afterwards publicly acknowledged in Waderhoe pulpit, where he had preached for a few months after his ordination. Yet he had always some notions of clerical duty, and his life was strictly moral. About this time meeting with Mr. Law's "Serious Call," it made a deep and lasting impression on his mind, which gave him clearer views of Jesus Christ and his redemption, when he removed to Clapham, and with two or three lectureships in London, had his hands full of ministerial business.

Though he generally preached from written sermons, yet he, first perhaps of any of the church ministers of that day, began to leave his notes, and to address his audience extempore. In this he preceded Mr. Romaine, whose name and ministry about the same time attracted more general notice. While at Clapham in 1757, Mr. Venn married the daughter of Dr. Bishop, of Ipswich *. By this lady he had a son, who was rector of Clapham. While here also, he contracted a lasting friendship, with

* This divine was long remembered for an excellent act, which he kept for his Doctor's degree at Cambridge, and is still known as the author of eight sermons, preached at lady Moyer's lecture in 1724. But this gentleman is mostly celebrated for his extraordinary memory, which was so great, that once, after walking from Temple Bar to St. Pauls, he enumerated all the signs, which were then as numerous as the houses, in their exact order.

several

several characters of great respectability, among whom, sir John Barnard, and the late John Thornton, esq. were the most distinguished. Of the former, he published a very pleasing and interesting memoir. In gratitude to the gentlemen of Clapham, from whom he had received many tokens of respect, he published, and dedicated to them, a volume of sermons, about the time he left them, in 1759; when a promotion to the vicarage of Huddersfield, drew him into Yorkshire. There, with the assistance of curates of a like spirit with himself, he laboured with singular blessing and success, and multitudes were witnesses of the power with which he spake, being turned from darkness unto light, and from the power of Satan unto God.

From thence he sometimes made preaching excursions, particularly labouring for the late excellent Countess of Huntingdon *, at Bath and Brighthelmstone, and every where from house to house, in his peregrinations, ceasing not to teach and preach Jesus Christ. As a companion he was one of the most agreeable †.

While

* Whose life see above, vol. II. p. 511.

† As he was passing through Towcester in one of his journeys, he ask the innkeeper where he put up, it being Saturday evening, who was the rector, and as he should stay the next day, whether he would be glad of assistance. "Oh yes," said the landlord, "I dare say, Sir, he will be glad to have his duty done;" "then carry my compliments, and say a clergyman out of Yorkshire is passing, and will stay to-morrow at the inn, and is ready to read or preach for him if he needs assistance." Away posts the innkeeper with what he though twelcome intelligence to the parson. "Gladly," says the vicar, "but Mr. S. what sort of a man is this Yorkshire clergyman? There are methodist vagrants, you know; hah!" The innkeeper laughed and shook his head, "Ah, Sir, look only at his face and nose, and you'll see he is not one of that sort." In truth a rubicundity of face, and a rotundity of form gave Mr. Venn no very methodistical appearance. "Well," said the vicar, "let him come to me in the morning, and then I shall see, whether I like him to preach or pray." The landlord returned with the message, and the next morning Mr. Venn waited on his reverend brother. "Sir, says he, after the first bows, you are from Yorkshire?" "I am."—"Will you drink a dram this morning?" "I have no objection."—The bottle came from the closet, and Mr. Vean took a sip. His character was now decided. "Sir, you will preach for me this morning?"—"With pleasure." Robed and ready, they posted to the church and Mr. Venn to the pulpit. There his Bible no sooner opened, than the congregation stared, and the parson hid his face in the surplice. The energetic truth, wakened up an attention

to

While at Huddersfield, he published his most populous and useful work, "The complete Duty of Man;" which has gone through seven considerable editions, including those in America and Ireland. Here also he printed his "Essay upon the Prophecies of Zechariah," beside several single sermons. His pulpit exercises were great, labouring continually in season and out of season for the good of souls, and his memory will long be cherished with affection and respect in that parish. His zeal, however carried him beyond his strength; and by his earnest and frequent preaching during the ten years of his residence there, he materially injured his health, and brought on a cough and spitting of blood, which incapacitated him for longer usefulness in so large a sphere. He, therefore, accepted in 1770, the rectory of Yelling in Huntingdonshire, a crown living, to which he was presented by the interest of his friend baron Smythe, then one of the commissioners of the great seal.

The same ardent desire to be useful when a spring of health enabled, prompted him to burst out on the right hand and left; and his own parish being but thinly inhabited, (though his preaching drew a full auditory,) he hesitated not to go into the neighbourhood, and preach in a variety of places, at Godmanchester, and elsewhere, always attended by attentive audiences, and blessed greatly to the souls of many. As the churches were not generally open to him

to which that congregation had been little accustomed. The vicar did not wait to thank him, he bolted out of the church the moment the service was done, and left Mr. Venn to retire to his inn alone.

Another instance very similar occurred when Mr. Venn went once to preach for lady Huntingdon at Bath. It was late on Saturday night when he arrived, and he chose to put up at the Ship inn. Not being to preach till the Sunday evening, in the morning he determined to go to church, and went robed. On the way he overtook the clergyman of the place, and after the customary civilities, carrying, as the other thought, his character in his countenance, he was engaged to preach at the church in the afternoon. He did so, and it proved the conversion of several persons; among whom was the daughter of a clergyman, who afterwards followed him to the chapel, and carried with her another lady, to whom the means of grace were also rendered efficacious. In the evening when the clergyman, who had been thus innocently deceived, went among his old friends in the long room, they began to roast him (as the phrase is) upon the circumstance. "Who would have thought, said he, from his face, that that man had been a methodist?"

he

he preached elsewhere; not thinking the souls of men unworthy his pursuit, even in the meanest hovel. Where ignorance reigns, how shall sinners be plucked from the burning, if no man dare step out of the beaten track? Thus did our departed brother. The great Shepherd and Bishop of souls blest his labours, and he is now receiving the reward of grace.

A paralytic stroke, the consequence probably of his labours, though he recovered from the shock in his limbs, affected his memory. His eyes now began to fail him. The springs of life were exhausted. Yet the vital flame was not extinct, and corruscations of its former splendor, every now and then burst forth, especially when revived by the presence of old friends, in whom he delighted. The last time an aged friend and intimate acquaintance visited him, though he at first knew him not, his spirit revived, and after conversation, he opened in the most masterly manner imaginable, the parable of the prodigal son and his elder brother.

In December, 1796, he removed to Clapham, where the assiduities of his family, and friends contributed to alleviate his afflictions; and where he died at the house of his son, then rector, the heir of his father's virtues, and the zealous imitator of his excellencies.

He was a faithful minister of the Church of England, but never ashamed of the brand of Methodism; or of those most liberally abused by a wicked world, and often most noxious to their own brethren. He took a decided part with the Cross-bearing labourers, and went boldly to Christ without the camp, bearing his reproach. His work was his wages, and the souls of men redeemed his object, through evil report and good report.

VENNING, RALPH, was born in 1620, and educated at Emanuel College, Cambridge, where he took the degree of M. A. He was ejected from the lectureship of St. Olave, Southwark, on Bartholomew Day, 1662. He was a popular preacher, and much followed. He was a most importunate and prevalent pleader for poor, who were very numerous in that parish. He yearly got some hundreds of pounds for them; having such a way of recommending charity as frequently prevailed with people to give who had gone to church with resolutions to the contrary. He died

[illegible]ed March 10, 1678, aged 53. His funeral sermon was [illegible]ched by Mr. Robert Bragge. Mr. Venning's Fare-[illegible] sermon was on Heb. x. 23. "Let us hold fast the pro-[illegible] of our faith without wavering, for he is faithful [illegible]omised." This discourse, which was the second on [illegible]ame text, appears to have been delivered extempore.

[illegible] works were, 1. "Warning to Backsliders."—2. "The [illegible] to Happiness."—3. "Mercy's Memorial."—4. "Canaan's [illegible]ings; or Milk and Honey."—5. "Orthodox and miscel-[illegible] Paradoxes."—6. "The new Command renewed."—7. [illegible]teries and Revelations."—8. "Things worth Thinking on." [illegible] "Sin the Plague of Plagues."—10. "His Remains," with [illegible] Portrait.

[illegible]INCENT, THOMAS, M. A. was born at Hertford [illegible]y 1634. He and Mr. Nathanael Vincent were sons [illegible] worthy Mr. John Vincent, a minister born in the [illegible] of England, who died in the rich living of Sedgfield [illegible] bishopric of Durham. It was observed of him, that [illegible] was so harassed for his Nonconformity, that though [illegible] many children, not two of them were born in the [illegible] county. This Mr. T. Vincent was the elder son; [illegible] educated at Christ Church College, Cambridge, [illegible] succeeded Mr. Thomas Case * in the living of St. [illegible] Magdalen, Milk Street, Cheapside; from which he [illegible] ejected. He was a worthy, humble, eminently pious [illegible], of sober principles, and great zeal and diligence. He [illegible] the whole New Testament and Psalms by heart. He [illegible] this pains, as he often said, "not knowing but they [illegible] took from him his pulpit, might in time demand his [illegible] also." He was one of the few ministers who had the [illegible] and courage to continue in the city amidst all the fury [illegible] the pestilence in 1665, and pursued his ministerial work [illegible] that needful, but dangerous season, with all diligence [illegible] intrepidity, both in public and private. He had been [illegible] some time employed in assisting Mr. Doolittle at Islington, in giving young persons an academical education; for which service he was thought well qualified. Upon the progress of the distemper in the city, he acquainted his good friend and colleague with his design to quit that employment, and devote himself chiefly to the visitation of the sick, and the instructing of the healthy, in that time of

* Whose life see above, vol. i. p 511.

pressing necessity. Mr. Doolittle endeavoured to dissuade him, by representing the danger he must run; told him he thought he had no call to it, being then otherwise employed; and that it was rather adviseable he should reserve himself for farther service to the rising age, in that station wherein he then was so usefully fixed. Mr. Vincent not being satisfied to desist, they agreed to request the advice of their brethren in and about the city, upon the case.—When Mr. Doolittle had represented his reasons at large, Mr. Vincent acquainted his brethren, that he had very seriously considered the matter before he had come to a resolution. He had carefully examined the state of his own soul, and could look death in the face with comfort. He thought it was absolutely necessary that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of usefulness in the exercise of his ministry, through his whole life, like that which now offered itself. He had often committed the case and himself to God in prayer; and upon the whole had solemnly devoted himself to the service of God and souls upon this occasion; and therefore hoped none of them would endeavour to weaken his hands in this work. When the ministers present had heard him out, they unanimously declared their satisfaction and joy, that they apprehended the matter was of God, and concurred in their prayers for his protection and success. He constantly preached every Lord's day through the whole visitation in some parish church. His subjects were the most moving and important, and his management of them the most pathetic and searching. The awefulness of the judgement, then everywhere obvious, gave a peculiar edge to the preacher and his auditors. It was a general inquiry throughout the preceding week, where Mr. Vincent was to preach on the sabbath. Multitudes followed him wherever he went, and several were awakened by every sermon. He visited all that sent for him, without fear, and did the best he could for them in their extremity; especially to save their souls from death. And it pleased God to take particular care of him; for though the whole number reckoned to die of the plague in London this year was sixty-eight thousand five hundred and ninety-six, and seven persons died of it in the family where he lived, he continued in perfect health all the time. He was afterwards useful by

by his unwearied labours, to a numerous congregation, till 1678, when he died at Hoxton. His funeral sermon was preached by Mr. Slater.

His works were, 1. "A Spiritual Antidote for a dying Soul."—2. "God's Terrible Voice in the City by Plague and Fire." Some editions contain an account of the author by Mr. John Evans.—3. "Christ's certain and sudden Appearance to Judgment."—4. "An Answer to the Sandy Foundation of William Penn, the Quaker."—5. "A Defence of the Trinity, Satisfaction by Christ, and the Justification of Sinners."—6. "Wells of Salvation opened: with Advice to Young Men."—7. "An Explanation of the Assembly's Catechism."—8. "The true Christian's Love of the unseen Christ."—9. "Sermons" in 8vo.—Several in the Morning Exercise.

VINCENT, NATHANAEL, son of a pious minister, Mr. John Vincent, and brother to Mr. Thomas Vincent above mentioned. He was educated at Magdalen College, Oxford. He possessed so strong a memory, that he was used, when but seven years old, for the ease of his father, to repeat his sermons in the family on the Lord's day evenings. He was admitted to the university at eleven years of age, and went out M. A. at eighteen. He preached publiely as a lecturer at Pulborow before he was twenty, and at twenty-one was ordained, and fixed as rector of Langley Marsh in Buckinghamshire; from which he was ejected. After his ejectment, having first spent a few years in a private family, he came to London, soon after the fire in 1666, and preached to large multitudes; sometimes to thousands in the ruins. This was censured by some persons as rashness; but God was pleased to own his zeal, by the conversion of many souls. His popularity drew upon him the anger of the higher powers, and he met with much disturbance. Having a meeting-place in Southwark, the soldiers would sometimes come in the morning, and take possession of it, and hinder him from preaching. One time, after they had planted four muskets round his pulpit, with which he seemed not terrified, they pulled him out of it by his hair. As they were carrying him through the narrow alley adjoining, the multitude crowded in between him and the soldiers, and rescued him. But upon a Lord's day quickly after, they again got him into their hands, and having

kept him under guard all day, at night Justice Rooding and three others fined him twenty pounds. Soon after this, which was in 1670, he was taken again, and committed to the Marshalsea, where the great number of people who came to visit him gave offence. Hereupon, without the least warning, he was hurried away to the Gatehouse in Westminster; which none of his friends would have known, had not an acquaintance been accidentally by the water-side when he was put into a boat; who took a pair of oars to follow it, and saw him lodged in that prison, where he was committed close prisoner during the king's pleasure, without pen, ink, or paper; and was not so much as suffered to write to his wife, to inform her where he was. The above gentleman having given her intelligence, she carried him some necessaries, but could not be admitted to see him without a large fee, and then only for a few minutes. This imprisonment was the harder upon him, as he had long had a severe quartan ague. One day the jailor, going with the criminals to their trial, took the key of Mr. Vincent's room with him, when he happened to have his ague, and he was kept all day without any refreshment, so that his fit was very severe: but it pleased God so to order it that it never returned.

While he was in prison, some persons were endeavouring to draw up articles against him to affect his life, but they could not accomplish their design. Mrs. Vincent made all the friends she could to petition the king and council; and in seven weeks time got him out of the close imprisonment, but still he was obliged to remain a prisoner for half a year upon the Five-mile act. After that, he was unmolested, and went on preaching to a numerous congregation, with great success, till 1682, when another storm arose against him. Justice Pierce came into his meeting when he was in the pulpit, and commanded him in the king's name to come down: but he told him, He was commanded by the King of kings to stand there; and so went on in his work. Afterwards the officers came frequently to disturb him; but having previous notice of it, he used to quit the pulpit, and the congregation sung a psalm. When the justices and constables were gone, he came again into the pulpit, and proceeded. He was afterwards fined twenty pounds. but the officers not having it in their commission to break open doors, did not seize his goods, but

but indicted him upon the act made in the 35 Eliz. according to which he was to suffer three years imprisonment, and then banishment. He had a summons to appear at the assizes at Dorking in Surrey, under the penalty of forty pounds. The Lord's day before his going thither, he preached a short farewell sermon, to a very numerous assembly, on Phil. i. 27. and afterwards administered the sacrament. On the Wednesday following he was brought up a prisoner, and committed to the Marshalsea, to continue there till the time of his banishment. He had at that time a sick wife, and six small children, the eldest of whom was not eleven years of age, and the youngest not two months. Being loth to leave his native country, and his beloved congregation, he took the advice of the ablest counsellors he could meet with, who found a flaw in the indictment; and observed that he had been tried before those who were not the proper legal judges in the case, and thereupon advised him to be at the expence of a Habeas corpus, in order to his being brought to the bar of the King's Bench, there to have a hearing before the judges. He appeared six days successively, with four or five of the ablest council, without being able to come to a hearing. His wife petitioned the judges, that bail might be taken for him, that he might have his liberty, but she had little encouragement. The lord chief justice Saunders dying at that time, sir G. Jefferies succeeded him; and Mr. Vincent being in the hall, when they were just going to enter upon a tedious cause, Judge Jones, casting his eyes upon him, took notice that he had attended several days; and asked the court, whether any reason could be given, why bail might not be taken for his appearance? Upon which he obtained his liberty. This imprisonment cost him two hundred pounds. He preached but seldom for a year after; and when he did, it was to very few at a time; and he went on undisturbed till he had public liberty in common with his brethren, in the reign of king James II. He died suddenly June 21, 1697, aged fifty-three, and was buried at Bunhill. His funeral sermon was preached by Mr. Nathanael Taylor, on Luke xii. 4.

His works were, 1. "The Conversion of a Sinner, and the Day of Grace."—2. "Heaven or Hell upon Earth: a Discourse on Conscience."—3. "The Conversion of the Soul."—4. "The true Touchstone, shewing both Grace and Nature."—5. "A Covert

Covert from the Storm;" (written when in prison, upon the Five-Mile Act)—6. "Worthy Walking;" (written upon his enlargement.)—7. "Of Christian Love."—8. "The Spirit of Prayer."—9. "Two Catechisms;" one for little Children: in the other he reduces the Principles of Religion to seventeen Heads: to which he added a Catechism for Conscience.—10. "The Good of Affliction."—11. "The cure of Distractions in attending upon God."—12. "The Love of the World cured."—13. "Funeral Sermons, for Mr. Cawten, Mr. J. Janeway, Mr. E. Lawrence, Mr. G. Baker, and Mrs. Thompson."—14. "Three Sermons at the Morning Exercise."

VOWELL, GEORGE, was born at Sherbourne, Dorsetshire, May 14, 1772. Very early in life he gave evidence of genuine and fervent piety. When about eight years of age, he used to retire with his sister into his chamber, that they might alternately engage in the exercise of prayer. He uniformly manifested a seriousness and gravity of deportment peculiarly ornamental to juvenile years. When a child, he expressed a strong inclination to be employed, in future life, in the ministry of the Gospel; nor were his friends, who had reason to believe he was renewed by the grace of God, unwilling to cherish the laudable desire. From ten to fourteen years of age, he was instructed in Latin at Merchant Taylors' School, and at a reputable academy at Eltham, in Kent: from the latter period to his entrance into the seminary at Homerton, he received considerable improvement under the private tuition of the rev. Dr. Henry Hunter, and the rev. John Humphrys, both of London.

Having completed his seventeenth year, he was admitted, July 2, 1789, a member of the church of Christ, in Union Street, Southwark, under the pastoral care of the abovementioned Mr. Humphrys; and, by the assistance of divine grace, was enabled to adorn his sacred profession *.

During

* The motives from which he acted in forming this spiritual relation, and the sensations of his mind on the occasion, may be gathered from the following extract of an affectionate letter to his brother, who was then at some distance from home:—"Last Sunday was sacrament day. Mr. Humphrys did not ask me whether I communicated anywhere in the country, as I expected he would. I am very happy in having joined his church, and hope I shall never have reason to repent it. It is a very great pity that people are, in general, so backward to approach

During his preparatory studies, under the direction of Dr. Fisher, Dr. Mayo, and Mr. Fell, he does not appear to have lost sight of any of the essential requisites of a Gospel Minister. As his love of knowledge was ardent, so his application in the acquirement of it was unwearied; but as he considered this to be an inferior qualification, when compared to divine teaching, he appears to have been particularly solicitous to cultivate an acquaintance with God, and to promote the power of religion in his own heart. He was a very good classical scholar, well versed in the Greek Testament, acquainted with the Hebrew, and had read with his tutor all the Chaldee contained in the Bible.

Some of his first public exercises, while at Homerton, were in several poor-houses in and about London, in which he gave evidence of a solid understanding in the arrangement of his discourses, and that Christ and his cross was all his theme. There are some branches of our conduct which tend more particularly to distinguish our real characters than others, and perhaps none more than epistolary intercourse with familiar and intimate acquaintance. If by this rule we might venture to decide on the personal qualities of Mr. Vowell, we could give several extracts from his very excellent letters, did our limits permit, which would prove that we do not over-rate him when we assert, that he was a young man of singular worth. While on a visit to his native country, he preached at Milbourn Port, on the doctrine of election, and the necessity of conversion. Though he firmly believed and taught the above doctrine, it was not under a licentious influence; for he appears to have been a strenuous advocate for the necessity of regeneration, and personal religion.

proach the table of the Lord. It is a means of preserving us from many sins, which otherwise we should be tempted to commit. When I consider that I have openly and solemnly given myself up to Christ, and have dedicated myself to him, the temptation to sin is not so great, nor the inclination so powerful. It likewise promotes our love to the ever-blessed Jesus, and increases our trust, our faith, our confidence in him. These motives one would suppose sufficient to induce Christians to come and refresh themselves under the banner of Christ. But, my dear brother, sin has blinded our eyes and hardened our hearts. O! that you could persuade yourself that it was your duty to give yourself up unto the Lord, that you might sit under his shadow with great delight, and his fruit might be sweet to your taste!"

Having

Having finished his preparatory studies, Mr. Vowell began to preach, in different parts of London, that Gospel which was the joy and rejoicing of his heart. Being invited to Bishop Stortford in Essex, in the capacity of an assistant to the rev. John Angus, he exercised his talents for several months: but of his own ability, for the discharge of the various ministerial functions, he appears to have indulged a very humble idea. To a young minister he writes, "One difficulty, I have to encounter in preaching, arises from real ignorance of the most important concerns, and my inexperience of, and unacquaintedness with, what is properly called, experimental religion. I assure you I find myself very much cramped in preaching, and, were it not that my age renders improvement probable, should be greatly disheartened. I have not studied enough the Scriptures, nor the nature and perfections of God, nor the corruptions of my own heart, which are essential properties of every good minister of Jesus Christ.

The rev. Mr. Goode having removed early in 1794, to White Row, Spital Fields, London, from his late charge at Potter's Pury, in Northamptonshire, Mr. Vowell was invited to minister to that people. Recluse as this station was, it seems to have been perfectly congenial to his taste, as appears from the following extract: "I am quite happy in the expectation of an abode in Potter's Pury, where I can hear the rustling of trees, and not the rattling of chariot wheels,—where I can listen to the nightingale's melodious notes, and not be offended with the drunkard's song,—where I can enjoy a walk in the green fields, without the bustle and tumult of London streets,—where I can enjoy the company of friends, without being exposed to the impertinent visits of triflers and gossips. You will smile, perhaps, at my monkish taste, and say, 'What is all this to the charming society, elegance, and amusements of various kinds, which a large and populous city affords? Here is perpetual entertainment—always new and ravishing delights; where all our senses may be gratified at a small expence.' Be it so—I do not envy your choice. A rural cottage is, in my estimation, preferable. We live in a trifling spirit where we are constantly exposed to the temptation, and though you may call it cowardice, I wish to be far removed from such frequent and dangerous

dangerous occasions for its exercise." He had not long resided at Potter's Pury, before he contracted marriage with Miss Hall, the only child of Mr. Abraham Hall, a gentleman of considerable reputation and property, in Aldermanbury, London. Not unduly elated with his present connexion, and flattering prospects, he had no thought but of consecrating both himself and his substance to the service of God, and the interests of mankind. With these views he paid particular attention to the instructions of the children of the poor, and regularly set apart some time, after the public exercises of the sabbath, for that purpose. But alas! how frequently are our most laudable schemes set aside! Not many weeks had elapsed, from the time of the matrimonial union, before alarming symptoms of speedy decline made their appearance, and compelled him to desist from his delightful work of preaching. Nor could the best medical assistance, nor change of air, reverse the divine sentence of dissolution. Being incapacitated for any farther labours, he retired to Brixton Causeway, about three miles from London, where he terminated his short but honourable life.

The frame of his mind, about two months previous to his departure, may be learned from the following letter to his father:—"My health was much the same last night, my cough very troublesome; yet, upon the whole I am rather better than worse. Let us, however, remember, that life is, at all times, very uncertain, and in my case especially. It is good to feel a resigned spirit to the will of God, and to live in expectation of adversity, for we are told, through much tribulation we must enter the kingdom. There pains and sorrow will be all at an end. The great design of life is to prepare for this state. Then the day of one's death will be better than the day of our birth. When I talk of preparation, we must beware of a legal spirit. It is not studying Nelson's "Festivals and Fasts," and abounding in outward forms, will fit us for glory. There must be an effectual application of Christ and his benefits to the soul, by the Holy Spirit. He must be made of God unto us, wisdom, righteousness, sanctification, and redemption, ere our ignorance, guilt, and pollution be removed, and we delivered from all the dreadful effects of our apostacy. We must feel our happiness to consist in the enjoyment of God, and his glory

must be admired and loved with a supreme affection, producing a willingness of soul to take up our cross and follow him. All things must be "counted as loss for the excellency of the knowledge of him." His righteousness must be the only foundation whereon we build our hopes of acceptance with God. We must particularly attend to the work of the Spirit within us,—"Examine ourselves, wether we be in the faith'—whether we frequent the throne of grace with pleasure or reluctance—whether we are more importunate for temporal or spiritual blessings—whether the word of God yield us improvement and consolation under our afflictions—whether we mourn our daily infirmities, and above all things desire the mortification of sin—whether the hopes of heaven, aud the view of its joys by faith, have tarnished the false glory of this world, and made us willing either to live or die as the Lord shall please. If so, how happy our state!" Although the nature of his complaint was flattering, yet he appeared to be in general apprehensive that it would prove fatal. But, however painful the prospect of the dissolution of the important and advantageous connexion he had lately formed; whatever disappointment we may suppose it to be to a young man to quit the world at the period of usefulness and enjoyment; still he was calm, resigned, and happy. He had an unshaken faith in the Gospel of Christ, and by that Gospel was wonderfully supported in near approach of death. He continued in a very happy frame of mind till the morning of Nov. 20, 1794, when he sweetly breathed his last, and entered into rest. "Blessed are the dead which die in the Lord."

His remains were interred at Bunhill Fields, Nov. 28, very near the vault of the excellent Dr. Watts. The pall was supported by the rev. Mr. Thomas Towle, Mr. Rowland Hill, Mr. Clayton, Dr. Rippon, Mr. Knight, and Mr. Wall, all of London. The oration was spoken by his pastor the rev. Mr. Humphrys, who, on the sabbath following, delivered a funeral discourse, to a crowded audience, from Job ix. 12. "Behold, he taketh away, who can hinder him? who will say unto him, What dost thou?" The rev. Mr. Miller, of High Wycombe, Bucks, paid likewise his last token of prospect for his young friend, by preaching on the occasion of his death from 2 Sam. i. 26. "My brother Jonathan, very pleasant hast thou been unto me."

USHER,

USHER, JAMES *, D. D. (archbishop of Armagh,) was born at Dublin, Jan 4, 1580. He discovered great parts, and an uncommon attachment to books from his childhood. It is a most remarkable circumstance, that his two aunts, who were born blind, taught him to read. They were persons of great piety, and "of such incomparable readiness in the divine oracles, that they were either of them able on a sudden to repeat any part of the Bible." He seems to have been under the tuition of these excellent women till he was eight years old, when he was sent to a school opened by Mr. James Fullerton and Mr. James Hamilton, two learned young gentlemen of Scotland, who were placed at Dublin by James I. then only king of Scotland, in order to maintain a correspondence with the protestant nobility and gentry there, for the security of his interest in that kingdom, when queen Elizabeth † should die. Under these masters he continued five years, and was thoroughly grounded in the elements of

* His father, Arnold Usher, was one of the six clerks of the chancery in Ireland, and a man of parts and learning. His uncle, Henry Usher, was highly celebrated for wisdom and knowledge, and was raised to the archiepiscopal see of Armagh. His mother's father, James Stanihurst, was three times speaker of the house of commons in Ireland, recorder of Dublin, and a master in chancery. He was much esteemed for his wisdom, abilities, and integrity. and had the honour to make the first motion for founding the university of Dublin, in which he was seconded by all the credit and influence of Dr. Henry Usher above mentioned. Queen Elizabeth acceeded to the proposal; and James Usher, (whose life we are now to record,) was the first student in that foundation. His mother's brother, Richard Stanihurst, was a philosopher, historian, and poet, and became a considerable correspondent with his nephew upon various subjects of learning. His own brother, Ambrose Usher, who died in the prime of life, was a very extraordinary man, and had made great proficiency in the oriental tongues. Dr. Parr says, that "He left behind him, under his own hand, an elaborate translation of the Old Testament out of Hebrew into English, from the beginning to the book of Job, which might have been finished, had not the appearance of the new translation in king James's time withdrawn his hand."

† That great queen, like most other great politicians, being very suspicious, and not at all attached to king James; it was thought expedient for them to assume some disguise: and, for this reason, they took up the profession of schoolmasters, who where then very much wanted in Ireland. Fullerton was afterwards knighted, then sent upon an embassy to France, and finally (as is usual for those who have served well abroad) was appointed to a considerable office at home. Hamilton was also knighted, and afterwards created viscount Clandebois.

learning,

learning, to which he applied himself with zeal and spirit, characteristics of genius. Upon his leaving these tutors, viz. in 1593, and in the thirteenth year of his age, he was admitted into the college of Dublin, which was then finished. He was one of the three first students, who were admitted; and his name stands to this day in the first line of the roll. Here Mr. Hamilton again became his tutor, under whom he studied logic and the Aristotelian philosophy, and by whom he was celebrated as the most extraordinary youth of his time. He had so much acuteness and proficiency, that he soon came up with his instructors. Here also he first began to study the Greek and Hebrew tongues, in both of which he afterwards excelled, and made excursions into the other walks of science. He is said to have been wonderfully affected with that passage in Cicero, "Nescire quid antea natus sis acciderit, id est semper esse puerum;" i. e. "To know nothing of what happened before you were born is to be always a boy." Sleidan's book "De Quatuor Temperis" inspired him with a strong passion for the study of history, in which he afterwards became superlatively excellent. At fourteen years of age, he began to make extracts from all the historical books he could meet with, in order to fix the facts more firmly in his memory; and between fifteen and sixteen he had made such a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his Annals, which have since been published, and received with the highest esteem. Before he was sixteen, he had entered upon theological studies, and perused the able writers, on both sides, upon the Romish controversy. Among the Romanists, he read Stapleton's "Fortress of Faith;" and finding that author confident in asserting antiquity for the tenets of popery, and in taxing the protestants with novelty in what they dissented from the church of Rome, he kept his mind in suspense, till he could examine how the truth stood in that particular. Accordingly about the seventeenth year of his age, Usher had turned over several of the fathers, with other authors both practical and polemical, upon the subject of divinity, and even at this early age became critically acquainted with the whole Romish controversy. He resolved to go through all the fathers by himself, and to trust no eyes but his own,

if

if God spared his life and strength. He began this task, in a regular manner, about the twentieth year of his age, and finished it when about thirty-eight years old; strictly confining himself to read so much in a day, and suffering no occasion whatever to divert him from it.

In 1598, he held the part of respondent with great applause in the philosophy act, that was performed in compliment to the earl of Essex, upon his first coming over lord lieutenant of Ireland, and chancellor of the university of Dublin. The same year, upon the death of his father, who had designed him for his own profession, the common law, he discovered an uncommon degree of resolution and firmness of mind. The paternal estate, which descended to him as eldest son and heir, he resigned, though of considerable value, to his younger brother: and reserving only so much of it as was necessary to support him in a studious life at the college, he followed his own inclination in devoting himself to the profession of divinity, and being thereby qualified by the statutes, he was admitted fellow of the society. The proficiency he made in this study, was answerable to his resolution. At the age of eighteen, he entered the lists with Henry Fitz-Symonds, a learned jesuit, then prisoner in the castle of Dublin, who had given a general challenge to defend Bellarmin's principles against any opposer *.

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* This challenge by Fitz-Symonds is in the dedication of a piece written by him, where he declares he offered to maintain such particulars as were thought by protestants to be the weakest in the Romish doctrine, and to attack all those points which they thought to be the strongest in their doctrine. "But nobody would hear me, (says he,) though I called with a voice as loud as Stentor to the contest. Only there once came to me a youth of about eighteen, very forward in his understanding, who shewed a very strong desire of disputing upon the most abstruse points of divinity, though he had not yet compleated his course of philosophy, nor arrived to manhood. But when I asked him if he had leave from his superiors, promising in that case to enter the lists with him, the young man, not being honoured with any such commission, had nothing to shew, and returned no more." Thus the jesuit; but the matter is related by another author as follows: "Henry Fitz-Symonds, the jesuit, challenging his adversaries to meet him in the castle of Dublin, this beardless youth combated so bravely and frequently that veteran in the main article of his cause, viz. antichrist, that he repented his having challenged him, and met with opponents sufficient in this one youth, who was but eighteen years old." However Dr. Thomas Smith has made it sufficiently evi-

dent,

The next year, 1600, Mr. Usher proceeded A. M. was appointed proctor, and chosen catechetical lecturer of the university. In 1601, he entered into holy orders, and was in a little time appointed afternoon preacher on Sundays before the state at Christ Church, Dublin. In the course of this duty, he preached a remarkable sermon against granting a toleration to the papists. The text was from Ezekiel iv. 6.—" And thou shalt bear the iniquity

dent, that there was a dispute between them: and Dr. Parr informs us, that the subject was Bellarmin's controversies; and because the several matters in debate could not be disputed in one or two meetings, they appointed to meet once a week; and beside gives the following letter of Mr. Usher to Fitz-Symonds, which shews that, after a few meetings the jesuite declined the combat.

"I was not purposed, Mr. Fitz-Symonds, to write unto you, before you had first written unto me, concerning some chief points of your religion, as at our last meeting you promised. But, seeing you have deferred the same (for reasons best known to yourself) I thought it not amiss to enquire further of your mind concerning the continuation of the conference begun betwixt us. And to this I am the rather moved, because I am credibly informed of certain reports, which I could hardly be persuaded should proceed from him, who in my presence pretended so great love and affection to me. If I am a boy (as it hath pleased you very contemptuously to name me) I give thanks to the Lord, that my carriage towards you hath been such as could minister no just occasion to despise my youth. Your spear belike is, in your own conceit, a weaver's beam, and your abilities such, that you desire to encounter with the stoutest champion in the host of Israel; and therefore, like the Philistine, you contemn me as being a boy. Yet this I would fain have you know, that I neither came then, nor do come now unto you, in any confidence of any learning that is in me (in which respect notwithstanding, I thank God, I am what I am), but I come in the name of the Lord of hosts, whose companies you have reproached, being certainly persuaded, that even out of the mouths of babes and sucklings he was able to shew forth his own praises; for the further manifestation whereof, I do again earnestly request you, that, setting aside all vain comparison of persons, we may go plainly forward in examining the matters that rest in the controversy between us. Otherwise I hope you will not be displeased if, as for your part you have begun, so, I also, for my own part, may be bold, for the clearing of myself, and the truth which I profess, freely to make known what hath already passed concerning this matter. Thus intreating you in a few lines to make known unto me your purpose in this behalf, I end; praying the Lord that both this and all other enterprizes that we take in hand may be so ordered, as may most take for the advancement of his own glory and the kingdom of his son Jesus Christ.

"Tuus ad aras usque,
"JAMES USHER."

of

of the house of Judah forty days: I have appointed thee each day for a year." which he applied to Ireland. "From this year (says he) I reckon forty years, and them whom you now embrace shall be your ruin, and you shall bear their iniquity." This conjecture at that time seemed to be the present thought of a young man who was no friend to popery; but when the Irish rebellion broke out in 1641, and so many thousands of protestants were killed, and the whole nation harassed by a bloody war, some persons then alive, who heard this sermon, began to think the preacher a young prophet. Mr. Usher was remarkable in some other such predictions, insomuch that there is a treatise extant "De Prædictionibus Usserii."

In 1603, a collection of eighteen hundred pounds being made to buy books for his college library, he was pitched upon, with Dr. Chaloner, to execute that trust. The money was raised by the English army, after having defeated the Spaniards that had come to the assistance of the Irish at Kinsale: and it was resolved by the benefactors that these two should be employed to buy the books. They discharged the trust to the satisfaction of the donors and the whole college.

He was vicechancellor several years, and frequently corresponded with Abbot and Laud, the two succeeding chancellors. Mr. Usher's diligence in buying books for his college library brought him into England, where he became acquainted with sir Thomas Bodley, who being then upon the like employ for his newly erected library at Oxford, they mutually assisted each other. But it seems to have been during his absence upon this occasion that his mother was reconciled to the Romish religion, a misfortune which gave him the most afflicting concern, and the more so as she continued obstinate therein to the last, dying at Drogheda in the communion of that church.

In 1606, the like business of purchasing books and manuscripts relating to the English history (in which study Mr. Usher was then engaged) brought him again into England. He now contracted an intimate acquaintance and friendship with several learned men, and among others, sir Robert Cotton, Thomas Allen of Oxford, and Mr. Camden, which last designing a new edition of his "Britannia," consulted with him about publishing "Ninias," "St. Patrick," and "Congal," and other things relating

to the ancient state of Ireland and the city of Dublin, a great part of the answers to which were inserted in the edition of the "Britannia" published in 1607, with this eulogy of Mr. Usher: "For many of these things concerning Dublin I acknowledge myself indebted to the diligence and labour of James Usher, chancellor of the church of St. Patrick, who in various learning and judgement far exceeds his years." The following year he proceeded B. D. and was chosen professor of that faculty in his college. He was also promoted to the chancellorship of the cathedral of St. Patrick the same year. This place was conferred upon him by Dr. Adam Loftus then archbishop of Dublin. It was his first ecclesiastical preferment; he had no other till his promotion to the bishopric of Meath. Dr. Parr observes, that though he had no particular obligation by this post to preach, yet he would not omit it in the place whence he received the profits, viz. Finlass, not far from Dublin, which he endowed with a vicarage, and preached there every Sunday, unless hindered by very extraordinary occasions. In 1608 he wrote his treatise about "Hermage and Corbas Lands," not only in Ireland, but in England, whither he came a third time this year to buy books, and consult manuscripts upon the subject of history and antiquities: in which search he visited, among others, the libraries in both the universities, and contracted an acquaintance with most of the literati in that way here. Among these were Henry Bouchier, afterwards earl of Bath, sir Henry Saville, Henry Briggs, John Sheldan, John Davenant, afterwards bishop of Salisbury, Samuel Ward, afterwards master of Sidney College, Cambridge, and, lastly, Thomas Lydiat, famous for his chronological writings against Joseph Scaliger, and being now much reduced in his fortune, the archbishop carried him into Ireland, where he afterwards married his Grace's sister.

In the same manner he continued ever after to make once in three or four years a visit to London, passing one month of his stay in the summer at Oxford, and another at Cambridge. Thus eager in the pursuit of knowledge, he declined the provostship of his college, to which he was elected in 1610. Two years afterwards he commenced D. D. and the next year, 1613, being at London, he published his first treatise "De Ecclesiarum Christianarum

Christianarum Successione et Statu *;" it was presented by archbishop Abbot to king James, as the eminent first-fruits of Dublin university.

Returning home a little before Midsummer, he married Phœbe, the only daughter of Dr. Luke Chaloner above mentioned. This gentleman was descended from the ancient family of the Chaloners in Yorkshire. He was one of the four first fellows of the college of Dublin, and had been a great assister and benefactor to it, having been appointed overseer of the building, and treasurer for the money raised for that purpose, and was both a learned and pious man. In all these respects Dr. Usher must needs be very agreeable to him; and we are assured that he courted this alliance, intending, had he lived, to have

* This piece is a continuation of bishop Jewel's Apology, written in answer to that captious question of the papist, "Where was your [protestant] religion before Luther?" The design therefore is to prove, that the protestant tenets are the same with those of the primitive church, in executing which Jewel shews, that there also were some visible members of this church down to the sixth century, which is here extended to the thirteenth by Dr. Usher, who further proves that there were some persons in the western churches, during the darkest times of ignorance, not tainted with the errors of the Romish faith. It is divided into three parts: The first reaches to the tenth century, when Gregory VII. was raised to the popedom. The second was to have reached from that period to the year 1370. And the third was planned to bring it to the reformation. How far he had brought it in this edition, is seen in the following extract of a letter written to his brother-in-law, Thomas Lydiat, dated at Dublin, August 16, 1619. "You have rightly observed, says he, that in my discourse, "De Christianarum Ecclesiarum Successione et Statu," there is wanting, for the accomplishment of the second part, a hundred years [from 1240 to 1370, viz. the last chapter of this part] which default in the continuation of the work is by me supplied. I purpose to publish the whole work together, much argumented, but do first expect the publication of my uncle Stanyhurst's answer to the former, which, I hear, since his death, is sent to Paris to be there printed. I am advertised also, that even now there is one at Antwerp who hath printed a treatise of my countryman De sacro Bosco, "De veræ Ecclesiæ investigatione," wherein he hath some dealing with me: both these I would willingly see, before I set about reprinting my book, meaning, that if they have justly found fault with any thing, I may amend it; if unjustly, I may defend it." It was reprinted at Hanover in 1658, 8vo, without any amendments. In the last edition of 1687, containing likewise his "Antiquity of the British Churches," are these words in the title page: "Opus integrum ab Auctore auctum et recognitum," which Dr. Smith very illiberally says, was a mere puff of the bookseller.

given this friend his only daughter, with a considerable estate in land and money; but dying before it was concluded, he charged her upon his death-bed, that, if Dr. Usher would marry her, she should think of no other person for a husband; which command of her dying father she punctually obeyed, and continued, his wife forty years, and was always treated by him with great tenderness till her death, which preceded his about a year and a half. In 1615, he drew up articles of religion for the church of Ireland; which being intirely Calvinistical, in respect to the doctrines of absolute predestination, and reprobation, a handle was made of this step to endeavour to ruin his interest with king James, by representing him as inclined to puritanism; but the impotent malice turned (as is not unusual in such cases) greatly to his advantage. For coming, as his custom was, to England, in the latter end of the year 1619, he brought a letter to the privy-council to clear him of that charge; and he afterwards gave the king, in discourse, such intire satisfaction in the point, that the bishopric of Meath being then vacant, his majesty of his own accord nominated him thereto in 1620; soon after which, he preached before the house of commons *, on February 20, that year, and printed his sermon at their request. He was consecrated to his see on his return home the following year. In 1622 he published, at Dublin, his treatise concerning

* Upon his appointment to preach on the seventh of February, the prebendaries of Westminster Abbey claimed the privilege of their church, and their exemption from episcopal jurisdiction for many years, and offered their service; whereupon the house being displeased, appointed the place to be at the Temple, and he was ordered a second time to preach before them. And secretary Calvert, by the appointment of the house, spoke to the king that the choice of their preacher might stand. The king said it was well done. February 13, the bishop was at court, kissed the king's hand, and had a conference with him upon his sermon: when his majesty told him he had an unruly flock to look after next Sunday, observed that the house were in no proper temper for receiving the sacrament; that after the late contentions many might eat their own condemnation. He bid the bishop tell them he hoped they were prepared, but wished they might be better; to exhort them to unity and concord; to love God first, and then, their prince and country, to look to the urgent necessity of the times and the miserable state of Christendom; concluding with his dat qui cito dat. February 27, the house sent sir James Perrot and Mr. Drake to give him thanks, and desire him to publish his sermon, which was done accordingly.

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"The Religion of the ancient Irish and Britons." And in October the same year, upon lord Falkland's receiving the sword as lord deputy of Ireland he preached a sermon before him, which gave great offence: but at the censuring some officers, on the 22nd of November, for refusing to take the oath of supremacy, he made a speech in the castle of Dublin in defence of that supremacy, for which he received a letter of thanks from his majesty. In June 1623, he was constituted a privy-counsellor of Ireland, and went not long after to England, by his majesty's special command, in order to carry on a work, which he had begun some time before, concerning the antiquity of the British churches. This business keeping him there till the death of Dr. Christopher Hampton, archbishop of Armagh, in January 1624, made way for his advancement to that see, upon which occasion he prepared to return to Ireland; but being seized with a quartan ague, which held him nine months, it was August 1626, when he arrived there. Before he left England, he had a disputation with a popish priest at Drayton in Northamptonshire, the seat of lord Mordaunt, afterwards earl of Peterborough*, who thereby became a convert to the protestant religion.

Being

* Abp. Usher was scarcely recovered from his ague, when lord Mordaunt, a zealous Roman catholic, being greatly desirous to bring his lady into the pale of that church, concluded, that there could be no better or more certain way of bringing it about, than to procure a disputation to be held between two learned and principal persons, one of each side, at which his lady should be present. In that resolution he chose, for the champion of his own cause, the jesuit Beaumont, whose true name was Rookwood, being brother to that Rookwood who was executed for the gunpowder treason. Against this antagonist lady Peterborough chose our Primate, who, notwithstanding his health was not sufficiently confirmed to engage in such a task, yet from the ardent zeal for the reformed doctrine, with which he was constantly animated, and to save a soul from falling into the wiles of an artful jesuit, he did not refuse to comply with her ladyship's request. The place appointed for holding the disputation was my lord's seat at Drayton in Northamptonshire, a place very proper for the business, as being furnished with a most copious library of the writings of all the ancient fathers of the church, which were ready at hand, if it should happen (which is ordinarily the case) that any of them should be referred to in the engagement. The heads of the dispute were agreed to be upon transubstantiation, the invocation of saints, of images, and the perpetual visibility of the church. After it had been held

Being now at the head of the Irish church, he omitted nothing which might either reform the abuses, or relieve the wants of it, both in regard to doctrine and discipline. For that purpose he made frequent personal visitations, admonishing those of the clergy whom he found faulty, and giving excellent advice and directions to the rest, charging them to use the liturgy of the church in all public administrations, and to preach and catechise diligently in their respective cures, and to make the holy scriptures the rule as well as the subject of their doctrine and sermons. He also endeavoured to reform the proctors, apparitors, and other officers of the ecclesiastical courts, where there were many great complaints of abuse and exactions in his predecessor's time, keeping a watchful eye to defeat the restless endeavours of its nearest and most dangerous enemies the papists. In this spirit, he opposed vigorously a design which was set on foot by them in the winter after his arrival for granting a more full toleration to them. At the same time observing the daily growth and increase of Arminianism, which was looked

held for three days, five hours each day, in which abp. Usher sustained the part of respondent, that office for the fourth day lay upon Beaumont, according to the regulation settled by himself. But no jesuit then appeared. On the contrary, he sent a letter to the baron, with an excuse for the default, alledging, "That all the arguments which he had formed had slipt out of memory, nor was he able by any effort to recollect them, imputing the cause of the misfortune to a just judgement of God upon him, for undertaking of his own accord, without the licence of his superiors, to engage in a dispute with a person of so great eminence and learning as the Primate." Such a shameful tergiversation sunk deeply into the mind of lord Mordaunt, so that, after some conferences with the Primate, he renounced popery, and continued in the profession of the protestant faith to the end of his life.

This account is given in the life of the archbishop by Dr. Nicholas Bernard, who says he had it from an eye and ear witness. And it is in a great measure confirmed by the reproach thrown upon Beaumont by Chaloner, a secular priest, who in a piece written against the jesuit, "admonishes him to beware of Drayton House, lest he should there chance to light upon another Usher, and be again put to flight, to the great disgrace both of himself and his profession." As to the Primate, the eminent service done by this disputation to lady Peterborough could not but be very sensibly felt by her; and that it was so, she gave his Grace sufficient proofs in that extraordinary kindness and respect which she shewed to him all his life after. King James granted him the temporalities of the archbishopric, notwithstanding his absence, and he was ordered four hundred pounds sterling out of the revenues of Ireland, by Charles I. not long after his accession to the throne.

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on by him as a very dangerous doctrine, he employed some time in searching into the original of the predestinarian controversy, and meeting with a work upon that subject, he published it in 1631, Dublin in 4to. it is entitled "Goteschalci & Predestinarianæ Controversiæ ab eo notæ Historia." Our Author had begun twelve years before to make collections for a history of predestinarianism; but, upon the coming out of that history by Vossius, he dropped his design of publishing any thing of it except these written by Goteschalc himself, which were not mentioned by Vossius, and had never been printed. He had procured them out of Corbey Abby in France. Thus he writes to Dr. Ward, who had assisted him about the same time with some observations touching the nickname of the predestinarians, imposed by the semipelagians on the followers of St. Austin. He published also another in 1632, concerning the ancient Irish church. The title of this piece is, "Veterum Epistolarum Hibernicarum Sylloge," containing a choice collection of letters out of several ancient manuscripts, and other authors, to and from Irish bishops and monks, from anno 592 to 1180, concerning the affairs of the Irish church; which shew the great esteem, as well for learning as piety, in which the bishops and clergy of that church were held both at Rome, France, England, and elsewhere: with several matters relating to the great controversies of those times about the ecclesiastical discipline and jurisdiction of the church of that kingdom.

This year he was likewise employed in recovering several lands belonging to his own diocese, in which he was assisted by archbishop Laud. From the time that lord Wentworth earl of Stafford held the post of lord deputy of Ireland, the archbishop left no means untried to improve the revenues of that church in general, having for the use of it some years before obtained a grant from his majesty of such impropriations belonging to the crown as were then leased out, as soon as they should fall. In 1631, a little before the meeting of the parliament, he preserved the right of his see to the primacy against the attempts of the archbishop of Dublin, who challenged it, in consequence of which his precedency to the lord chancellor was obtained at the same time. The convocation meeting together with the parliament, he had the principal

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hand in composing and establishing the Irish canons, in which the liberties of that church were maintained by him against Dr. Bramhall, then bishop of Londonderry. bishop Bramhall proposed to have the canons of the church of England established for that of Ireland, without any alteration whatever. This was thought something prejudicial to the liberties of the Irish church; whereupon it was concluded that the church of Ireland should not be tied to that book, but that such canons should be selected out of the same, and such others added, as the present convocation should think fit, which was accordingly done, as appears from the view of each.

All this while abp. Usher kept a correspondence in all countries for the advancement of learning, whereby among other things, he had procured in 1634 a very good copy of the Samaritan Pentateuch from the East; besides one of the Old Testament in Syriac, and other valuable manuscripts. It was one of the first of those Pentateuchs that ever were brought into these western parts of Europe, as Mr. Selden and Dr. Walton acknowldge; and the Syriac Testament was much more perfect than had hitherto been seen in these parts. The other manuscripts were procured by the means of Mr. Davies, then a merchant at Aleppo. The archbishop collated the Samaritan with the Hebrew, and marked the differences, after which he intended it for the library of Sir Robert Cotton. But this, as well as the other manuscripts, being borrowed of him by Dr. Walton, and made use of by him in the edition of the Polyglot Bible, were not recovered out of the hands of that bishop's executors till the year 1686, and are now in the Bodleian library at Oxford. And notwithstanding the aforementioned necessary avocations in the discharge of his episcopal office, he prosecuted his studies with indefatigable diligence, the fruits of which appeared in 1638, when he published at Dublin, in 4to. his "Emmanuel, or a Treatise on the Incarnation of the Son of God;" which was followed by his "Britannicarum Ecclesiarum Antiquitates" in the ensuing year. This history contains a most exact account of the British church: from the first planting of christianity in twenty years after our Saviour's crucifixion, he brings it down, both in Britain and Ireland, to the end of the seventh century. This piece was of great service, particularly to

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Dr. Lloyd and bishop Stillingfleet, his followers upon the same subject.

In the beginning of 1640, he came into England with his family, intending (as before) to return in a year or two at farthest. Soon after his arrival he went to Oxford for the more convenience of pursuing his studies: but these were unhappily interrupted by the urgent necessity of the times, which occasioned him to write some pieces that were published at Oxford in 1641, on the subject of episcopacy: These were, "1. The Judgement of Dr. Reynolds concerning the original of Episcopacy defended. 2. The Original of Bishops, or a Chorographical and Historical Disquisition touching the Lydian and Proconsular Asia, and the Seven Metropolitan Churches contained therein." The design of this treatise is to prove, from Acts xix. 17. supported by Rev. ii. 1. and confirmed by ecclesiastical history, that bishops and metropolitans were instituted by the apostles; meaning only with regard to their superiority in degree; for he did not hold episcopacy to be a superior order to presbytery. These tracts were printed, with others upon the same subject, under the following title: "Certain brief Treatises, written by diverse learned men, concerning the ancient and modern Government of the Church, wherein both the primitive Institution of Episcopacy is maintained, and the Lawfulness of the Ordination of Protestant Ministers beyond the Seas likewise defended." Oxford, 1641, 4to.

It was about this time also, that he drew up his remarkable treatise concerning the "Power of the Prince, and Obedience of the Subject *;" and the same year being consulted by the king in the earl of Stafford's affair, he gave his opinion against his majesty's signing the bill for attaining that nobleman. In the rebellion which broke

* This tract was not printed till after the restoration, when it came out with a remarkable preface by bishop Sanderson. It is too well known to need any comment here. We shall only take notice, that Dr. Parr seems to have had this book in his eye, where he tells us, "That, after the sitting of the long parliament, the Primate made it his business, as well by preaching as writing, to exhort them to loyalty and obedience to their prince, endeavouring to the utmost of his power, to heal up those breaches, and reconcile those differences, that were ready to break out both in church and state. The book was wrote by the king's command, but forborn then to be published because of the increasing violence of the times."

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out this year in Ireland, the popish party made spoil of all the effects of the Primate, except some furniture in his house at Drogheda, and his library there, which were conveyed thence to Chester. Thus deprived and plundered, he never more saw his native country, and had the bishopric of Carlisle, lately vacant by the death of Dr. Potter, given him by the king to hold in commendam; but the revenues of it were much impaired by the quartering of the Scotch and English armies upon it: neither did he above once or twice receive the annual pension of four hundred pounds voted to be given him by the parliament, upon their seizing the bishop's lands.

In 1642, he returned to Oxford, where, besides his close application to study, he preached every Sunday at some of the churches. The following year he was nominated one of the assembly of divines at Westminster, but was so far from complying to it, that he even spoke against their authority in some of his sermons; upon which he was not only voted out again, but his library seized by the parliament; yet he met with some friends who redeemed it. In 1644, he published, at Oxford, "Polycarpi et Ignatii Epistolæ, &c. quibus præfixa est non de Ignatii solum et Polycarpi Scriptis sed etiam de Apostolicis Constitutionibus et Canonibus Clementi Romano attributis Dissertatio." Upon the decline of the king's affairs, Oxford being threatened with a siege, he left that city, and retired to Cærdiff in Wales, to the house of sir Timothy Tyrrel, who had married his only daughter, and was then governor of that garrison, and general of the ordnance. Having brought many chests of books with him, he prosecuted his studies here undisturbed for six months, and made a good progress in the first of his Annals; till this garrison was unfurnished for the king's service, and his son-in-law obliged to give up his post, and quit the place. In this exigence, he gladly accepted an invitation from lady dowager Stradling to reside at the castle at St. Donate. But in passing thither, he unluckily fell into the hands of the mountaineers, who stript him of all his books and papers, which yet were afterwards, in a great measure, recovered by the kindness of the clergy and gentlemen of that country *; and he met with an excellent

* The mountaineers, just as he was ready to go, got up to the number of ten thousand, in arms, in a tumultous manner, and, chusing officers,

tellent library at St. Donate, which he did not neglect to make use of while he was able; but within a month after his arrival, he was seized with a fit of sickness, which reduced him to the last extremity. After his recovery, he went to London by the invitation of the countess of Peterborough †, at whose house he arrived in June, 1640; and,

officers, formed themselves into a body, as was pretended, for the king: but they would neither be governed by English commanders, nor suffer any English garrison in the country. To avoid these men, who lay between Caerdiff and Donate, some persons in Caerdiff, at the request of the governor, undertook to convey him through by-ways; but they unluckily fell into the hands of the straggling party that was scouting thereabouts, who, carrying them to the main body, immediately broke open the Primate's chest of books, &c. and ransacking his manuscripts, and papers of his writing, these were quickly dispersed into a thousand hands; nor so content, they pulled the Primate and his daughter, and other ladies from their horses; all which he bore with his usual patience and a seeming unconcernedness: when some of their officers (who were gentlemen of the country) coming in, seemed very much ashamed of this barbarous treatment, and caused their horses and other things to be restored: but the books and papers could not then be retrieved. They afterwards conducted him back to sir John Aubery's house, not far off, where he was very civilly received, and lodged that night. When he came thither, and had retired himself, "I must confess, says Dr. Parr, that I never saw him so much troubled in my life; and those that were with him before myself said, that he seemed not more sensibly concerned for all his losses in Ireland than for this; saying to his daughter and those that endeavoured to comfort him; 'I know that it is God's hand, and that I must endeavour to bear it patiently; though I have too much human frailty not to be extremely concerned; for I am touched in a very tender place; and he has thought fit to take from me, at once, all that I have been gathering together above these twenty years, for the advancement of learning and the good of the church." Divers of the neighbouring gentry and clergy came to visit him next day; and, condoling his loss, promised to do their utmost to retrieve his books and papers, if not torn and burnt, and civilly attended him to St. Donate; and by publishing in the churches every where in those parts, that all who had any such books or papers should bring them to their masters or landlords, there was brought, within two or three months, almost all his books and papers: so that we found not many wanting.

† Before he left Wales, his finances being much reduced by an expensive sickness, as well as by removals, the years past, several gentlemen of the country sent him, unknown to each other, divers considerable sums; so that in a few weeks he had enough to supply all his present occasions, and also to defray the expences of his journey to England. This was considered by him as a particular providence, for which he was very thankful. It is certain the supply was very seasonable: for it now began not to be safe for him to stay at St. Donate. Wherefore Oxford being like to be taken, and not caring willingly to trust

and, in the beginning of the next year, was chosen preacher to the society of Lincoln's Inn *. This year he published his treatise "De Romanæ Ecclesiæ Symbolo," which he followed by his "Dissertatio de Macedonum et Asianorum anno solari," in the beginning of 1648, 8vo. In this tract, besides fixing the exact time of St. Polycarp's martyrdom, he hath compared the Grecian and Macedonian months with the Julian and other nations; and, having laid down the method and disposition of the Macedonian and Asiatic year, he adds rules for finding out the cycles of the sun and moon, and Easter for ever, with several curious accounts of the celestial motions according to the ancient Greek astronomers, Melon, Calippus, Eudoxus, and others. To which is annexed an Ephemeris, or intire Greek and Roman calendar for the whole year, with the rising and setting of the stars in that climate.

About this time he was sent for to the Isle of Wight by his majesty, to assist him in treating with the parliament upon the point of episcopacy; when he proposed an ex-

trust himself at London, he reassumed his former thoughts of passing beyond sea; and having provided a vessel, had procured a pass for that purpose from the earl of Warwick, then admiral. But, as they were preparing to go, there came into the road before Caerdiff a squadron of ships under the command of Moulton, vice-admiral for the parliament. Whereupon the Primate sent his chaplain to him, then on shore at Caerdiff, to know if he would suffer him to go, shewing the pass; which Moulton not only refused to comply with, but said, if he could get the Primate into his hands, he would carry him to the parliament, and threatened to send the chaplain immediately to his ship. So that this invitation from lady Peterborough was exceedingly welcome to the Primate; and having procured passes, he left St. Donate's after almost a year's residence there.

* The society ordered him handsome lodgings, ready furnished, and several rooms for his library, which was about this time brought up from Chester, being almost all the remains of his substance that had escaped the rebels. Mr. (afterwards lord chief justice) Hale was then a bencher of the society, and probably had the chief hand in procuring him this place; and it happened that the society was well rewarded for it by that treasure lodged in this library by the lord chief justice in four volumes, which were extracted from the Primate's manuscripts; of which Dr. Parr has subjoined to his life of the Primate a catalogue, consisting of thirty-three very curious books. Here the Primate constantly preached all the term time for almost eight years, till at last, his eye-sight and teeth beginning to fail him, he could not well be heard in so large a congregation, and was forced to quit this place about a year and a half before his death, to the great regret of that society.

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pedient, which he called Presbyterian and Episcopal Government conjoined, which the king approved as the likeliest meanest of reconciling the then differences. But no proposals, how moderate soever, were able to satisfy the Presbyterians, till his majesty was taken out of their hands by the army, and brought to the scaffold, the sight of which struck the archbishop with the utmost horror. The countess of Peterborough's house, where the Primate then lived, being exactly opposite to Charing Cross, several of the family, at the time of the king's execution, went up to the leads of the house, which commanded a full view of Whitehall; and, as soon as his majesty came upon the scaffold, some of them went down and told the Primate, asking him if he would not see the king once more before he was put to death. Though unwilling at first, yet he was persuaded at length to go up, as well out of a desire to see the king once again as a curiosity, since he could scarce believe what they told him unless he saw it. When he came upon the leads, his majesty was in his speech: the Primate stood still, and said nothing, but sighed; and, lifting his hands and eyes full of tears towards heaven, seemed to pray earnestly. But when the king had done speaking, and had taken off his cloaths and doublet, and stood stript in his waistcoat, and the executioners in vizards began to put up his hair, the Primate grew pale, and began to faint; so that, if he had not been observed by his own servant, and some others who stood near, and thereupon supported him, he had swooned away. Upon this, they presently carried him down, and laid him on his bed, where he made use both of tears and prayers; tears that so horrid a sin should be committed, and prayers that God would give his prince patience and constancy to undergo those cruel sufferings; and that he would not, for the vindication of his own honour, permit so great a wickedness to pass unpunished. And he kept the 30th of January a private fast as long as he lived.

In 1650, he published the first part of his "Annals of the Old Testament." In 1652 came out his "Epistola ad Ludovicum Capellum de variantibus Textus Hebraici Lectionibus," at London, 4to. In 1654, Cromwell now raised to the supreme dignity with more than kingly power, under the title of Protector, though it would become that character to put on the air and manner of a gra-

cious sovereign, equally regarding all his subjects with a paternal care, without distinction of parties or profession. In this disposition he began to shew favour to some of the orthodox clergy of the church of England: among these was Dr. Nicholas Bernard, who had been the lord Primate's chaplain in Ireland, and was afterwards dean of Kilmore. Cromwell having saved his life at the taking of Drogheda, had now made him his chaplain, when his highness, in the same humour, sending for the Primate, received him with great kindness and civility, and the following year gave him a promise to grant liberty of conscience to the episcopal clergy, which being evaded by Cromwell, occasioned the Primate thereupon to predict the king's restoration. The same year, 1655, his Grace published his last piece, "De Græca Septuaginta Interpretum verum Septagma," to which was subjoined, "De Gainane in vulgata LXX editione superaddita ex ejusdem Chronologia Sacra nondum edita Dissertatio, una cum ejusdem edita ad Lud. Capellum de variantibus Textus Hebraici Lectionibus, anno 1652 & altera, à Gulielmo Eyrio, ad eundem Jacobum, anno 1607 data Epistola." The Primate did not long survive this publication; for going shortly after to lady Peterborough's house, at Ryegate in Surrey, he was taken on March 10, 1655-6, with an illness which carried him off the next day, in the seventy-sixth year of his age. He first complained of his hip, thinking it was a touch of the sciatica, which he had been afflicted with many years before. But next morning he complained of a great pain in his side, which could not be removed by the physician, and he departed about one o'clock in the afternoon. His last words were, "O Lord forgive me, especially my sins of omission." Upon opening his body, there was observed a thick membrane lined with fat, supposed by the surgeons to be a continuation of the omentum or caul, which extended itself quite over the stomach, and fastened above to the peritonæum, somewhat below the diaphragm. The Primate had often been heard to say, he never felt his heart beat in the most violent exercises. He used frequently to have evacuations of blood from the veins on one side of his tongue, but more usually in some lower parts of his body; which stopping for some time before his death, was thought to be the cause of it, as he had a quick digestion,

gestion, and bred blood fast. His friends intended to bury him at Ryegate, in the vault of the Howard family; but they were forbid by Cromwell, at whose order the corps being first removed to Somerset House in the Strand, was conveyed thence with great magnificence to Westminster Abbey, where it was interred in Erasmus's chapel, the funeral service being performed according to the liturgy of the church of England, by Dr. Nicholas Bernard, who preached a sermon upon the occasion, which was afterwards printed. He left his library, being the chief part of his substance, as a portion to his only daughter, who had been the mother of a numerous offspring. It was first bought by the officers and soldiers of Cromwell's army in Ireland, and lodged in Dublin Castle, where it lay, though not without being much pillaged, till the restoration, which bringing it into the possession of Charles II. he gave it, according to the Primate's first intention, to Dublin College, where it now remains. This was according to the Primate's first intention; but, upon the loss of every thing else except his books, it is no wonder he left these in the manner abovementioned; his daughter having before had nothing from him except some pieces of gold presented to him by Mr. Selden's executors and other persons of quality. The library consisted of ten thousand volumes printed and manuscript, and cost the Primate many thousand pounds. Both the king of Denmark and cardinal Mazarine offered a good price for it by their agents here; but the executors were forbidden, by an order from Oliver and his council, to sell it to any one without his consent; so it was at last bought by the soldiers and officers of the then army in Ireland, who, out of emulation to the former noble action of queen Elizabeth's army, were incited by some men of public spirit to the like performance, and they had it for much less than the real worth, or what had been offered for it before by the agents abovementioned. They had also with it all the manuscripts which were not of his own hand-writing; and a choice though not numerous collection of ancient coins. But, when this library was carried over into Ireland, the Usurper and his son, who then commanded in chief there, would not bestow it upon the college, lest perhaps the gift should not appear so considerable there as it would do by itself; and therefore they

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gave out that they intended it for a new college or hall which they said they intended to build and endow. But it proved that, as these were not times, so they were not persons capable of any such noble or pious work; so that this library lay in the castle of Dublin, unbestowed, and unemployed, till Cromwell's death; and, during the anarchy and confusion that followed, the rooms where this treasure was kept being left open, many of the books, and most of the best manuscripts, were stolen away, or else embezzled by those that were intrusted with them.

From the Primate's manuscripts we have several posthumous pieces in print, some of which have been occasionally mentioned above.

The titles of the rest are, 1. "Chronologia Sacra seu Annorum ΠΑΙΔΟΠΟΙΑΣ Patriarcharum ΠΑΡΟΙΚΙΑΣ Israelitarum in Ægypto; Annorum etiam Judicum, Regum Judæ Israelis ΑΠΟΔΕΙΞΙΣ Chronologica." Oxford, 1660, in 4to. published by Dr. Thomas Barlow, keeper of the Bodleian library, and was reprinted with the Annals of the Old and New Testament, at Geneva, 1772, in folio. But this chronology is imperfect, the Author dying while he was engaged in it.—2. A collection of pieces, under the title of "The Judgement of the late Archbishop," &c. published by Dr. Nicholas Bernard at London, 1658, 8vo. who also published in 1659,—3. "The Judgement and Sense of the present See of Rome, from Apocal. xviii. 4. by the late Archbishop, &c. together with Ordination a Fundamental, &c. as also, Of the Use of a set Form of Prayer in the Church; The Extent of Christ's Satisfaction, &c. Of the Sabbath and Observation of the Lord's Day; his Judgement and Sense of John xxi. 22, 23, &c."—4. "A Volume of Sermons preached at Oxford before his Majesty and elsewhere."—5. "Historia Dogmatica Controversiæ inter Orthodoxos & Pontificios de Scripturis & Sacris Vernaculis. Accessere ejusdem Dissertationes duæ de Pseudo-Dionissi scriptis & de Epistola ad Laodicenos. Descripsit, digessit, & notis atque auctario locupletavit, Henricus Wharton," London, 1690, 4to.—6. "A Collection of Three Hundred Letters written to James Usher, Lord Archbishop of Armagh, and most of the eminent Persons for Piety and Learning in his Time, both in England and beyond the Seas. Collected and published from the original Copies under their own Hands by Richard Parr, D. D. his Lordship's Chaplain at the Time of his Death, with whom the care of all his Papers were intrusted by his Lordship." London, 1686, folio. This collection is annexed to the Primate's life, written by the same gentleman.

WADSWORTH.

WADSWORTH, THOMAS, M. A. was born in St. Saviour's Southwark, in 1630. He was so weak in the first month of his life, that he was given over for dead; but by a wonderful providence was on a sudden recovered. At Christ's College, Cambridge, of which he became a fellow, he was under the tuition of Dr. Outram, who had a great esteem for him till his death. He gained great respect by his collegiate exercises, and made good proficiency in that learning and spiritual knowledge, which tended to promote his future usefulness in the service of God and his church. He encouraged associations among the college students, with a view to promote real godliness. But being called away from college on occasion of his father's illness and death, he employed his talents near home, as opportunities offered, and gave evident proof of his excellent gifts. On the death of Mr. Moreton, he was fixed in the rectory of Newington Butts, Feb. 16, 1652; though about that time he was chosen fellow of Christ's College. In his settlement here, it was very remarkable, that the parishioners were divided into two parties, and both of them upon the vacancy went with their petitions to Westminster, neither knowing the other's mind, and he was the person pitched upon by both. Here he not only preached constantly, but zealously taught all his people from house to house. He gave Bibles to the poor, and expended his estate, as well as his time, in works of charity among them. In August, 1660, he resigned this living to Mr. J. Meggs, who pretended to be the legal rector; though before he died he acknowledged his claim unjust. Mr. Wadsworth however did not live useless; for besides his lecture on Saturday mornings at St. Antholine's, and for some time on Lord's day evenings, and on Monday nights, at St. Margaret's Fish Street, (where he had great concourse of hearers,) he was chosen by the parish of St. Lawrence Poultney. He was also a lecturer of St. John Baptist. His parishioners desired him to give them a sermon on the Saturday night, before the day on which the Uniformity Act was to take place, and he complied, though they did not make the motion till he was that day at dinner. They named a text, which was Mal. iii. 16. and taking a little time for meditation in private, he preached a fare-

a farewell sermon upon it *. This was no very difficult thing to him, who, if he had but time for a little premeditation, was never at a loss for words in his Master's work. He was indeed an extraordinary person; of singular ability, judgement, and piety; wholly devoted to God, and to do good; and did not care for conversing with the rich, unless they could be prevailed upon to be free in acts of charity. He would reprove sin in any person of whatever rank, but with much prudence, and also with great candour; which he took pains to promote in others; for which end he used often to give this rule: "If a good sense can be put upon what another says or does, never take it in a bad one." When he was ejected from St. Lawrence Poultney, the lamentations of the people would have melted any compassionate heart. At their desire, he preached privately to one congregation at Newington, and another at Theobalds, by turns, without taking any salary from either. He had afterwards a fixed congregation in Southwark, where, as his health required him to be much in the country, Mr. Parsons was his assistant, and he divided his labours between the two congregations. His charity to his distressed brethren in the ministry was great. He made collections for them both at Southwark and Theobalds; and he had a singular faculty to dispose his hearers to give liberally. He died on the Lord's day, Oct. 29, 1676, aged only 46, about three weeks after his removal from Theobalds. Mr. Bragge preached his funeral sermon, on Ps. xxxvii. 37.

Mr. Wadsworth's farewell sermon, printed in the Collection, is on Rev. ii. 5. It is a pathetic, and apparently extempore discourse, inaccurately taken.

His works were, 1. "A Discourse of the Immortality of the Soul."—2. "Faith's Triumphs over the Fears of Death," a practical Improvement of the former.—3. "Short Catechism of twelve Questions."—4. "Serious Exhortation to a holy Life; or the necessity of inherent Righteousness."—5. "Separation yet no Schism, in an answer to a Sermon before the Lord Mayor, by J. S. 1675."—6. His "Last Warning to secure Sinners," being his two last Sermons; with a large Preface by Mr. Baxter.—7. "Collections of Meditations on the Lord's Supper."—

* That afterwards mentioned, appears have been delivered at Newington Butts, as he is there spoken of as being late preacher at that place.

8. "Pious

8. "Pious Letters when a Student at Cambridge."—9. "Practical Sermons."—10. "Hymns and Poems."—11. "Serious Exhortation to Self Examination."—12. After his death, his "Remains."— His Life also was published, containing his "Diary."

WALES, ELKANAH, was the second of seven sons of Mr. John Wales of Idle, and was born there in 1588. When he had finished his studies at Trinity College, Cambridge, and taken his degree of M. A. he accepted the poor chapelry of Ridsey in Yorkshire, where, without the least secular advantage, he laboured mightily in the word and doctrine, in praying, catechizing, and expounding; though after all, without that success among his own people which he desired, and others expected. But his ministry was effectual upon multitudes of others, who from the adjacent country flocked to hear him. He was indeed an excellent preacher, of a profound judgement, and had an admirable art in pressing practical truths home upon the conscience, and illustrating things by pertinent and familiar similitudes. He was also a person of great piety and an unspotted life. He had several offers of preferment. But nothing could prevail with him to leave his people, for whose spiritual welfare he was extremely solicitous. The great success of his ministry at Leeds, (where he often preached at the monthly lecture,) and other adjacent parts, as well as upon strangers who heard him constantly at Pudsey, induced him to continue at Pudsey till the Bartholomew Act separated him from his beloved flock. He was now reviled as a person disaffected to government, though he had suffered as a favourer of it. After he had been a faithful labourer at Pudsey above fifty years, an ill neighbour, taking advantage of the Five-mile Act, forced him to leave the place; but at length he settled at Leeds, where he had many cordial friends. There he preached privately as he had opportunity, especially on the week-days. Having on a special occasion preached at Bromley chapel, he was taken before the justices, but escaped imprisonment, as some of them had a respect for his years. The infirmities of age, however, excepting deafness, he scarcely knew any thing of; to which his temperance, both as to diet and passion, contributed much. He died at Leeds, May 11, 1669, aged above eighty.

His Works were, 1. "Mount Ebal levelled;" an excellent treatise on Gal. iii. 13.—2. "A Writ of Error; or a Friendly Examination of a Question deeply concerning married Persons, or such as intend to marry."—3. "A short Catechism, in Thirty-four Questions and Answers, designed for the youngest sort of Catechumens."

WALKER, SAMUEL, was the youngest of seven children; he was born at Exeter, Dec. 1714 *. Having lived under the care of his parents, till he was eight years of age he was then put to the Grammar School in Exeter College Oxford, and placed under the care of Dr. Francis Webber. Having taken the degree of B. A. in 1737, he was ordained the latter end of that year, and appointed to the curacy of Dodescomb-Leigh in the neighbourhood of Exeter, where he continued till August, 1738. He was prevailed upon by the late lord Rolle to undertake the charge of his youngest brother's education, and to make the tour of France with him; where Mr. Walker acquired many of those polite accomplishments, which adorn the gentleman. About two years after, he returned to England, and accepted the curacy of Lanlivery in Cornwall, under the rev. Nicholas Kendall, M. A. one of the canons of Exeter, and archdeacon of Totness. On the death of Mr. Kendall, March 3, 1740, he was presented by Walter Kendall, esq. to the said vicarage, to hold the same during the minority of a nephew of Mr. Kendall, to whom, upon his coming of age, Mr. Walker resigned it, and at Midsummer, 1746, entered upon the curacy of Truro in Cornwall. Mr. Walker, during the six years he served Lanlivery, was always much esteemed for the decency and regularity of his conduct; his conscience, even at that time, dictated to him the necessity of constant diligence in the public duties of preaching and catechizing; though he was then unacquainted with those evangelical principles,

* His parents were Robert Walker of the city of Exeter, esq; and Margaret his wife, who was the only daughter of the reverend Mr. Richard Hall, minister of St. Edmunds and All-hallows in that city. Robert Walker, the father of Mr Samuel Walker, was the only son of Sir Thomas Walker, knight, who, as his ancestors had done, represented the city of Exeter in many successive parliaments during the reigns of Charles I. and II. Sir Thomas's lady was Mary the only daughter of the reverend Samuel Hall, A. M. youngest son of Dr. Joseph Hall, formerly bishop of Exeter.

which

which he afterwards embraced and taught with so much success in the latter years of his ministry. About a year after he came to Truro, being in company with some friends, the subject of whose conversation turned upon the nature of justifying and saving faith, he, as he freely owned afterwards, became sensible that he was totally unacquainted with that faith which had been the topic of the discourse, and also convinced that he was destitute of something, which was of the greatest importance to his own as well as to the salvation of the people committed to his charge. He said nothing at that time of the concern he was brought under to any one of the company, but was ever afterwards, as opportunity offered, ready to enter upon the subject. It began to discover that he had hitherto been ignorant of the nature of gospel-salvation, inattentive to the spiritual state of his own soul and the souls of others, and governed in all his conduct not by the only Christian motives of love to God and man, but purely by such as were wholly sensual and selfish; he found that he was a slave to the desire of man's esteem; and in short, as he himself expressed it, that all had been wrong both within and without. Upon this discovery, he applied himself with diligence and fervent prayer to the study of the Holy Scriptures, and having by these means gained a farther insight into the nature of man's spiritual disorder, and of the remedy afforded in the gospel, this necessarily led him to make a considerable alteration in his preaching, both as to the choice of his subjects and the manner of his address. Convinced that the divine testimony was the only sure ground of a divine faith, he was careful to assert nothing that was not immediately drawn from the word of God, it being now his great aim and study, to use his own phrase, "to be a good Bible Divine." In a letter from a clergyman concerning the first question in the office for the ordaining of deacons, published in 1758, Mr. Walker says for himself, "As I was ignorant of the salvation that is in Christ Jesus, and of my want of him in all his offices, so I had not taken the least notice of the spiritual state of others. It was to me as a thing I had no concern with, that sins of the grossest kind were committed on every side of me. And after I was ordained, I had no sight or thought of the condition my parishioners were in, though I had some desire

desire that they should come to church and sacrament, and not drink, swear, and the like." But the whole of this matter is explained more at large in a letter written by him in the year 1753 to a friend in London, wherein he gives a particular account of his ministry at Truro from the very beginning.

"In the year 1746, I undertook (as curate) the charge of this populous and large town, in many respects the principal town in the country. God knows upon what unworthy views I did it, and how utterly disqualified my heart and head were for my ministerial trust. I had been then some years vicar of a neighbouring parish. But, dear Sir, how must I have suffered the poor souls there to starve and perish, while I was only possessed of historical notions of all the vitals of Christianity; the corruption of man's nature, his misery and helplessness; the satisfaction and sufficiency of Christ; the necessity of a renewed mind; the need of the work of the Spirit! These I knew notionally, but neither felt nor taught them practically. You must own, I ought to go sorrowing to the grave upon a review of six years so passed over. Nevertheless I was thought well of, and indeed esteemed beyond most of my brethren, for my regularity, decency, endeavours to keep up external attendances, and somewhat or other in my public addresses. Would to God I were the only one intrusted with the gospel in these circumstances! It was at least a year after the kind providence of God brought me hither, ere I fell under considerable suspicions or uneasiness about myself and my manner of preaching; when by the frequent conversation of a christian friend (verily the first person I had met with truly possessed of the mind of Christ) I became sensible all was wrong within and without. My uneasiness was rather abiding than violent, possibly because my life had been free of gross sins, having been used in a good measure to follow the direction of my conscience, and the change wrought upon me was slow, till under a variety of means I was brought to the knowledge of the truth as it is in Christ Jesus. As this work was going forward in myself, the people were made partakers of the effects of it; by and by I began to deal with them as lost sinners, and beat down formality and self-righteousness, and to preach Christ. The fruit of this by the mighty working of the Spirit quickly appeared. It was a new

a new way to them. They were surprized and grew angry, not without an evident fear resting upon them, and an interesting curiosity to hear me again of this matter. I have reason to judge, that almost all of them have been one time or other awakened more or less, although I fear many of them have rejected the counsel of God against themselves. But, in the mean time, some more sensibly pricked in their hearts, came to me inquiring what they must do? The number of these continually increasing, I thought my utmost diligence was needful towards them. They were universally ignorant in the grossest degree. I was glad to give them as many evenings in the week as I could spare, appointing them to attend me, after their work was over, at my house. As there was no knowledge of divine things amongst them, and in consequence thereof they were incapable of instructing one another; and withall, as they were marked out by reproach, and had every art tried upon them to draw them away. I was obliged for these reasons to give them, either singly, or by two or three together. This I have continued to do to the present time, with no variation, but that of using the help of those, who had made any progress, to watch over beginners. I had from the first engaged them frequently to converse together, and pray with one another, as I could put them together; though the far greater part of them fell away from their awakenings, yet when a number of them seemed to be somewhat confirmed, they of their own accord met together in larger bodies in their own houses, to read God's word, pray, sing psalms, &c. This became pretty much practised about two years ago, and herein I have left them to themselves, only giving them directions as need required. By the grace of God the number of those, whose conduct seemed to express a lively faith, began now to be something considerable, for which reason about the latter end of last summer it was thought adviseable to form them into a religious society, which after some delays was effected in the beginning of February. The numbers of members is now upwards of seventy. It was afterwards considerably increased. While I was deliberating about this society, which was to consist of such only as gave hopes of an edifying example, it was thought proper to call together as many others, as werew illing, in my house once a week, as a

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sort of nursery for the principal society: and by talking and praying with them we seem to have found some establishment among those who are weaker. This hath been the progress of the work among ourselves, wherein I have reason to believe we have been much forwarded by the blessing of the Spirit upon a free and practical exposition of the church catechism, which I have, after my poor measure, made by word of mouth of the Sunday evenings of half the year, an hour after service. I have to add farther, as that which I doubt not will give you pleasure, that not long after the commencement of this work at Truro, several clergymen of us in the neighborhood associated ourselves under the name of the Parsons' Club, for mutal consultation and direction, in order to promote the great end of our ministry."

Mr. James Stillingfleet gives a full account of the nature and institution of these societies, and states many truly edifying particulars concerning Mr. Walker's indefatigable labours, both with the people committed to his charge, and with soldiers and others, whom Providence placed in his way. After which he adds, "Thus were the labours of this faithful minister of Christ employed in superintending the flock more immediately committed to his care, in giving his advice to those who came to consult him from neighbouring places, and cultivating a spirit of religion among those, who seemed to be more accidentally thrown in his way. To obviate one groundless calumny with which the careless and lukewarm have often been apt to charge a life of serious godliness, as if it gave encouragement to the neglect of secular business, it may not be improper to remark, that at the same time that he was earnest in pressing it upon all that came to him for advice, to seek the kingdom of God and his righteousness, as the one thing needful; he never forgot to exhort persons, of all conditions and occupations in life, to apply themselves with diligence to the duties of their respective callings: telling them, as the strongest argument that could be urged, that the prosperity and tranquillity of their souls would be more effectually promoted by a careful and industrious attention to the business of their station, than by devoting themselves wholly to the study of religion, to the neglect of those employments, which the place that God had assigned them in the world required

their hands. The truth of which observation I have heard confirmed by the experience of those, who have hearkened to his counsel in this particular. The twenty-fifth sermon upon the catechism, which was preached at Truro on the 27th of April in the year 1760, and was the last discourse delivered by Mr. Walker in public, deserves our particular notice. The subject is most aweful and interesting; and the manner of treating it awakening and affecting. Having in some of the preceding lectures considered in a practical view the resurrection of Christ as head of his body the church, his ascension into the highest heavens to prepare a place for his people, and his session at the right hand of God as the great Advocate and Intercessor, pleading continually before the Father the propitiatory sacrifice of his obedience unto death; in this he represents him at his second coming as universal Judge, summoning all mankind before his righteous tribunal. The solemn transactions of the day of judgement being, as should seem to us accidentally, the subject of Mr. Walker's last address to his parishioners, it gave him an opportunity of speaking to them in such a manner, that, if he had been actually apprized that it should be his last sermon, he could not have taken his leave of them more properly. After a very serious and earnest expostulation with the careless, idle, pleasure-loving sinner, he concludes with delivering as it were his dying words to a congregation, among whom he had ministered so long a time with so much zeal and assiduity, in this remarkable passage:

"Well; we shall all appear before the judgement-seat of Christ together. There the controversy between me calling upon you by the terrors of the Lord, and you determined to abide in your sins, will be decided. There it will appear, whether your blood will be upon your own heads for your obstinate impenitency, or upon mine for not giving you warning. Christ will certainly either acquit or condemn me on this behalf; and if I should be acquitted herein, what will become of you? I tremble to think, how so many words of mine will be brought up against you on that day. What will you say, what will you answer, how will you excuse yourselves? O Sir, if you will not be prevailed upon you will eternally curse the day that you knew me, or heard one word from my mouth

mouth. Why, why, why will you die, with so aggravated a destruction; O think of the judgement, think of it, and you will not be able to hold it out against your own souls. May the Lord incline you to do so; may he cause this word to sink deep into your hearts; may he shew you all your danger; and with an outstretched arm bring you out of the hands of the devil, and translate you into the glorious kingdom of his dear Son, to his own glory and your unspeakable happiness in the day of the appearance of our Lord and Saviour Jesus Christ. Even so, most mighty God and most merciful Father, for the same Jesus Christ's sake."

After the 27th of April, 1760, Mr. Walker was disabled from performing any farther service in the public congregation. At this time he was seized with a fever, which confined him several weeks to his room at Truro: When he had in some degree recovered his strength after the abatement of the fever, a cough still hung upon him, for which, as it foreboded a consumption, he was ordered to Bristol for the use of the waters in the month of August. Having staid two months there with little or no benefit, he went in the autumn to Kington in Warwickshire with an intention of spending some time with the reverend Mr. Talbot, vicar of that parish, and afterwards St. Giles's in Reading; but a bad season of the year coming on, he was ordered back to the Bristol Wells. There he continued till the middle of December, when it was judged proper that he should be removed to some dry healthy spot in the neighbourhood of London, where he could enjoy the benefit of a good air. Upon this, having before been invited by the earl of Dartmouth to try the air at Blackheath, he went thither a few days before Christmas. Being situated in a place so near London, he had an oportunity of having the best advice; but it was not in the power of medicine to stop the progress of his disease. With regard to his own experiences in this last and languid season of his life, of which he frequently spake to those about him, he complained in general of great deadness of spiritual affections, and of the absence of all sensible impressions of joy and delight in the contemplation of the exceeding love of God towards him, and of his approaching happy change. What he endured within the last six weeks from an inward parching heat, is almost inexpressible.

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His only apprehensions under these trying circumstances were, lest his patience should not hold out, and that he should wish for a release sooner than God should see fit to grant it. But the Lord was pleased to preserve in him a spirit of resignation to the last. He departed this life in a lodging-house at Blackheath, to which he had been removed a few weeks before, on Sunday, July 19, 1761, in the forty-eighth year of his age, and entered upon his sabbath of eternal rest. It was his particular direction, that his body should be interred in the church-yard of the parish in which he died. In compliance therewith he was buried in the church-yard of Lewisham in Kent.

He published the following works; 1. "The Christian, a set of practical Sermons," 1755.—2. "A Letter from a Clergyman concerning the first Question in the Office for the ordaining of Deacons," 1758.—3. "Regulations and Helps proposed for promoting Religious Conversation among Christians."—4. "A Discourse on the Necessity of being acquainted with our fallen State."—5. "A Familiar Catechism," 1759.—6. "A Short Instruction and Examination for the Lord's Supper."—7. "A Treatise on Conviction of Sin."—8. "A Familiar Introduction to the Knowledge of Ourselves," 1761; and some occasional Sermons. Several other small Tracts were published monthly by himself and other ministers.

WARD, RALPH, M. A. was born in 1629, and educated at Sydney College, Cambridge, under the tuition of Mr. Elias Pauson. While at the university he found much benefit by the ministry of Mr. Samuel Hammond, fellow of Magdalen College and preacher at St. Giles's, who was the instrument of his conversion. When he first began in earnest to apply his thoughts to religious matters, he found himself in great perplexity, but by Mr. Hammond's advice was relieved. He was diligent in his studies, and celebrated for his proficiency. He began his ministry at Denby chapel, in Pennyston parish, Yorkshire, where he was born. Mr. Hammond, on leaving the university to settle at Bishop's Waremouth, recommended him as chaplain to col. Fenwick, whose regiment remained at Leith, in August, 1651, and was much respected; but going the year after to visit his friends in Yorkshire, they prevented his return; and in 1653 he was fixed at Wolsingham in Durham, and was ordained

Sept. 14. After this, he visited Oxford and Cambridg took his degree of M. A. at both universities, and retur ing to Wolsingham (a benefice of 150l. per ann.) he appli himself vigorously to his work. He laboured hard on t Sabbath, and went on the week-days from house to hou to enquire after the fruit of his labours. The poor he i vited to his house once or twice a week to be catechiz and instructed, promising them food for their bodies, they would mind the good of their souls. But he fou to his sorrow, that they soon grew weary; and his bear who were in better circumstances, though they behav respectfully to him, generally declined his personal app cations. On account of this and some other difficult he accepted an invitation to the sequestered living Hartborn, in Northumberland, where his income w less, but his prospect of success greater. Here he d much service in a little time. Soon after the Restorat the former incumbent dispossessed him; when he reti to Newcastle, and kept a school, having many gent men's sons for his scholars. He also preached occasiona for Mr. Hammond and Mr. Durant, then ministers th till they were all called to Durham, to give their reas why they did not comply with the Act of Uniformity. then retired and lived privately; but after some time came domestic chaplain to the learned and worthy John Hewley of York, in whose family he was grea respected and singularly useful. The Oxford Act for him to retire from this city, but it was not long before returned and lived with his own family, preaching vately without disturbance. Here he wore out m than thirty years of his life in labours and sufferings.

On the Indulgence in 1672, he began his public mi try in that city; and soon had a very flourishing cong gation. He constantly preached twice every Lord's d without any assistance, till his strength failed him; for nearly twenty years, after prayer expounded part o chapter. He had a lecture every fortnight, and admin tered the Lord's Supper every six weeks. For many ye he repeated his sermons every Tuesday morning, and b days for conference with his people, and for answering questions in divinity. He had also set times for philosophical disputations with some young scholars in the city; besides diligently catechizing youth; putting parents and

and masters upon that work; visiting the sick, and resolving the doubtful. He frequently went into the villages and preached on the week days, when he could not appear in the city. All this was the labour of love; and his success added much to his pleasure in it; for many heartily blessed God for his exertions.

The devil, however, would not suffer him to live without disturbance. He met with some opposition in his ministry before Charles's Indulgence, nor was he free afterwards. He was put in to the spiritual court by the churchwarden, and excommunicated for deserting his parish church, and not receiving the sacrament there. The excommunication was renewed from year to year, and was driven to a capias, which coming out every term, either confined him to his house, or obliged him to be very cautious in going out. Sometimes he escaped when writs were out against him, by being favoured with private notice. In 1682 he was fined twenty pounds, at another time forty pounds upon information against him for a conventicle. He appealed to the quarter-sessions, and was discharged by the jury. His doors were broke open in the night, and his house searched in the day time; sometimes professedly for Mr. Ward, sometimes pretendely for some persons disaffected to government. In 1684 he was taken on the Lord's-day, at a gentleman's house, with all the hearers, and informed against for a riot: "quod vi & armis, riotose & routose assemblayere, in terrorum regis subditorum," &c. He gave bail for his appearance at the assizes, when Judge Jefferies, then coming the northern circuit, abounded in raillery; but Mr. Ward behaved before him with great calmness and prudence. A capias was served upon him in the open court by the ecclesiastical officers. For the riot (so called) he was fined fifty pounds and left a prisoner. A mittimus also was afterwards sent to the jailer from the sheriffs, to detain him on account of five twenty pounds fines, out of the Exchequer, for not surrendering his body within six days after proclamation; though neither the bishop's "significavit," nor the king's writ gave any addition to his name, either of gentleman, or any other title, according to the statute of 5 Hen. V. c. 1.; the want of which rendered the forfeiture void, by statute of 5 Eliz. c. 23. And yet he was still kept prisoner upon Ouse Bridge. Hereupon he and his fellow

 prisoner,

prisoner, Mr. Andrew Taylor (that public-spirited merchant, who opened his doors for private meetings in the hardest times,) petitioned the judge at the next assize, but in vain. His imprisonment was continued; but he was allowed to preach on the Lord's-day to several that went to visit him, which alleviated his bonds.

When James II. opened the prison doors by his Declaration, Mr. Taylor was liberated by the king's special order, without paying any fine, having been illegally prosecuted. The great expences which the court alledged they had been at, kept Mr. Ward still prisoner; but at length the matter was compromised; so that upon his paying forty pounds they gave him their absolution, March 8, 1685, and he received his "quietus" from the Exchequer in June, 1686. Being restored to his liberty, he returned to his work with the same ardour to do good as before, but not with the same strength of body, his health being much impaired by his long confinement; so that he engaged Mr. Noah Ward to assist him every third Sabbath. As his strength now sensibly declined, and he found his end approaching, he was intent upon making suitable preparation. He met death, not with a stoical insensibility, but with the reverential fear and tried faith of a Christian. He expired March 13, 1691, aged sixty-two.

WARD, NOAH, was born at Derby in 1610. A serious disposition was observed in him betimes, and he early devoted himself to God in the ministry, whose service he afterwards pursued as the great end of his being. But after he had been two years at the university, he met with a sudden check to his improvements in literature, by the Act of Uniformity; so that he returned to his native place. Having a good genius, and a serious spirit; being fervent in prayer, and zealous to serve God in the gospel, with the divine blessing he acquired an ability for usefulness. He had good assistance from Mr. Beresford, who had been minister of St. Werburgh's at Derby. The people there consulted about some provision for this young man, and procured him to be usher to the schoolmaster in that town. But this not answering his purpose, he quitted the place, and went to a gentleman's house to teach his children, where he was seized with a fever, which forced him to return home. After his recovery he taught school

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at Asheby, but some trouble there drove him home again. He was ordained at Sheffield, and was some time chaplain to sir John Wentworth, in whose family he married. He continued here till sir John's death, and till his lady married the lord Winchelsea, who dismissed him. He then went to Askam, about three miles from York, where he lived eleven years. He preached at several other places, and was an itinerant preacher all his life. He was reduced to many straits, but never through his own fault. He managed all his domestic affairs with great frugality, so that neither he nor his wanted food or raiment; and contentment made their little, enough for them. He often acknowledged his great obligations to Mr. Ralph Ward, above mentioned, who, though a stranger, employed him; and who, after king James's Declaration for liberty, finding himself decline, desired his assistance every third sabbath and week-day lecture. So that at length his itinerancy was confined to York, Selby, and Ellinthorp. A little before his death, he left Selby, and bestowed one of his days at Helaugh, but continued at the two other places till his death. A person of considerable note for wealth, who had a place in the bishop's court, and was much prejudiced against the Dissenters, had procured a writ de excom. cap. against Mr. Ward. Upon this some private christians met at his house to pray with him, for his deliverance. The very next Lord's-day this angry gentleman was killed in a duel, with an intimate friend, who was very unwilling to accept the challenge. By this unexpected and undesired means Mr. Ward was, for a good while, free from disturbance. The fear of losing a daughter seized on his spirits, and it was thought, hastened his death; which however was serene and joyful. A few minutes before he departed he said, "God will redeem my soul from the power of the grave, for he shall receive me." These words he desired might be his funeral text. He died May 22, 1669, aged fifty-nine.

WARREN, MATTHEW, the younger son of Mr. John Warren, a gentleman of good estate, at Otterford in Devonshire, was born in 1642, and had his grammar-learning at Crewkern. Having been near four years at Oxford, he removed (probably upon the change in 1660) with his tutor to Reading. Having spent one year with him

him there, he returned to his relations, entered upon the ministerial service, and had the chapel of Downhead in Somersetshire, but was soon silenced by the Bartholomew Act. Not long after, he undertook the education of youth for the ministry: a work for which he was well qualified, both by his learning, and the excellence of his temper. Humility, modesty, and good humour, were his distinguishing characters; which rooted him in the affections of his pupils to whose various tempers and talents he so adapted himself, as to facilitate their progress in science. And he had an excellent faculty of explaining things to the weakest capacity. As he was never confident or imposing in any thing never vehement, or rigid in his own opinions; so he allowed his pupils freedom of thought, and never denied them the use of any author, while he was careful to establish them against those erroneous principles which undermine the foundations of religion. And he was eminently successful in sending forth a considerable number of able and useful ministers. When he first undertook the office, he met with many difficulties, and in the reigns of Charles and James, his sufferings were great; but he bore them with cheerfulness, and became a comforter to his fellow sufferers. Providence always kept him out of the hands of his persecutors, and sometimes by remarkable interpositions. One instance in particular he often related with admiration of the divine goodness. While he was sheltered in the house of a friend, his wife had an unusual impression upon her mind that he was in danger of being apprehended. She therefore sent a messenger to him with a letter earnestly begging him to be at home within a certain time, lest he should never see her more. He concluded that she was dangerously ill, and therefore immediately took leave of his friends and departed. Before he had got far from the house, looking back from an ascent, he saw it surrounded by a number of men, sent as he supposed, and afterwards found, to search for him with a view to take him prisoner.

Upon king James's Indulgence he was chosen joint pastor with Mr. Hartford to a congregation at Taunton, where he had preached occasionally before, and where he approved himself a faithful and able minister. His sermons were clear

ar, solid and affectionate. He declined the ostentation of t, or the indulgence of a luxurious fancy, and constantly ned to bring what he delivered within the reach of the eanest of his hearers, preferring the good of souls to his own plause. As his life was peace and love; so in his last urs, when he was under extreme pain, he discovered true hristian patience and submission. Being asked how he was, answered, "I am just going into eternity; but I ess God, I am neither ashamed to live, nor afraid to e." In a day or two after, his complicated distemper solved his frame, June 14, 1706, in the sixty-fourth year his age. His funeral sermon was preached by Mr. John rint, on Zech. i. 5, 6. It is a useful discourse, as adressed both to ministers and people.

WARREN, THOMAS, M. A. was born in 1518. He was presented to the rectory of Houghton in Hampshire by the parliament in 1650. The presentation (which passed the seal Feb. 6,) represents the vacancy as occasioned "per relictionem ultimi incumbentis;" but whether this is to be understood of a voluntary resignation, or of a sequestration, may admit of a doubt. The latter is most probable. Mr. Warren appears to have been one of those Presbyterian divines who did not scruple conformity upon the terms of king Charles's Declaration, of Oct. 25, 1660; for at the close of this year he went to Scotland, and was ordained both deacon and presbyter the same day (Dec. 23,) by the bishop of Withern *. On the 1st of Feb. following he received episcopal letters of institution and induction to his rectory from Dr. Bryan Duppa, bishop of Winchester, and was accordingly inducted into it by Mr. Anthony Hilary, rector of Broughton, Feb. 7. After his ejectment in 1662 he might have had great preferment in the church, (the king offering him the bishopric of Salisbury, and that of Winchester;) but he could not conscientiously accede to the new terms. However he lived unmolested in the worst of times He was pastor to a private congregation at Rumsey in Hampshire; and upon

* The testimonials are signed, Thomas Candidæ Casæ Episcopus. The original, as also the parliament's presentation, and other papers and instruments referred to in the above account were in the possession of the rev. Mr. Henry Taylor, late of Croydon, who, by the mother's side, is a great-grandson of Mr. Warren's.

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king Charles's Indulgence, in 1672, he took out a licence as a Presbyterian minister, to preach in the house of Mr. Tho. Burbank, in that town, which is dated July 1, and is signed by lord Clifford's own hand, and likewise by that of the king himself. It appears from this licence, that the ministers who complied with the terms of it, were allowed to preach, not only in the place therein specified, but in any other allowed by the king's declaration March 15, 1672. When king James granted the Indulgence, Mr. Warren, being desirous to know the sentiments of the London ministers concerning it, and what part it was most adviseable to take, wrote to Mr. William Leigh in London for information, who gave him an answer containing the following, among other particulars: "The sentiments here in relation to the king's Declaration, are best explained by their practice. I find all make use of it freely.—The Presbyterian ministers have presented a gratulatory address to his majesty, with about thirty hands to it. Messrs Hurst, Veale, Rosewell, Chester, Reynolds, Turner, and three more, as I hear, did attend his majesty, Hurst delivered it. The pleasant countenances of the courtiers, as also his majesty's courteous words, looks, and behaviour, did bid them welcome. After it was read, I am informed, his majesty thus expressed himself, or to this purpose: "Your address is very acceptable. I am well pleased to see so good an issue of my Declaration, as the ease and peace of my subjects. It is my judgement, that conscience is under God's empire, and not to be forced in matters of religion. Go home; make your hearers good Christians, and then they will be good subjects. you have a magna charta for your property; I would you had it also for this liberty. But do not surmise that I have any unknown design, for my Declaration is a true interpreter of my mind."

Mr. Warren continued preaching at Rumsey eighteen years, and gathered a large congregation, which continues in a flourishing condition to this day. He ceased not from his labours in the latter part of his life, though he was almost blind. The day before his death he discoursed freely with a friend, and gave him a short history of his earthly pilgrimage; which he concluded with these words: "And now I am neither afraid to die, nor unwilling." From the inscription upon his grave-stone in Rumsey church

church, it appears that he died Jan. 27, 1694, aged 77. He is there stiled "a learned, pious, "and faithful minister of Christ; a solid and nervous assertor "of discriminating grace and free will."

WATSON, JOHN, was born at Bromsgrove, in Worcestershire, June 23, 1725. His parents were conspicuous for prudence and piety; and zealously attached to the distinguishing doctrines of the gospel of Christ. Through the blessing of God on the instructions, example, and prayers of his parents, Mr. Watson was early brought to a deep solicitude respecting the concerns of his soul. About the age of fifteen he was placed as an apprentice with his uncle Mr. Williams: Divine Providence thus introducing him into a situation eminently favourable to his future mental and spiritual improvement. The time of Mr. Watson's apprenticeship was spent much to his own credit and the satisfaction of Mr. Williams. At the expiration of it, he made a public profession of his faith in Christ, and subjection to him, by joining in communion with the Independent church in Kidderminister, then under the care of the Rev. Mr. Fawcett. Of this church he was a member fifty-seven years, and a Deacon nearly fifty. After the years of servitude, Mr. Watson continued in connexion with his uncle; and was admitted by him to a share in his business, as a stuff-manufacturer. In this line he travelled, many years, through the principal towns in the kingdom, particularly in the northern and western parts.

It was Mr. Watson's felicity to meet with a partner in life whose understanding and piety were of a superior kind. She was the daughter of Mr. Wilkinson, of Kendal, in Westmoreland. Her mother died while she was young; and her father lamenting to Mr. Williams that his daughter, an only child, had not an evangelical ministry to attend upon, she was invited by the latter to reside in his family, which then consisted of himself, his three daughters, and Mr. Watson. This pious lady, who had a very numerous family, and acquitted herself greatly to the honour of her Christian profession, in every relation in life, died December 10, 1799. Her conversation was remarkable and serious; her letters to her friends, replete with sentiments of piety, exhibit, at the

same time, great elegance of diction. For many ye Mr. Watson enjoyed an almost uninterrupted tide of pr perity. He was happy in his partner in life, and in th numerous offspring; his trade flourished; and every th smiled around him; his reputation for wisdom and pi and the high respectability of his family, rendered h house the resort of persons of worth from all parts, w visited the town. In fact, his gravity, blended wi cheerfulness,—his well known good sense,—and the fi nity of his Christian character, rendered him the delig of all his acquaintance.

"But though a man live many days, and see goo yet let him remember the days of darkness, for they sh be many." "Whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth."—*Havin* then viewed this good man when (to use the words of Job "the Almighty was yet with him; when his childre were about him; when he washed his steps with butte and the rock poured out rivers of oil,"—we will now de scend with him into the Valley of Adversity, and see how he conducted himself in the gloomy night of afflictio The first peculiarly severe trial which he seems to ha met with, was the death of his eldest daughter, a you lady, who, to the charms peculiar to her sex, united vigour of understanding and elevation of piety which few possess. She was on the point of marriage, amidst pro pects of the most flattering kind; but God, whose ways are a great deep, called her to her heavenly home ju before she was to have left her father's house. "Wh we know not now, we shall know hereafter!" Some years after, Mr. Watson lost, in a decline, a son: a young man, whose amiable temper, pleasing manners, talents, and piety, charmed an extensive circle of connexions. These events were followed in quick succession by others no less trying:—two daughters more being removed by death (the one married, the other single) who discovered the same excellent spirit with their previously departed sister. All these children gave pleasing evidences of being prepared by divine grace for the mansions of glory: which, while it opened to tender and pious parents the richest source of consolation, at the same time rendered the loss of them more severe. But there were trials of a different nature which this valuable man was called to endure.

endure. In the earlier part of life, his success in trade had been flowing like the tide; but, from a variety of circumstances, such as losses in business, and the failure of persons to whom he had lent considerable sums of money, his property, which at one period was large, was considerably diminished. Amidst this reverse of circumstances, and under other trials of a more painful nature, still his natural fortitude and Christian resignation never forsook him. He had too strong a persuasion of the sovereignty of God as Lord of the universe, and of his faithfulness to his people, not to believe that all these events in providence were right in themselves, and intended for his benefit.

Let us now accompany this servant of Christ in the last stage of his earthly existence. For two or three years previous to his dissolution, Mr. Watson was subject to a palpitation of the heart. In one of these fits, he expected that the moment of his departure was just at hand; but he spake of that event with the dignified composure of an established and assured Christian. "Knowing in whom he had believed," he beheld the universal conqueror's approach without alarm. His last illness was long and painful; but his meekness and patience were, through divine gaace, eminently conspicuous. Soon after his confinement to his room and bed, on recovering from a fainting fit, he said, "Let me alone, I shall do presently, if the Lord will; and if not, his will be done!" On another occasion, he said, "I hope, I am willing to die!" A few days before his decease, after he had taken some refreshment, one of his children said, "I hope now, my father will fall asleep." He replied, "I hope, child, I shall fall asleep in Jesus!" In this calm and waiting frame he coutinued till mortality was swallowed up of life. His funeral-sermom was preached by his pastor, the Rev. A. Steil, from 2 Tim. iv. 7, 8, 9.

In his religious principles Mr. Watson was a Protestant Dissenter; and well understood the grounds of his dissent: but he loved good men of every denomination, who maintained the truth and holiness of the gospel with a pure heart fervently. He was well acquainted with doctrinal, experimental, and practical divinity; and was ever ready to give, to every one that asked him, a reason

the hope that was in him: he considered the Calvinistic system as the best representation of revealed truth; but always spoke on points of a controversial nature with great caution and wisdom. The doctrines of the gospel were seated not only in his understanding, but in his heart: he relished no kind of preaching which was not experimental and practical.

WATTS, HENRY, was born in 1628, and educated at Sidney College, Cambridge, where he took the degree of M. A. in 1651. He was ejected in 1662, from the living of of Swepston, Leicestershire, at which time he had several children. Mr. Standish, who was sequestered in the parliament-times, died before the Restoration. Mr. Watts was succeeded by Dr. John Gery, and maintained a very friendly correspondence with him to the day of his death; and the Dr. upon all occasions used to express a great esteem and value for him. When he left Swepston, he removed to Weddington, a little village in Warwickshire, where he lived above twenty years, upon very friendly terms with Mr. Armstead the public minister; whom he visited every morning about eleven o'clock, and who returned the visit in the afternoon about four; spending about an hour together each time. Mr. Watts constantly went to church on Lord's-day morning, and in the afternoon (when Mr. Armstead preached at another village, he preached to his own family, admitting a few neighbours, but kept within the number allowed by act of parliament. At length he removed to Barwell, in the same county, upon which Mr. Armstead used to say, he lost the best friend and neighbour that ever man had. When legal toleration was granted to Dissenters, Mr. Watts, at the request of many in the neighbouring towns, preached publicly at Hinckley, on the Lord's-day afternoon, and was glad of such an opportunity of exercising his ministry. Nor was he ever hindered from going by badness of road or weather, or by the infirmities of age, or any thing but sickness. He had here some hundreds of hearers, and at length settled a congregation of sober serious christians; among whom he bestowed his labours without any acknowledgement from them, except a few inconsiderable presents, and he continued with them till he was removed by death, on Feb. 2, 1690, in the sixty-

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hird year of his age; when the people chose another pastor. He was buried in the church at Barwell; and his funeral sermon was preached by Mr. Pagit, the minister of the parish, who gave him a very handsome character.

WATTS, ISAAC, was born July 17, 1674, at Southampton, where his father, of the same name, kept a boarding-school for young gentleman. Isaac, the eldest of nine children, was given to books from his infancy; and began, we are told, to learn Latin when he was four years old. He was afterwards taught Latin, Greek, and Hebrew, by the rev. Mr. Pinhorne, master of the free-school at Southampton, to whom the gratitude of his scholar afterwards inscribed a Latin Ode. His proficiency at school was so conspicuous, that a subscription was proposed for his support at the university; but he declared his resolution to take his lot with the Dissenters. Such he was, as every christian church would rejoice to have adopted. He therefore repaired in 1690 to an academy taught by Mr. Rowe, where he had for his companions and fellow-students Mr. Hughes the poet, and Dr. Horte afterwards archbishop of Tuam. Some Latin Essays, supposed to have been written as exercises at this academy, shew a degree of knowledge, both philosophical and theological, such as very few attain by a much longer course of study. He was, as he hints in his miscellanies, a maker of verses from fifteen to fifty, and in his youth he appears to have paid attention to Latin poetry. His verses to his brother, in the glyconic measure, written when he was seventeen, are remarkably easy and elegant. Some of his other Odes are deformed by the pindaric folly then prevailing, and are written with such neglect of all metrical rules as is without example among the ancients; but his diction, though perhaps not always exactly pure, has such copiousness and splendour, as shews that he was but at a very little distance from excellence.

His method of study was to impress the contents of his books upon his memory by abridging them, and by interleaving them to amplify one system with supplements from another. With the congregation of his tutor Mr. Rowe, who were Independents, he communicated in his nineteenth year. At the age of twenty he left the academy, and spent two years in study and devotion at the house of his father, who had the happiness, indulged

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to few parents, of living to see his son eminent for literature and venerable for piety. He was then entertained by sir John Hartopp five years, as domestic tutor to his son; and in that time particularly devoted himself to the study of the scriptures; and being chosen assistant to Dr. Chauncey, preached the first time on the birth-day that completed his twenty-fourth year; probably considering that as the day of a second nativity, by which he entered on a new period of existence. In about three years he succeeded Dr. Chauncey; but, soon after his entrance on his charge, he was seized by a dangerous illness, which sunk him to such a state of weakness, that the congregation thought an assistant necessary, and accordingly appointed Mr. Price. His health then returned gradually, and he performed his duty, till (1712) he was seized by a fever of such violence and continuance, that, from the feebleness which it brought upon him, he never perfectly recovered. This calamitous state made the compassion of his friends necessary, and drew upon him the attention of sir Thomas Abney, who received him into his house; where he was treated for thirty-six years with all the kindnsss that friendship could prompt, and all the attention that respect could dictate. Sir Thomas died about eight years afterwards; but he continued with the lady and her daughters to the end of his life. The lady died about a year after him.

A coalition like this, a state in which the notions of patronage and dependence were overpowered by the perception of reciprocal benefits, deserves a particular memorial; and I will not withhold from the reader Dr. Gibbons's representation, to which regard is to be paid as to the narrative of one who writes what he knows, and what is known likewise to multitudes besides.

"Our next observation (says Dr. Gibbons) shall be made upon that remarkably kind providence which brought the Doctor into sir Thomas Abney's family, and continued him there till his death, a period of no less than thirty-six years. In the midst of his sacred labours for the glory of God, and the good of his generation, he is seized with a most violent and threatening fever, which leaves him oppressed with great weakness, and puts a stop at least to his public services for four years. In this distressing season, doubly so to his active and pious spirit, he is invited to sir Thomas Abney's family, nor ever removes from

from it till he had finished his days. Here he enjoyed the uninterrupted demonstrations of the truest friendship. Here, without any care of his own, he had every thing which could contribute to the enjoyment of life, and favour the unwearied pursuit of his studies. Here he dwelt in a family which for piety, order, harmony, and every virtue was an house of God. Here he had the privilege of a country recess, the pure air, the retired grove, the fragrant bower, the spreading lawn, the flowery garden, and other advantages to soothe his mind, and aid his restoration to health, to yield him, whenever he chose them, most grateful intervals from his laborious studies, and enable him to return to them with redoubled vigour and delight. Had it not been for this most happy event he might, as to outward view, have feebly, it may be painfully dragged on through many more years of langour and inability for public service, and even for profitable study, or perhaps might have sunk into his grave under the overwhelming load of infirmities in the midst of his days; and thus the church and world would have been deprived of those many excellent sermons and works, which he drew up and published during his long residence in this family. In a few years after his coming hither Sir Thomas Abney dies, but his amiable consort survives, who shews the Doctor the same respect and friendship as before, and most happily for him, and great numbers besides; for as her riches were great, her generosity and munificence were in full proportion, her thread of life was drawn out to a great age, even beyond that of the Doctor's, and thus this excellent man through her kindness, and that of her daughter, the present Mrs. Elizabeth Abney, who in a like degree esteemed and honoured him, enjoyed all the benefits and felicities he experienced at his first entrance into this family till his days were numbered and finished, and, like a shock of corn in its season, he ascended into regions of perfect and immortal life and joy."

"If this quotation (says Dr. Johnson) has appeared long, let it be considered that it comprises an account of six-and thirty years, and those the years of Dr. Watts. From the time of his reception into this family, his life was no otherwise diversified than by successive publications. The number and variety of his works, shew the intenseness of his

his industry, and the extent of his capacity. He was one of the first authors that taught the Dissenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteness, was commonly obscured and blunted by coarseness and indulgence of style. He shewed them, that zeal and purity might be expressed and enforced by polished diction. He continued to the end of his life the teacher of a congregation, and no reader of his works can doubt his fidelity or diligence. In the pulpit, though his low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his discourses very efficacious. I once mentioned the reputation which Mr. Foster had gained by his proper delivery to my friend Dr. Hawkesworth, who told me, that in the art of pronunciation he was far inferior to Dr. Watts. Such was his flow of thoughts, and such his promptitude of language, that in the latter part of his life he did not precompose his cursory sermons; but having adjusted the heads, and sketched out particulars, trusted for success to his extemporary powers. He did not endeavour to assist his eloquence by any gesticulations; for, as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it. At the conclusion of weighty sentences he gave time, by a short pause, for the proper impression. To stated and public instruction he added familiar visits and personal application, and was careful to improve the opportunities, which conversation offered, of diffusing and increasing the influence of religion.

"By his natural temper he was quick of resentment; but, by his established and habitual practice, he was gentle, modest, unoffensive. His tenderness appeared in his attention to children, and to the poor. To the poor, while he lived in the family of his friend, he allowed the third part of his annual revenue, though the whole was not an hundred a year; and for children, he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion, and systems of instruction, adapted to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life. Every man, acquainted with the common principles of human action, will look with veneration on

on the writer, who is at one time combating Locke, and at an another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is perhaps the hardest lesson that humility can teach. As his mind was capacious, his curiosity excursive, and his industry continual, his writings are very numerous, and his subjects various. With his theological works I am only enough acquainted to admire his meekness of opposition, and his mildness of censure. It was not only in his book, but in his mind, that orthodoxy was united with charity. Of his philosophical pieces, his logic has been received into the universities, and therefore wants no private recommendation: If he owes part of it to Le Clerc, it must be considered that no man, who undertakes merely to methodize or illustrate a system, pretends to be its author. In his metaphysical disquisitions, it was observed by the late learned Mr. Dyer, that he confounded the idea of space with that of empty space, space might be without matter, yet matter being extended, could not be without space. Few books have been perused by me with greater pleasure than his "Improvement of the Mind," of which the radical principles may indeed be found in Locke's "Conduct of the Understanding;" but they are so expanded and ramified by Watts, as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended.

"I have mentioned his treatises of theology as distinct from his other productions; but the truth is, that whatever he took in hand was, by his incessant solicitude for souls, converted to theology. As piety predominated in his mind, it is diffused over his works: Under his direction, it may be truly said, THEOLOGIÆ PHILOSOPHIA ANCILLATUR, philosophy is subservient to evangelical instruction; it is difficult to read a page without learning, or at least wishing, to be better. The attention is caught by indirect instruction, and he that sat down only to reason, is on a sudden compelled to pray. It was therefore with great propriety that, in 1728, he received from Edinburgh and Aberdeen an unsolicited diploma, by which he became a doctor of divinity. Academical honours would

have more value if they were always bestowed with equal judgement."

It is not often possible to bestow them with equal propriety; for men, like Dr. Watts, the christian world doth not often enjoy. It is, however, a true observation, made by another writer (Mr. Tophady) upon this article, that "Learned seminaries would retrieve the departing respectability of their diplomas, were they only presented to (I will not say, such men as Dr. Watts; for few such men are in any age to be found: but to) persons of piety, orthodoxy, erudition, and virtue." The presenting such titles to people, who either can pay for them, or whose silly vanity prompts them to have their names ushered in with a sound, without any just qualification in the world beside, exposes the honours of a university to contempt, and the persons who bear them to ridicule. The name of Doctor, though it cannot make a man intuitively learned or wise, should give the world a just expectation not to find him at least either weak or illiterate.

"He continued many years to study and to preach, and to do good by his instruction and example; till at last the infirmities of age disabled him from the more laborious part of his ministerial functions, and, being no longer capable of public duty, he offered to remit the salary appendant to it; but his congregation would not accept the resignation. By degrees his weakness increased, and at last confined him to his chamber and his bed; where he was worn gradually away without pain, till he expired November 25, 1748, in the seventy-fifth year of his age. Few men have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are learning their first lessons, to the enlightened readers of Malebranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars. His character, therefore, must be formed from the multiplicity and adversity of his attainments, rather than from any single performance. As a poet, had he been only a poet, he would probably have stood high among authors of that class. For his judgement was exact, and he noted beauties and faults with very nice discernment; his imagination, as the "Dacian Battle" proves, was vigorous and active, and

nd the stores of knowledge were large by which his fancy was to be supplied. His ear was well-tuned, and his diction was elegant and copious. But his devotional poetry is, like that of others, unsatisfactory. The paucity of its topics enforces perpetual repetition, and the sanctity of his matter rejects the ornaments of figurative diction. It is sufficient for Watts to have done better than others, that no man has done well."

These passages from Dr. Johnson must be read cum grano salis, considering for whose perusal they were chiefly written. That it is impossible for language so to ornament divine truths, as to make them acceptable to an ungodly world, is too serious a fact to be disputed; but that divine truths are without beauty, or the most sublime and enrapturing beauty, can only be affirmed by those, who have no spiritual eyes to see, or gracious hearts to enjoy them. Dr. Johnson unhappily wrote for those, who understand the language and the arts of men more than the voice and the things of God: otherwise he too would have confessed, that there is more sublimity, excellence, and glory, of all kinds, in one page of Isaiah, than in all the writings of the poets he collected, or could have collected from the ancient heathen and modern world.

"His poems on other subjects seldom rise higher than might be expected from amusements of a man of letters, and have different degrees of value as they are more or less laboured, or as the occasion was more or less favourable to invention.—His lines are commonly smooth and easy, and his thoughts always religiously pure; but who is there that, to so much piety and innocence, does not wish for a greater measure of sprightliness and vigour? He is at least one of the few poets with whom youth and ignorance may be safely pleased; and happy will be that reader, whose mind is disposed, by his verses, or his prose, to imitate him in all but his nonconformity, to copy his benevolence to man, and his reverence to God." Thus far Doctor Johnson.

But, glad as we are to consult brevity in our accounts of gracious persons in order to admit as many as possible within the prescribed limits of our work, we cannot dismiss this article, without a few edifying additions to the

memorial of this excellent Man. What some critics have observed upon the most valuable circumstance of his character, which they have been pleased to style "the enthusiasm of his heart, operating on a fanatical creed, which hurried him too often into extravagance and absurdity;" only proves, that they are not blessed with a mind like his capable of understanding the same intellectual good, and that consequently they are too incompetent to decide upon what is so much above them. Whatever rises in the least degree above earth and sensual comprehension, is, to men, who know no happiness (if it deserve the name) but what comes from earth, altogether fanatical, enthusiastic, and absurd. The logic of their decision is, "We know it not; therefore, it is not to be known: We feel no influence of grace; therefore, there is none; therefore, it is all chimera; therefore, we have a right to ridicule." But, omitting the reflections of men, whose absurdities are more dangerous to themselves than prejudicial to the cause of truth, we subjoin a few of the dying sayings of this blessed man, which were preserved and communicated to the world by Dr. Jennings, who preached his funeral sermon, about a fortnight after the body had been interred at Bunhill Fields. "I bless God, says he, I can lie down with comfort at night, unsolicitous whether I wake in this world or another!" His faith in the promises was lively and unshaken: "I believe them enough to venture an eternity on them!" Once, to a religious friend, he expressed himself thus: "I remember, an aged minister used so say, that the most learned and knowing christians, when they come to die, have only the same plain promises for their support, as the common and unlearned. And so (continued the Doctor) I find it. It is the plain promises of the gospel that are my support: And, I bless God, they are plain promises, which do not require much labour and pains to understand them: for I can do nothing now, but look into my Bible, for some promise to support me, and live upon that." On feeling any temptations to complain, he would remark, "The business of a christian is, to bear the will of God, as well as to do it. If I were in health, I could only be doing that: and that I may do now. The best thing in obedience is, a regard to the will of God: and the way

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o that, is to get our inclinations and aversions as much mortified as we can *."

His works were forty-six in number; but, as they are so generally known, it may not be necessary to introduce the titles of them in this place.

WAVEL, RICHARD, the youngest son of Major Wavel of Lemeston in the Isle of Wight, was born April 3, 1633. His father was a strong cavalier, but brought up his son to learning, to which he himself was inclined. After having taken his degree of B. A. at Magdalen College, Oxford, he was sent to live with Mr. Wm. Reyner of Egham in Surrey, where he studied divinity under his direction. When he was duly qualified for the pulpit Mr. Reyner employed him to preach for him one part of the Lord's day; and marrying his wife's daughter, he went on to assist him constantly, as long as he continued in his church at Egham. When the act of uniformity took place, he was wholly to seek for a livelihood. He was offered some good livings (particularly one of two hundred pounds per ann. in the Vale of Whitehorse) if he would conform. But not being able to satisfy his conscience to do that, he cast himself upon the providence of God. Being asked by a friend about that time, whether he could live upon a good conscience; his answer was, that "A little with a good conscience would well content him." He therefore fixed in a grammar-school, and for a while had good encouragement; but he was so molested with citations, that he was forced to throw it up. He continued still preaching privately at Egham in his own house, where he had a small auditory who helped to support him; but herein he was narrowly watched, and intimation was given to ——— Thynne, Esq. (who behaved very civilly to to Mr. Wavel) that this conduct was offensive to persons in power, in suffering a conventicle under his nose; upon which a warrant was issued out against

* If our readers wish to peruse a more prolix account of the Doctor and his writings, we must refer them to the memoirs drawn up by Dr. Gibbons, to which are added several valuable letters written to him by his friends, among which were the late Dr. Secker, archbishop of Canterbury, Dr. Hart, archbishop of Tuam, Dr. Gibson, bishop of London, lady Hartford (afterwards duchess of Somerset), the first lord Barrington, Mr. Hervey, &c.

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his body and goods, and he was forced to desist from preaching. But some time after, on the decease of Mr. Palmer, minister at Pinner's Hall, he became pastor to that church. The laws being executed with great rigour against the Dissenters, he told his people that he would venture his person if they would venture their purses; which they did, and they were put to no small expence by it. For Mr. Wavel would preach three times on a Lord's-day at different places, and was often taken. Once he was forced to give bail for his appearance at the sessions, and when the time came, he held up his hand at the bar as a criminal, but came off by the favour of Sir Henry Tulse, at that time lord-mayor. The title of Gentleman being given to Mr. Wavel in the indictment, one that sat upon the bench said, He knew not why he should be called gentleman. Sir Harry said, he was a gentleman, and his kinsman too; and that he had coveted his acquaintance, though he never could obtain it, through his reservedness. Sir Harry so contrived matters, that the person who was disposed to bear the hardest upon him was kept engaged in company till the trial was over.

Mr. Wavel was a person of great intergrity, and much given to charity. He would often say, "If I cast my bread upon the waters, I am sure to find it after many days." When any sought to restrain him, by reminding him of the number of his children, he would reply, "Mine will never want; their heavenly father will provide what is necessary, and more is hurtful." Accordingly, though his income was never very considerable, by the blessing of God upon his discreet management, he brought up a numerous family. He was of congregational principles; but of extensive charity. It was his principal and constant practice to receive all whom Christ had received, without any debate about things of a doubtful nature. As he sat in his chair, he lifted up his hands and blessed his children; and just as he was going to bed, died in his chair, Dec. 19, 1705, in the seventy-second year of his age.

WELCH, JOHN, was born, about the dawn of the Reformation in Scotland, A. D. 1570, at Colliestoun, in the shire of Nithsdale, where his father possessed a competent estate, and was called in that country, Laird of Colliestoun. He was a monument of free and sovereign grace:

grace: but the night preceded the day; for he was a most hopeless, extravagant youth. While very young, he left his father's house, and joined himself to the thieves on the Borders of the kingdom, who lived by robbery and plunder. After he had suffered many hardships among them, he took the resolution, to return to his father's house. He made Dumfries in his way homewards, where lived a Mrs. Agnes Forsyth, his father's cousin; whom he entreated to bring about a reconciliation for him with his father. He had not been long with this lady before his father came to visit her; to whom, after conversing a while, she said, "Cousin, have you heard any thing of your son, John?" "Oh! cruel woman, (said the father, with great grief,) how can you mention his name to me? The first news I expect to hear of him is, that he is hanged for a thief." She answered, "Many a profligate boy has become a virtuous man:" And endeavoured to comfort him, but in vain. At length, he asked her, if she knew whether his lost son was yet living? She answered, "Yes, he was alive;" and hoped he would make a better man than he was a boy: at the same time she introduced him to his father. The youth came in weeping, and threw himself at his father's feet, beseeching him, for Christ's sake, to pardon his misbehavior, earnestly, and with much apparent sincerity, promising future amendment. His father reproached and threatened him; but upon the importunities of Mrs. Forsyth, he was persuaded to a reconciliation. He then besought his father to send him to college; saying, "That, if ever he misbehaved again, he would be content his father should disclaim him for ever." His father granted his request, and after a little time, not only a thorough reformation, but a saving conversion took place in him; and he became so diligent a student, that, in much less time than could be expected, he went through all his necessary studies, and entered early into the ministry.

He first exercised his ministerial labours at Selkirk, a rude and dark country. His ministry was admired by some, but received only by few. The ministry also were more ready to find fault with him than to follow his doctrine, as may be seen to this day in their synodal records, where we find he had many to censure, and only some to defend him. However, it is said, that though he laboured

for

for the Lord but a short time in this place, yet he laboured not in vain. The great opposition, that he met with in this place, caused him to listen to a call he had from Kirkcudbright. And what determined his acceptance of their call was the following circumstance: Among other persecutors was a profane gentleman, a Mr. Scot of Hawiekschaw, (whose family soon after became extinct, who sought by all means to injure Mr. Welch; because, as it is supposed, Mr. Welch had reproved him for his sinful practices: at length, when he could do no more, Mr. Welch always keeping two good horses for his use, he, either with his own hands, or by his servants, cut off the horses' tails close by the rump, upon which they both bled to death. His enemies carried their resentment to every extremity; for when he wanted his books, and what little furniture he had, to be removed to Kirkcudbright; through dislike in some, and others being deterred by the great, he could not get any one to carry them, till at last a young man, named Etwart, who had two horses, conveyed every thing safe for him to Kirkcudbright. Mr. Welch did not stay long at that town; notwithstanding he had a plentiful harvest of converts to God, which subsisted long after his departure, and made a part of Mr. Samuel Rutherford's flock, though not his parish, while he was minister at Anwith. Before he left this place, he met with a gay young gentleman, Mr. R. Glendoming, just come home from his travels, dressed in scarlet and silver, whom he greatly surprized by the following address; "Sir, it behoves you to change your garb and way of life, and betake yourself to the study of the scriptures; for you shall be my successor in the ministry at Kirkcudbright;" which accordingly came to pass soon after.

He accepted of the call to Air, in 1590, where he continued till he was banished the kingdom. Here he had a hard beginning, but a blessed end. Such was the wickedness of the country, and their hatred of religion, that no one would let him a house, till Mr. John Stewart, an eminent Christian, and some time provost of Air, accommodated him with an apartment in his house, and was to him a very able friend. Mr. Welch first addressed himself to the arduous task of healing their divisions, uniting their factious parties, and putting an end to their daily battles;

battles; which were so desperate, that no one could walk in the street, at day-time, without the most imminent danger of being wounded *.

There was also in Air, before Mr. Welch came to it, an aged minister, who was of so easy a disposition, that he used many times to be drawn aside, by his neighbours, to unbecoming practices; among the rest, he used to go to the bow-buts and archery on the Lord's day in the afternoon, which gave Mr. Welch great uneasiness. As he was an elderly man, Mr. Welch used policy rather than severity, in order to reclaim him, and therefore sent him an invitation to spend the Lord's day afternoons with himself, and a few select friends, in religious conference and prayer; which, as a minister, he thought he could not well refuse. By this means, he was not only diverted from every thing scandalous, but was also brought to a more watchful and edifying behaviour in the remainder of his life. Mr. Welch's great diligence rendered it doubtful whether his painful labourious sowing, or his abundant harvest of success, was the greater; for it is said, that, "if either his spiritual experience in seeking the Lord, or his fruitfulness in converting souls, be considered, they will be found unparalleled in Scotland."

Such were his temptations, that frequently, before he went out to preach, he would send for his elders and tell them, that he was so grievously tempted, and seemingly so entirely deserted, that he was afraid to go up into the pulpit; nor could he be prevailed upon till one or more of them had prayed for him: then venturing into the

* His method was this: after he had put a helmet on his head, he would go between the two parties of fighting men, already covered with blood, but he never took a sword, which convinced them that he came not to fight, but to make peace. When he had brought them by little and little to hear him speak, and to listen to his arguments against such brutish proceedings; he would order a table to be spread in the street, and beginning with prayer, persuade them to profess themselves friends, and to sit down, and eat and drink together; which, when done, he would finish this labour of love with singing a psalm. Thus, by degrees, labouring among them in word and doctrine, (for he preached every day,) and setting them a good example, he brought them to be a peaceable, happy people; and he grew at length in such esteem among them, that they made him their counsellor, to settle all their differences and misunderstandings; and would take no step of importance in civil affairs without his advice.

pulpit, it was observed; these humbling severe exercise were generally attended with an extraordinary degree of the presence and power of God; so near neighbours ma times are contrary dispositions and frames, sore tempt tions and great manifestations of the divine presence.

Mr. Welch married Elizabeth Knox, daughter to th famous Mr. John Knox, minister of Edinburgh, com monly called the Apostle of Scotland, who lived wi him from his youth till his death; and by whom he h three sons. The first was a doctor of physic, unhappi killed, through an innocent mistake, in the Low Cou tries. Another was lost at sea, who, when the sh sunk, swam to a rock, but perished for want of food; h was found some time after in a praying posture, upon h knees, with his hands lifted up to heaven. The thir was Mr. Josias Welch, minister at Temple Patric, in th north of Ireland; a man highly favoured of God, both to grace and gifts; and commonly called the "Cock o THE CONSCIENCE," because of his extraordinary tale in awakening and rousing the consciences of sinner He was one of that blessed society of ministers, instr mental in that extraordinary work of God in the north Ireland, about the year 1639. Mr. John Welch preac ed at Iron Gray in Galloway, in some of the most dre ful times of persecution that Scotland ever knew, a maintained his dangerous post of preaching the Gosp upon the mountains of Scotland, notwithstanding t threatenings against him, and the price set upon h head, with all the fierce industry of his enemies. It well known, that one Claverhouse, a bitter persecut upon secret information from his spies, that Mr. Wel was to be found in some lurking place, though at for miles distance, made that long journey in a winter night, that he might take him; but, through the interposition of divine Providence, he always missed his prey. There was scarcely ever a man that endured more toil, went though greater dangers, and escaped more snares than Mr. John Welch. When his friends used to advise him to be more cautious, and not to endanger himself so much; he would answer, "That he firmly believed dangerous undertakings would be his security; and that, whenever he should give over that course, and retire himself, his ministry would come to an end:" Which accordingly

cordingly came to pass; for when, after the great slaughter made at Bothwell Bridge, he retired to London, the Lord called him by death, and he was honourably buried in Westminster.

Notwithstanding, he walked with God, like Enoch of old, he forgot not to conduct himself with propriety towards man; for he frequently dined abroad with such friends as he thought might maintain the communion of saints: and once a year, invited a great number of his friends to dine with him, whom he treated as became a minister and a Christian.

Mr. Welch continued in his ministry with great success, till the troubles arose in Scotland, about 1602, upon the attempt to establish episcopacy by James I. Mr. Welch thought himself bound in conscience to oppose the episcopal system, and he did it with all his might. He was therefore taken up and tried for disseminating sedition, and afterwards condemned to be banished. This was in 1605.

While he was under confinement at Blackness, he wrote a letter to the countess of Wigtown, which was much celebrated and admired by the religious people in Scotland.

Mr. Welch was some time prisoner in the castle of Edinburgh before his banishment, where, one night, sitting at a supper with Lord Ochiltree, Mrs. Welch's uncle, he entertained the company with his usual religious and edifying conversation, which was well received by all the company except one debauched, popish, young gentleman, who sometimes laughed, and sometimes mocked and made faces: upon which Mr. Welch demanded silence of the company, and that they would observe the work of the Lord upon that profane mocker, which they should presently behold: immediately the poor wicked wretch fell down under the table, and died, to the great astonishment of all present.

About the same time, another remarkable circumstance happened. Lord Ochiltree, the captain of the castle, and son to the above-mentioned good lord Ochiltree, was very civil to Mr. Welch; but had not been able for some time, through a multitude of affairs, to visit Mr. Welch in his chambers; yet walking in the court one day, he saw him look out of his window, and asked

him kindly, "How he did, and if in any thing he could serve him?" Mr. Welch answered, and said, "My lord, as you are soon to go to Court, I earnestly entreat you to petition the king, [K. James,] in my name, that I may have liberty to preach the Gospel:" This his lordship promised to do. Mr. Welch added, "My Lord, both because you are my kinsman, and for other reasons, I would earnestly entreat and desire you not to promise except you faithfully perform." His lordship replied, "He would faithfully perform his promise:" and soon set out for London. At his first arrival, he fully purposed to present the petition; but finding the king in a rage at the godly ministers, he durst not then present it; thinking he should meet with a fairer opportunity bye and bye; but at length, he forgot it entirely. The first time Mr. Welch saw him after his return home, he asked him, "What he had done with his petition?" His lordship answered, "He had presented it to the king; but that he was in so great a rage against the ministers at that time, he believed it had been forgot; for he had received no answer."—Nay, (said Mr. Welch), My lord, you should not lie to God and to me; for I know you never delivered it, though I warned you to take heed, and not to undertake it, except you would perform it; but because you have dealt so unfaithfully; remember God shall take from you both estate and honours, and give them to your neighbour in your own time:" which truly came to pass; for, in his own time, both his estate and honours were translated upon James Stuart.

While he was still a prisoner in Edinburgh, his wife who lived with him, had a great desire to see her family in Air, to which, with some difficulty he consented; but when she entered upon her journey, he strictly charged her, when she came to Air, not to take the ordinary way to her house, nor to pass by the bridge through the town; but to cross the river above the bridge, in her way home, and not to come into the town at all; for (said he), "Before you come thither, you shall find the plague has broken out in Air." Which was indeed the case, as she found when she came there.

The time now being come that Mr. Welch should leave Scotland, never to see it again; he, with many more, under the same condemnation, went on board a ship

ship at Leith, Nov. 7, 1606; and, although so early as two o'clock in the morning, there were great numbers of people waiting with their afflicted families, to bid them farewell. After prayer, they sang the twenty-third Psalm; and then, to the great grief of a multitude of spectators, they set sail for the south of France, and landed in the river of Bourdeaux.

In about the space of fourteen weeks after his arrival, the Lord so succeeded his diligence and application, that he was able to preach in French; and was in a short time called to the ministry, first in one village, then in another; one of which was Nerac. Afterward he was settled in St. Jean d' Angely, a considerable walled town, where he abode during his stay in France; which was about sixteen years. When he began first to preach, it was observed, by some of his hearers, that while he continued in the doctrinal part of his sermon, he spoke French very accurately; but when he came to his application, and began to grow warm in his affections, his fervour made him sometimes neglect the accuracy of the French construction: but being admonished of this by some pious young men, which he took in good part, he proposed the following remedy in future; that two of them should sit opposite the pulpit, and when they perceived him beginning to decline, they should stand up, as a watch-word to him. By which means he acquired a wonderful exactness throughout his whole sermon. So desirous was he to deliver good matter in a graceful manner. There were many times persons of great quality in his auditory, before whom he was just as bold as ever he had been in a Scots village; which moved Mr. Boyd of Trochrig, once to ask him (after he had preached before the university of Saumur, with such boldness and authority as if he had been before the meanest congregation) how he could be so confident among strangers, and persons of such quality? To which he answered, that he was so filled with the dread of God, he had no apprehension from men at all: and "this answer (said Mr. Boyd), did not remove my admiration, but rather increased it *."

When

* The following remarkable story is inserted in Mr. Welch's life: Several young gentlemen boarded in the house with him, for the sake of

When Mr. Welch obtained liberty to come to England his friends petitioned the king, that he might be permitted to go to Scotland; the physicians giving it as their opinion, that nothing could preserve his life, but his

of his edifying company and conversation, among whom was the heir of lord Ochiltree, captain of the castle of Edinburgh. This young nobleman, after he had gained much upon Mr. Welch's affections fell sick, and after wasting away for a long time, closed his eyes, and, to the apprehension of all present, expired: accordingly, he was taken out of his bed and laid upon a pallet, agreeable to the custom of the place. This was matter of great grief to Mr. Welch, who staid full three hours in the room, lamenting over him with great tenderness. After twelve hours, according to custom, they brought a coffin to put him in; but Mr. Welch desired, that, for the satisfaction of his affections, they would forbear for a time; with which they complied, and returned not again till twelve hours after, when, indeed, they earnestly importuned him, that the corps might be buried, because of the extreme heat of the weather: but he again requested they would indulge him once more; which they did first till the corps had laid thirty-six hours on the pallet; and again, till they supposed he had been dead forty-eight hours. They then perceived, that Mr. Welch did not believe the young man really dead, but in some kind of fit; and advised to send for physicans and surgeons, and satisfy himself by some experiment. He agreed to what they proposed; and the gentlemen of the faculty first pinched the fleshy parts of his body with pincers, but without success; then they twisted a string about his head with great force, but no signs of life appearing they pronounced him entirely dead. Mr. Welch begged of them once more, that they would but step into the next room for an hour or two, and leave him with the dead youth: and this they granted. Then Mr. Welch fell down before the pallet, and cried unto the Lord with the dead body, continuing in wrestling with all his might for the last time, and sometimes looking upon the dead body, continuing in wrestling with the Lord, till at length the dead youth opened his eyes, and cried out to Mr. Welch, whom he distinctly knew, 'O sir, I am all whole but my head and legs:' And these were the places they had sore hurt with their pinching. When Mr. Welch perceived this, he called upon his friends, and shewed the dead young man restored to life again, to their astonishment. And this young nobleman, though his father lost the estate of Ochiltree, lived to acquire a great estate in Ireland, and was lord Castlesteuart, and a man of such excellent parts, that he was courted by the earl of Strafford, to be a counsellor in Ireland, which he refused to be, until the godly silenced Scottish minsiters, who suffered under the bishops in the north of Ireland, were restored to the exercise of their ministry; and then he engaged, and so continued for all his life, not only in honour and power, but in the profession and practice of godliness, to the great comfort of the country where he lived. "This story the nobleman communicated to his friends in Ireland, and from them I had it," says Mr. Welch's biographer.

native

native air. But the king gave them an absolute denial; so he languished in London a considerable time. His disease was thought by some to be of the leprosy kind; but the physicians said, he had been poisoned. When, in the time of his weakness, he was desired to remit somewhat of his excessive labour and study; his answer was, "He had his life of God, and that it should be spent for him." It is said, that by frequent and long praying, the flesh of his knees was hard and callous like horn.

His friends again importuned the king that if he was not permitted to go to Scotland, he might at least have liberty to preach in London; but neither would the king grant this request, till he heard all hopes of life were past; then, not fearing his activity, he allowed him. Mr. Welch no sooner heard that he had liberty to preach, than he readily embraced it; and having access to a lecturer's pulpit, he preached both long and fervently. This was the last performance of his life; for, after he had ended his sermon, he returned to his chamber, and within two hours, quietly and without pain, he resigned his spirit into his Maker's hands; and was buried near Mr. Deering, the famous English divine, in the year 1623, in the fifty-third year of his age.

WELLMAN, THOMAS, was born at Ilchester in Somerset, about 1606. After seven years spent at Oxford, he was episcopally ordained, and served as a curate to Mr. Eades, at Honiton in Devonshire, a considerable time; being greatly beloved for his useful labours, and exemplary conversation. There he married the daughter of Mr. Isaac Northcot of that town, a pious woman, who lived with him almost fifty years, and survived him about twelve. From Honiton he removed to Luppit, four miles distant, in the same county having the vicarage bestowed upon him by —— Southcot, esq. a gentleman of the parish. In 1644 or 1645, when sir R. Greenvil apprehended, imprisoned, and murdered men at pleasure; and Goring's forces infested the borders of Dorset, Somerset, and Devon, by unheard of rapine; when his horse lay upon free quarters, plundering the very gates of Exeter, to avoid their rage and cruelty, Mr. Wellman fled to Taunton, where there was a garrison for the parliament, with his wife and two children. There he

continued during the blockade and siege, being highly esteemed by the governor, and well respected by the religious people of the town, whom, by his prayers and sermons, he encouraged to trust in God in the greatest dangers and difficulties; telling them that he was fully persuaded that God would deliver them. Nor had he cause to be ashamed of his confidence; for one day as he was preaching in St. James's church, on Mal. iii. 6; insisting on this doctrine, that "God's immutability is the ground of the stability of his church and people," before the sermon was ended, some persons ran into the church, crying out "Deliverance!" For, on the appearance of a party of the parliament forces, under Col. Welden, the cavaliers raised the siege, after they had entered the line, and burnt a third part of the town. The people were running out of the church, on this unexpected good news; but the preacher prevailed with them to stay and join with him in returning thanks to almighty God for so great a mercy. This happened on May 11, 1645: a day which was afterwards observed as a day of rejoicing and thanksgiving unto God. Mr. Wellman staid some time after this in Taunton; for he could not with safety go to his own house, while (as the noble historian informs us) "General Goring's horse committed intolerable insolences and disorders in Devon." And while sir R. Greenvil, whom he calls the "greatest plunderer of that war, did, at his pleasure, without law or reason, send parties of horse to apprehend honest men, and hanged up several only to enrich himself." But as soon as the country was free from the ravages of these men, Mr. Wellman returned to Luppit, where he was well beloved, and settled there, though he had offers of better preferment; and there he continued his labours, till Bartholomew-day, 1662. There were many weeping eyes when he preached his farewell sermon; and the great affection of the inhabitants of Luppit, encouraged him, after he was ejected, to continue preaching among them in his own house, as he had opportunity. He was a sickly man, having broken his constitution by his ministerial labours and hard studies at Honiton. He died in 1685, near 80 years of age.

He concerned himself very little about worldly affairs; but was an excellent preacher, and had an extraordinary gift

gift in prayer. Such was his spiritual and heavenly frame, that some who had heard him have said, "he spoke rather like an angel than a man." His singular humility, modesty, and mildness of temper, occasioned him, when he heard of any misconduct in his people, to write to them rather than to reprove them to their faces; and some of his letters on such occasions, had very happy effects. Though his sermons were well studied, he made no use of notes in the pulpit. He was congregational in his judgement, but moderate and peaceable in his temper, and lamented the divisions and animosities among ministers and christians.

Though he did not desist from preaching after his ejectment, God was pleased to secure him, so that he was never convicted or imprisoned. In difficult times, he often preached either in the morning before day, or some hours after it was night. Informers and soldiers endeavoured to apprehend him, having rewards offered them for this purpose, but they never succeeded.

WELLS, SAMUEL, son of Mr. William Wells, of St. Peter's in Oxford, was born there August 18, 1614. He was educated at Magdalen College, Oxford; took his degree of M. A. in 1636, and was ordained Dec. 23, 1638. He then kept a school at Wadsworth. In 1639 he was assistant to Dr. Temple at Battersea. In 1644 he left his family in London, and went as chaplain in the army. In 1647 he settled at Remnan in Berks, where his income was about two thousand pounds per ann. but he had not above twenty families in the parish. In 1649 he accepted of a call to Banbury, in Oxfordshire, though the profit was much less, that he might have an opportunity of doing good to a larger number of souls. He was offered the presentation of Brinkworth, a rich parsonage, but refused it, and continued at Banbury till August, 1662, when he remitted one thousand pounds of what was due to him, and chearfully declared, that he had not one uneasy thought about the support of his family, though he had then ten children, and his wife was pregnant. The Five-mile-act removed him to Deddington, from whence he used to write letters every week to his friends at Banbury, which he afterwards printed. When the times permitted, he returned to Banbury, and purchased a plea-

sant house, in which he continued till his death. Mr. Wells was of a mild disposition, and of a large and liberal heart, but especially for encouraging good designs. He was so remarkable for captivating the attention, that one who had often heard him preach, said, "the ears of his auditors were chained to his lips."

His Works were, 1. "A Spiritual Remembrancer."—2. "The Substance of a Farewell Sermon at Banbury, on Acts xx. 27."—3. "A Collection of Letters,"—His name is subscribed to 4. "The humble Advice of certain Ministers to Lord Fairfax, in 1649."

WHATELY, WILLIAM, was born 1583, at Banbury in Oxfordshire; of which borough his father was frequently mayor, and in the commission for the peace. His mother carefully bred him up in the knowledge of the Scriptures from a child, and at a proper age sent him to the best schools in those parts: being of a quick apprehension, a clear judgement, and a happy memory, he made great proficiency in Latin, Greek, and Hebrew, and at the age of fourteen, he was entered at Christ's College, Cambridge. He was a constant hearer of Dr. Chadderton and Mr. Perkins; the two famous preachers at that time in Cambridge. His father, not being determined what to breed him to, took him from the university, after he had taken his bachelor of arts degree; but so great was his thirst for knowledge, that, at his father's house, he made the most diligent application to his studies. He married the daughter of the reverend Mr. George Hunt, who was condemned to suffer martyrdom, but was saved from execution by the death of queen Mary. Mr. Hunt was importunate with him to enter into holy orders; and being at length prevailed upon, he entered at St. Edmund Hall, Oxford, where he took his master of arts degree.

He had not been long ordained before he was chosen lecturer of Banbury, which he performed with so much approbation and success, for four years, that he was then called to be vicar of the same church; and discharged that office, with the utmost fidelity, for near thirty years, till he died.

His abilities for the work of the ministry were more than ordinary. He was naturally eloquent, and had words

words at will. He was of an able body, sound lungs, and a strong good voice. He was a Boanerges, "a son of thunder," and yet, upon occasion, a Barnabas, "a son of consolation." God gave him a heart to seek him and his glory, and to aim at the salvation of all those that heard him above all other concerns. His speech and preaching was not "in the inticing words of man's wisdom, but in the demonstration of the Spirit and with power." He preached twice every Lord's Day, and in the evening catechised, examined, and instructed young people; and preached a lecture besides once in the week. It pleased God to make his labours abundantly successful; so that, in the course of his ministry he was the happy instrument of converting, confirming, and building up some thousands. He was a diligent visitor of the sick under his charge, without respect of persons; and was a great peace-maker amongst any of his flock that were at variance. He had very extraordinary gifts and great fervency of spirit in prayer: and his constant practice was, to read the Scriptures and pray twice a day in his family, and sometimes to catechise; to pray with his wife, and alone morning and evening. He set apart private days of humiliation with his family on special occasions, and often for the examination of themselves previous to their going to the Lord's Table; at which times he would exceed himself in pouring out his soul to God with many tears. He was frequent in the exercise of private fasting and humbling himself before God; which, though it impaired his bodily health, was serviceable to the health of his soul. He was very able and always willing to confer with, and to resolve the doubts of all that came to consult him.

After Mr. Whately's decease, Messrs. Edward Leigh and H. Scudder published, from manuscripts, a small folio volume, entitled, "Prototypes; or the primary precedent Presidents out of the book of Genesis:" which Mr. Leigh dedicated to the people of Banbury. In the course of his preaching he went through the book of Judges the first and second books of Samuel to the eleventh chapter of the first book of Kings; through the Psalms as far as to the hundred and sixth, and the whole Gospel of St. John, besides all the principles of the Christian religion systematically several times.

He died May 10, 1639, and near the end of the fifty-sixth year of his age.

He was author of, 1. "Exposition of the Ten Commandments."—2. "A Sear-cloth, or Treatise upon the Cambers of Marriage."—3. "Prototypes," mentioned above.—4. "Three Sermons upon various Occasions."

WHITAKER, WILLIAM, was born in 1547, at Holme in Lancashire, where the families of both his father and mother had long resided. He spent his childhood under the care of his parents, learning the first rudiments of grammar in the school of Bournley, till the age of thirteen; at which time Dr. Alexander Nowell, his uncle, dean of St. Paul's, sent for him to London, boarded him in his own house, and had him instructed by the master of St. Paul's School, till it was thought proper to send him to the university. At the age of eighteen he was admitted of Trinity College, Cambridge, under the tuition of Mr. West; where he followed his studies with such diligence and improvement, that he was first chosen scholar, and afterwards elected fellow, of that college. Being now in a more conspicuous point of view, he began to shine among those of his own age; and to give no mean specimen of his extraordinary genius and learning: for, in all the scholastic disputations, both in his own college and in the public schools, he always carried off with him extraordinary commendations, and the greatest encomiums on his capacity.

In due time, with universal applause, he took the degree of bachelor, and then that of master, in arts. His talents, considerable as they were, gave him no elation of mind; but he adorned them by his doctrine and modesty. He now became more eager in pursuit of knowledge, and followed his studies with the greater assidnity. And that he might exhibit some proof of his labour, as well as his gratitude, he translated into Greek, an excellent catechism of his uncle's, published in Latin, and dedicated this first fruit of his learning to his learned uncle Dr. Nowell. He was desirous also to shew his early respect to the church of England; which he did in giving a Latin version of the book of Common Prayer. He also translated into Latin the polemical discourse of the celebrated bishop Jewel against Harding; a disputation

tion written with the acutest judgement, and illustrated by the most extensive reading, in which twenty-seven questions are argued from Scripture, and from the councils and fathers. This performance likewise met with universal approbation.

At this time the professorship of philosophy being vacant, Whitaker had the honour of that appointment; though he was yet a young man; and though it had been the custom of the university to chuse one of the two proctors, who, as it is supposed, on account of their age and standing, were deemed most properly qualified for that important charge. Whitaker was indeed young in years, but old in understanding; and very conversant with the philosophical writers. Therefore this province, he managed with so much zeal, prudence, and success, and as became a philosopher, that, in a manner scarcely to be credited, he struck all with the highest wonder at his learning and eloquence.

At length, leaving Plato and Aristotle, which last he had closely studied for a long time, he betook himself to the diligent study of the Holy Scriptures; to which he always attributed the only authority for determining matters of faith, and for deciding religious controversies. He likewise perused the modern divines, especially the faithful interpreters of God's Word; and being a person of incredible application, he went through almost all the fathers, both Greek and Latin. Whitaker's great industry and parts struck the attention and admiration of the head of the college, Dr. Whitgift, at that time Regius professor of divinity, and afterwards archbishop of Canterbury, who admitted him to the closest intimacy and friendship, not only while he was head of the college, but when he was afterwards bishop of Worcester, recommending to his care and tuition a great number of young persons of the first distinction.

At the Cambridge Commencement, in 1578, he delivered in St. Mary's Church, his first Concio ad Clerum, which was as remarkable for its sound divinity, as for its profound erudition. Having performed the requisite exercises, he took the degree of bachelor in divinity, with the utmost applause. Dr. Chaderton, then Regius professor of divinity, being promoted to the dignity of bishop, and resigning both the presidentship of Queen's College,

College, and the professorship, Whitaker was chosen in his room *. His first lectures in the professor's chair were on the three first chapters of the Gospel of St. Luke, which, having finished, he went through the whole Epistle to the Galatians. Next, he explained the first Epistle of St. Paul to Timothy, from which he deduced many important principles most necessary to be known by students in divinity. Lastly, in his lectures, he discanted upon Solomon's Song.

Some time after this, he seemed to be called, in some measure, to lay aside his commentaries and discourses upon the Scriptures, and to take up the controversy between the Protestants and the Papists; which he began Feb. 17, 1585. The first adversary, that felt the power of Whitaker's abilities, was a conceited jesuit, Edmund Campian, who, with ten dull arguments, published in 1581, threatened, as with so many battering rams, utterly to undermine, and rase to the foundation, the whole Protestant doctrine. But Whitaker so effectually refuted the arguments of this Thraso, that his threats and his boastings soon ended in smoke to his own confusion. His controversies soon rendered him the distinguished foe of Rome, and one of the first champions of the Reformed religion in Christendom. And accordingly, his adversaries began to increase upon him; but he overcame them all by the soundness of his arguments and the exactness of his reasoning.

He even attacked the great Bellarmine, the stoutest champion of the Popish cause; whom he met in the plain open field, and began the combat relative to the whole controverted points, and fairly overthrew his adversary.

* Some were highly displeased at his election; complaining that so young a man should be preferred to an experienced old man; and pretending to fear that he was not sufficiently qualified for so weighty and important a charge, and that the reputation of the university would suffer. But when it was urged, what he had written, the acuteness of his disputations, and his extensive reading; added to his modesty, piety, and the venerable gravity and prudence of his behaviour, equal to that of the ripest age; his adversaries were silenced, and even induced to hope, that the choice would be fully justified by his conduct. Nor were they in the least disappointed; for, his extensive reading, acute judgement, admirable style, sound and solid doctrine, shone forth in Whitaker's first prelections and sermons.

There

There still remain several tracts, which it is much to s wished had been published: such are, some Dis- ourses before the Clergy, delivered at the beginning of very year, and attended by a great concourse of the whole university: some short, but judicious, Determi- nations of the Theological Questions in the public chools, when the annual disputations are made, accord- ng to custom, for obtaining degrees; which disputations vere numerous, and all written with his own hand. Also a little book against Stapleton, on original sin, fully writ- ten out and prepared for the press, in which the sophistry and superstition of Stapleton were displayed. This was the last work he finished before he left the world.

Dr. Whitaker was twice married; for which Stapleton upbraids him, in his book published in the year 1592, as a matter of reproach; not considering the words of the Lord, Matt. xix. 11. "All cannot receive this saying;" and of the apostle Paul, 1 Cor. ix. 5. "Have we not all power to lead about a sister, a wife?" &c. and of his di- recting Timothy as to the office of a bishop, 1 Tim. iii. 2. "A bishop must be the husband of one wife."

In the government of his college he was easy and gen- tle, agreeable to the mildness of his own disposition and to the liberality of a gentleman and a scholar. He was remote from every suspicion of covetousness, as appears from the attestation of all who lived under his instructions, and the slender income with which he supported himself and family. His first concern was to enlarge the public interest of his college, by all due means; and he really added nothing to his own estate. Yet he performed ex- cellent service for the university, and also for the whole church of England, the peace and unity of which in truth he above all things studied, and employed himself for composing some controversies, very lately sprung up relative to religion, the very last week before he died. He set out for London with the dean of Ely, professor of Queen's College, who treated of the controverted points with Whitgift, archbishop of Canterbury, and several other bishops and learned divines, who were all unani- mous, and agreed in their doctrine. This was drawn up in the form of the "Nine Articles," commonly called the "Lambeth Articles," because Dr. Whitaker drew them up at the palace at Lambeth. They were approved

by

by the archbishops of both provinces, the bishops of London and Bangor, and other bishops and learned men of the church. Dr. Whitaker's journey to London being in the middle of winter, but especially his excessive hard study, and the very little time allotted for sleep, are supposed to have been the causes of the disease under which he laboured on the road, and of which, having returned to Cambridge, he soon after died.

In the whole course of his sickness he discovered a great submission to the will of God; expressing himself in prayer in the words of Job,—"O Lord my God, though thou killest me, yet, I am sure, with these eyes I shall see thee; for in thee do I hope." He died Dec. 4. 1595, in the forty-seventh year of his age: having filled the professor's chair about sixteen years, and after being master of St. John's College almost nine. He was buried with great solemnity and general lamentation in the chapel of the same college; where an epitaph is placed in the wall over his grave.

WHITEFIELD, GEORGE *, A. B. This pious and extraordinary minister was born at Gloucester, Dec. 16, 1714. His father, who was bred to the wine-trade at Bristol, removed from thence to Gloucester, and kept an inn. He had six sons and one daughter. Of the sons George was the youngest, who was only two years old when his father died; and he was brought up with great tenderness by his mother.

It appears, that he was very early under serious impressions; but he acknowledged with compunction, what every body must feel whether they acknowledge it or not, that the bent of our carnal nature is turned directly from God, and inclined only to evil.

When he was between twelve and fifteen, he had made

* Scarcely any man since the apostolic age, has more fully met with at least treatment of the apostles, mentioned by St. Paul, than the subject of the present memoir: for the exercise of their ministry, was indeed, "by honour and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and killed; as sorrowful, yet alway rejoicing; as having nothing, and yet possessing all things." 2 Cor. iv. 8, &c. They, who can justly solve this paradox, may be able to understand at the same time the real character and conduct of Mr. Whitefield.

some

some progress in classical learning; and even then his eloquence began to appear in some puerile compositions written for the amusement of his school-fellows. But his rising genius was deprived of the usual means of improvement, through the decrease of his mother's trade; and he was obliged to assist her in carrying on the business of the inn. His turn of mind, however, though depressed could not be extinguished; and in this unfavourable situation, he composed several sermons, and the impressions of religion were strong upon him. When about seventeen, he received the sacrament, and employed as much of his time as he could in prayer and reading, in fasting and mediation, and in all those devout exercises, which are the food and the delight at once of every religious mind.

About eighteen, he entered Pembroke-College, Oxford, and soon became acquainted with some serious young men, who, from certain rules and methods of life which they prescribed themselves, received in ridicule the name of methodists. These serious young men had no apprehension, however, of erecting a new sect under this or any other name; but, according to the practice of some of the first reformers in the church of England, they meant only to revive such usages of private devotion, as the indifference of the times to all religion, and the growing licentiousness among Churchmen especially, had rendered not only obsolete, but ridiculous, or extravagant. These youths appeared in a very unfavourable time; for, then, serious and practical christianity in England was in a very low condition; scriptural, experimental religion, (which in the preceding century used to be the subject of the sermons and writtings of the clergy,) was become quite unfashionable; and the only thing insisted on was a defence of the out-works of Christianity against the objections of infidels. What was the consequence? The writings of infidels multiplied every day, and infidelity made a rapid progress among persons of every rank *. Such was the state of religion in England. Mr.

* We have a most affecting description of this, by bishop Butler, whom none will suspect of exaggerating the fact: "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious, and accordingly they treat it, as if

Mr. Whitefield soon fell in with the pious views and manners of these young men, among whom were the brothers Messrs. John and Charles Wesley, and whom, from this early intercourse of heart, he continued to regard all his life, notwithstanding their future differences in opinion from himself, and departure in principle from the doctrines of the church of England. He even carried his method of life to such severity of abstinence, as to endanger his health; but, by timely assistance, he was recovered in body, while his soul, being filled with all "joy and peace in believing," contributed no doubt to his restoration. In retiring to Gloucester for the benefit of his native air, he was zealous to improve the time to the advantage of others, and employed himself among the poor and in the goal by inculcating the principles and duties of the Christian religion.

Being now about twenty-one years of age, he was sent for by doctor Benson, bishop of Gloucester; who told him, "That though he had purposed to ordain none under three-and-twenty, yet he should reckon it his duty to ordain him whenever he applied. Upon which, at the earnest persuasion of his friends, he prepared for taking orders. His behaviour on this occasion was very exemplary. He first studied the Thirty-nine Articles, that he might be satisfied of their being agreeable to Scripture. Then, he examined himself by the qualifications of a minister mentioned in the New Testament, and by the questions that he knew were to be put to him at his ordination. On the Saturday, he was much in prayer for himself and those who were to be ordained with him. On the morning of his ordination, (which was at Gloucester, Sunday, June 20, 1736,) he rose early, and again read, with prayer, St. Paul's epistle to Timothy, and, after his ordination, went to the Lord's table.

On the Sunday afterwards he preached a sermon in the church, where he was baptized, to a very crowded auditory, on "The Necessity and Benefit of Religious Society." His own remark upon this was; "Last Sunday in the afternoon, I preached my first sermon in the church

if in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule; as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

where

where I was baptized, and also first received the sacrament of the Lord's supper. Curiosity drew a large congregation together. The sight, at first, a little awed me: but I was comforted with a heart-felt sense of the divine presence; and soon found the advantage of having been accustomed to public speaking, when a boy at school; and of exhorting and teaching the prisoners and poor people at their private houses, whilst at the university. By these means, I was kept from being daunted over much. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my childish days, I trust, I was enabled to speak with some degree of gospel authority. Some few mocked; but most for the present seemed struck: and I have since heard, that a complaint had been made to the bishop, that I drove fifteen mad, the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten, before next Sunday."

The week following, he returned to Oxford, and took his bachelor's degree. And here he found full employment in taking care of the prisoners and the poor. He was soon afterwards invited to London, to serve the cure of a friend going into the country. He continued there two months, lodging in the Tower, reading prayers in the chapel twice a week, catechizing and preaching once, besides daily visiting the soldiers in the barracks and the infirmary. He also read prayers every evening at Wapping Chapel, and preached at Ludgate Prison every Tuesday. While he was here, letters came from the Messrs. Wesley's and Ingham in Georgia, which made him long to go and help them. But not seeing his call clear, at the appointed time he returned to his little charge at Oxford; where several youths met daily at his room, to build up each other in their most holy faith. But he was quickly called from hence again, to supply the cure of Dummer in Hampshire. Here he read prayers twice a day, early in the morning, and in the evening, after the people came from work. He also daily catechized the children, and visited from house to house. He now divided the day into three parts, allotting eight hours for sleep and meals, eight for study and retirement, and eight for reading prayers, catechizing, and visiting the people.

Yet his mind still ran on going abroad. And being now fully convinced he was called of God thereto, in January 1737, he went to take leave of his friends in Gloucester. It was in this journey that God began to bless his ministry in an uncommon manner. Wherever he preached, amazing multitudes of hearers flocked together, in Gloucester, in Stone-House, in Bath, in Bristol; so that the heat of the churches was scarcely supportable: and the impressions made on the minds of many were no less extraordinary. After his return to London, while he was detained by general Olethorpe, from week to week, and from month to month, it pleased God to bless his word still more. And he was indefatigable in his labour: generally on Sunday he preached four times, to exceedingly large auditories; besides reading prayers twice or thrice, and walking to and fro ten or twelve miles.

As his popularity increased, opposition increased proportionably. Some of the clergy became angry; two of them sent for him, and told him, they would not let him preach in their pulpits any more; unless he renounced that part of the preface of his sermon on Regeneration, (then lately published,) wherein he wished "that his brethren would entertain their auditories oftener with discourses upon the new birth." Nor was he without opposition even from some of his friends. But under these discouragements, he had great comfort in meeting every evening with a band of religious intimates, to spend an hour in prayer, for the advancement of the Gospel, and for all their acquaintance, so far as they knew their circumstances. In this he had uncommon satisfaction: once he spent a whole night with them in prayer and praise; and sometimes at midnight, after he had been quite wearied with the labours of the day, he found his strength renewed in this exercise, which made him compose his sermon upon "Intercession." The nearer the time of his embarkation approached, the more affectionate and eager the people grew. Thousands and thousands of prayers were put up for him. They would run and stop him in the alleys of the churches, and follow him with wistful looks. But above all, it was hardest for him to part with his weeping friends at St. Dunstan's, where he helped to administer the sacrament to them, after spending the night before in prayer: this parting was to him almost insupportable.

On

On Dec. 28, he left London, and on the 29th he first preached without notes. December the 30th he went on board; but it was above a month before they cleared the land. One happy effect of their slow passage, he mentions in April following: "Blessed be God, we now live very comfortably in the great cabbin. We talk of little else but God and Christ: and scarcely a word is heard among us when together, but what has reference to our fall in the first, and our new birth in the second Adam." It seems likewise to have been a peculiar providence, that he spent a little time at Gibraltar; where all sorts of people acknowledged the day of their visitation. He arrived at the parsonage house at Savannah, May 7, 1738, about four months after his first embarkation at Deptford *. From which day till the close of August following, he read prayers and expounded twice a day, and visited the sick daily. On Sunday he expounded at five in the morning; at ten read prayers and preached, and at three in the afternoon: and at seven in the evening expounded the Church Catechism. He now observed the deplorable condition of many children in Georgia; and the first thought entered his mind of founding an Orphan House; for which he determined to raise contributions in England, if God should give him a safe return thither.

In December following, after a perilous passage by Ireland, he returned to London; and on Sunday, Jan. 14, 1739, he was ordained priest by his friend bishop Benson at Christ Church, Oxford. The next day he came to London again; and on Sunday the 21st preached twice: but though the churches were large, and crouded exceedingly, yet many hundreds stood in the church yards, and hundreds more returned home. This occasioned him to think of preaching in the open air; but some of his friends

* Upon this voyage (many years after) he made the following reflection: "A long, and, I trust, not altogether unprofitable voyage. What shall I render to the Lord for all his mercies? Besides being strengthened to go through my public work, I was enabled to write letters, and compose sermons, as though I had been on land. Even at this distance of time, the remembrance of the happy hours I enjoyed in religious exercises on the deck, is refreshing to my soul. And though nature sometimes relented at being taken from my friends, and little unusual inconveniences of a sea life; yet, a consciousness that I had in view the glory of God, and the good of souls, from time to time afforded me unspeakable satisfaction."

judged

judged it to be imprudent: so he did not carry it into execution, till after he had left London. Wednesday, Feb. 21, finding all the church doors shut against him in Bristol, (although no church was able to contain one half of the congregation that attended upon his preaching) at three in the afternoon he went to Kingswood, and preached abroad, to near two thousand people. The colliers, he had heard, were rude, and numerous; so uncultivated, that no body cared to go among them: neither had they any place of worship; and often, when provoked, they were a terror to the whole city of Bristol. He therefore looked upon the civilizing of these people, and much more, the bringing of them to the profession and practice of Christianity, as a matter of great importance. "I thought (says he) it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for his sounding board; and who, when his Gospel was refused by the Jews, sent his servants into the highways and hedges." After much prayer, and many struggles with himself, he one day went to Hannam Mount, and, standing upon a hill, began to preach to about a hundred colliers, upon Matth. v. 1, 2, 3. This soon became known. At the second and third time the numbers increased, till the congregation was supposed to amount to near twenty thousand. But with what gladness and eagerness, many of these despised outcasts, who had never been in a church in their lives, received the word, is above description *. Besides the colliers, and thousands

* "Having (says Mr. Whitefield) no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and came not to call the righteous, but sinners to repentance. The first discovery of their being affected, was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep convictions, which (as the event proved) happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing, rather than the finger of God. As the scene was quite new, and I had just began to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say, either to God or them. But I was never totally deserted, and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience, what our Lord meant by saying, "out of

thousands from neighbouring villages, persons of all ranks flocked daily out of Bristol. And he was soon invited to preach, by some of the better sort, in a large bowling green in the city itself. Many indeed sneered, to see a stripling, with a gown, mount a table, upon what they called unconsecrated ground. And for once, or twice, it excited the contempt and laughter of the higher rank, who formerly were his admirers, when he preached in the churches; but God enabled him to endure the laugh, and to preach the Gospel of Christ with earnestness and constancy; and was pleased to attend it with his blessing. From all quarters, people flocked, under great concern about their souls. On Friday he preached there to four or five thousand; and on Sunday to (it was supposed) ten thousand. The number continually increased all the time he staid at Bristol, and a flame of holy love was kindled, which, it is hoped, may never be extinguished. The same was afterwards kindled in various parts of Wales, of Gloucestershire, and Worcestershire. Indeed wherever he went, God abundantly confirmed the word of his messenger.

On Sunday, April 29, he preached the first time in Moorfields, and on Kennington Common. Opportunities of preaching in a more regular way being now denied him, and his preaching in the fields being attended with a remarkable blessing, he judged it his duty to go on in this practice, and ventured the following Sunday into Moorfields. Public notice having been given, and the thing being new and singular, upon getting out of the coach, he found an incredible number of people assembled. Many had told him, that he should never come again out of that place alive. He went in, however, between two of his friends, who by the pressure of the crowd, were soon parted from him, and were obliged to leave him to the mercy of the rabble. But these, instead of hurting him, formed a lane for him, and carried him along to the middle of the fields, (where a table had been

of his belly shall flow rivers of living water." The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me."

placed,

placed, which was broken in pieces by the crowd) and afterwards back again to the wall that then parted the upper and lower Moorfields; from whence he preached without molestation, to an exceeding great multitude in the lower fields. Finding such encouragement, he went that same evening to Kennington Common, a large open place, nearly three miles South from London, where he preached to a vast multitude, who were all attention, and behaved with as much regularity and quietness, as if they had been in a church. Being again detained in England from month to month, he made little excursions into several counties, and received the contributions of willing multitudes, for an Orphan House in Georgia. The embargo, which was then laid on the shipping, gave him leisure for more journies, through various parts of England. At length, on August 14, 1739, he embarked; but did not land in Pennsylvania till October 30. Afterwards he went through Pennsylvania, the Jerseys, New York, and back again to Maryland, Virginia, North and South Carolina, preaching all the way to immense congregations, with full as great effect as in England; and on January 1, 1740, he arrived at Savannah.

January 29, he added three desolate orphans to near twenty which he had in his house before. The next day he laid out the ground for the house, about ten miles from Savannah. February 11, he took in four orphans more, and set out for Frederica, in order to fetch the orphans that were in the southern parts of the colony. In his return he fixed a school, both for children and grown persons, at Darien, and took four orphans thence. March 25, he laid the first stone of the Orphan House, to which, with great propriety, he gave the name of Bethesda*. He had now about forty orphans, so that there were nearly an hundred mouths to be fed daily. But he was careful for nothing, casting his care on Him who "feedeth the young ravens that call upon him." In April, he made another tour through Pennsylvania, the Jerseys, and New York. Incredible multitudes flocked to hear, among whom were abundance of negroes. In all places the greater part of the hearers were affected to an amazing degree. Many were deeply convinced of their lost state; many truly converted to God. He returned to

* Which signifies *the house of mercy.*

Savannah,

Savannah, June 5. The next evening, during the public service, the whole congregation, young and old were dissolved in tears; and others, who came to visit them, were deeply impressed. In August he set out again by sea; and through Rhode Island, where he preached to large congregations, he came to Boston. While he was here, and in the neighbouring places, he was extremely weak in body. Yet the multitudes of hearers were so great, and the effects wrought on them so astonishing, as the oldest men then alive in the town had never witnessed before. He set out next for Northampton; having read in England an account of a remarkable work of conversion there, published by their pastor the rev. Mr. Jonathan Edwards *, and having a great desire to see him, and to hear the account from his own mouth. At Concord, Sudbury, Marlborough, Worcester, Leicester, Hadley, places all lying in the way, pulpits and houses were every where opened, and a continued influence attended his preaching. At Northampton, when he came to remind them of what God had formerly done for them, it was like putting fire to tinder. Both minister and people were much moved; as were the children of the family, at an exhortation which their father desired Mr. Whitefield to give them.

After leaving Northampton, he preached in Westfield, Springfield, Suffield, Windsor, Hertford, Weathersfield, Middleton, and Wallingford, to large and affected congregations. And October 23, reached Newhaven, where he was affectionately received by Mr. Pierpoint, brother-in-law to Mr. Edwards, and had the pleasure of seeing his friend Mr. Noble of New York, who brought him letters from Georgia. Here also he was much refreshed with the conversation of several Gospel ministers. It being assembly time, and the governor and burgesses then sitting, he staid till Lord's Day, and had the pleasure to see numbers daily impressed. The good old governor was particularly much affected; and at a private visit which Mr. Whitefield paid him, said, "Thanks be to God, for such refreshings in our way to heaven." On Monday morning he set forward, and preached with his usual success at Milford, Stratford, Fairfield, Newark, and Stamford, where he was visited by some ministers under

* Whose life see above, vol. II. p. 99.

deep concern. This was on the borders of New York province, into which he now again entered, and preached at Rye and Kingsbridge, on his way to the city of New York, where he arrived October 30. Here for three days successively, and afterwards at Staten Island, Newark, Baskenridge, his preaching appeared to be attended with more success than ever. At Trenton he had a long conference with some ministers about Mr. Gilbert Tennent's complying with an invitation to go and preach in New England. After prayer, and considering the arguments both for and against this proposal, they thought it best he should go; which, however diffident of himself, he was persuaded to do. And his ministrations were attended with an extraordinary blessing to multitudes, in that extensive colony.

Saturday, Nov. 8, Mr. Whitefield came back to Philadelphia, and next day preached to several thousands in a house built for that purpose, since his last departure. Here he both heard of, and saw many, who were the fruits of his former ministrations; and continued among them till Nov. 17, preaching twice a day. Afterwards he preached in Gloucester, Greenwich, Piles Grove, Cohansie, Salem, Newcastle, Whiteley Creek, Fog's Manor, Nottingham; in many or most of which places, the congregations were numerous, and deeply affected. Nov. 22, he got to Bohemia in Maryland, and from thence he went to Reedy Island. At both places his preaching was attended with great influence. And at the last place (their sloop being detained by contrary winds near a week) he preached frequently. All the captains and crews of the ships that were wind-bound constantly attended, and great numbers crowded out of the country, some as far as from Philadelphia: and as great concern as ever came upon their minds. December 1, he set sail from Reedy Island for Charles Town in South Carolina*. After a

* Upon this occasion he makes the following remark: "It is now the seventy-fifth day, since I arrived at Rhode Island. My body was then weak but the Lord has much renewed its strength. I have been enabled to preach, an hundred and seventy-five times in public, besides exhorting frequently in private. I have travelled upwards of eight hundred miles, and gotten upwards of seven hundred pounds sterling in goods, provisions, and money, for the Georgia orphans. Never did I perform my journeys with so little fatigue, or see such a continuance of the divine presence in the congregations to whom I have preached. Praise the Lord, O my soul."

pleasant

pleasant passage of eight or nine days, and preaching again at Charles Town and Savannah, he arrived on Dec. 14, at the Orphan House, where he found his family comfortably settled. At Rhode Island he had providentially met with one Mr. Jonathan Barber, whose heart was very much knit to him, and who was willing to help him at the Orphan House. Him, therefore, he left superintendant for the spiritual, and Mr. Habersham for the temporal affairs; and having spent a very comfortable Christmas with his orphan family, he set off again for Charles Town, where he arrived Jan. 3, 1741, and preached twice every day as usual, to most affectionate auditories, till Jan. 16, when he went on board for England.

He arrived March 11, at Falmouth, in his native country, rode post to London, and preached at Kennington Common the Sunday following *.

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* The new and unexpected situation in which he now found himself, will be best described in his own words:—"But what a trying scene appeared here! In my zeal, during my journey through America, I had written two well-meant, though injudicious letters against England's two great favourites, "The Whole Duty of Man," and "Archbishop Tillotson," who, I said, knew no more of religion than Mahomet. The Moravians had made inroads upon the societies. Mr. John Wesley, some way or other, had been prevailed on to preach and print in favour of perfection, and universal redemption; and very strongly against election, a doctrine, which I thought, and do now believe was taught me of God, therefore could not possibly recede from. Thinking it my duty so to do, I had written an answer at the Orphan House, which though revised, and much approved of by some good and judicious divines, I think had some too strong impressions about absolute reprobation, which the apostle leaves rather to be inferred, than expressed. The world was angry at me for the former, and numbers of my own spiritual children for the latter. One that got some hundreds of pounds by my sermons, being led away by the Moravians, refused to print for me any more. And others wrote to me, that God would destroy me in a fortnight; and that my fall was as great as Peter's. Instead of having thousands to attend me, scarce one of my spiritual children came to see me from morning to night. Once at Kennington Common, I had not above a hundred to hear me. At the same time, I was much embarrassed in my outward circumstances. A thousand pounds I owed for the Orphan House. Two hundred and fifty pounds bills, drawn upon Mr. Seward, now dead, were returned upon me. I was also threatened to be arrested for two hundred pounds more. My travelling expences also to be defrayed. A family of a hundred to be daily maintained, four thousand miles off, in the dearest place in the king's dominions.

In consequence of this, one Mr. Cennick, a preacher, who could not fall in with Mr. Wesley's sentiments, and one or two more in like circumstances, having joined Mr. Whitefield, they began a new house in Kingswood, and soon established a school among them that favoured of Calviniſtical principles. Here, and in several other places, they preached to large and serious congregations, in the same manner as he had done in America. Thither he intended to return as soon as possible. Mean time, it being inconvenient, on account of the weather, to preach morning and evening in Moorfields; some free-grace dissenters (who stood by him closely in that time of trial) got the loan of a piece of ground, and engaged with a carpenter to build a large temporary shed, to screen the auditory from cold and rain, which he called a Tabernacle, as it was only intended to be made use of for a few months, during his stay in this country. The place fixed upon was very near the Foundery, which he

"Ten thousand times would I rather have died, than part with my old friends. It would have melted any heart to have heard Mr. C. Wesley and me weeping, after prayer, that, if possible, the breach might be prevented. Once I preached in the Foundery, (a place which Mr. John Wesley had procured in my absence) on Gal. iii. but no more. All my work was to begin again. One day I was exceedingly refreshed in reading Beza's life of Calvin, wherein were these words, "Calvin is turned out of Geneva, but behold a new church arises." A gentlewoman lent me three hundred pounds to pay the present Orphan House demand: and a serious person (whom I never saw or heard of) giving me one guinea; I had such confidence, that I ran down with it to a friend, and expressed my hope, that God who sent this person with a guinea, would make it up fifteen hundred: which was the sum I thought would be wanted.

"Never had I preached in Moorfields on a week day. But in the strength of God, I began on Good Friday, and continued twice a day, walking backward and forward from Leadenhall, for some time preaching under one of the trees, and had the mortification of seeing numbers of my spiritual children, who but a twelvemonth ago could have plucked out their eyes for me, running by me whilst preaching, disdaining so much as to look at me, and some of them putting their fingers in their ears, that they might not hear one word I said. A like scene opened at Bristol, where I was denied preaching in the house I had founded: busy bodies, on both sides, blew up the coals. A breach ensued. But as both sides differed in judgement, and not in affection, and aimed at the glory of our common Lord; though we hearkened too much to tale-bearers on both sides, we were kept from anathematizing each other, and went on in our usual way; being agreed in one point, endeavouring to convert souls to the ever blessed Mediator."

disliked,

disliked, because he thought it looked like erecting altar against altar; but upon this occasion he remarks, "All was wonderfully over-ruled for good, and for the furtherance of the Gospel. A fresh awakening immediately began. Congregations grew exceedingly large, and at the people's desire, I sent (necessity reconciling me more and more to lay-preaching) for Messieurs Cennick, Harris, Seagrave, Humphries, &c. &c. &c. to assist." Fresh doors were now opened to him, and invitations sent to him from many places, where he had never been. At a common, near Braintree, in Essex, upwards of ten thousand persons attended. At Halstead, Dedham, Coggeshall, Wethersfield, Colchester, Bury, Ipswich, the congregations were very large and much affected.

At this time he was solicited by religious persons, of different persuasions, to visit Scotland. Several letters had past between him and the Messieurs Erskines, some time before, and he had a great desire to see them. He therefore took his passage from London to Leith, where (after five days, which he employed in writing many excellent letters to his orphans, &c.) he arrived July 30, 1741. Several persons of distinction most gladly received him, and would have had him at Edinburgh directly; but he was determined that the reverend Messieurs Erskines should have the first offer; and therefore went immediately to Dumfermlin, and preached in Mr. Erskine's meeting house. Great persuasions were used to detain him at Dumfermlin, and as great to keep him from preaching for, and visiting the reverend Mr. Wardlow, who had been colleague to Mr. Ralph Erskine about twenty years, and who, as well as the reverend Mr. Davidson, a dissenting minister in England, that went along with Mr. Whitefield, were looked upon as perjured, for not adhering to the Solemn League and Covenant. This was new language to him, and therefore unintelligible. But that he might be better informed, it was proposed that the reverend Mr. Moncrief, Mr. Ebenezer Erskine, and others, members of the associated presbytery, should convene in a few days, in order to give him farther light. In the mean time, Mr. Ralph Eskine accompanied him to Edinburgh, where he preached in the Orphan House Park, (field-preaching being no novelty in Scotland,) to a very large and affected auditory, upon these words, "The kingdom of God is not meat and drink, but righte-

ousness

ousness, and peace, and joy in the Holy Ghost." The next day he preached in the West Kirk, and expressed great pleasure in hearing two Gospel sermons from the reverend Mr. Gusthart, and the reverend Mr. Mac Vicar. And the following day he preached in the Canongate church, where Mr. Ralph Erskine went up with him into the pulpit.

According to promise, he returned with him to Dumfermlin, where Mr. E. Erskine, and several of the associate presbytery were met together. When Mr. Whitefield came, they soon proposed to proceed to business. He asked them for what purpose? They answered, to discourse, and set him right about Church Government, and preaching about the Solemn League and Covenant. He replied, they might save themselves that trouble, for he had no scruple about it, and that settling Church Government, and preaching about the Solemn League and Covenant, was not his plan. He then told them something of his experience, and how he was led into his present way of acting. One of them, in particular, said he, was deeply affected. And Mr. Erskine desired they would have patience with him, for that having been born and bred in England, and never studied the point, he could not be supposed to be perfectly acquainted with it. But Mr. Moncrief insisted, that he was therefore more inexcusable, for England had revolted most with respect to church government; and that he, being born and educated there, could not but be acquainted with the matter in debate. Mr. Whitefield told him, he had never yet made the solemn league and covenant the subject of his study, being too busy about matters which he judged of greater importance. Several replied, that every pin of the tabernacle was precious. He answered, that in every building, there were outside and inside workmen; that the latter, at present, was his province; that if they thought themselves called to the former, they might proceed in their own way and he would proceed in his. He then asked them seriously, what they would have him to do? The answer was, that he was not desired to subscribe immediately to the solemn league and covenant, but to preach only for them, till he had further light. He asked, why only for them? Mr. R. Erskine said, "They were the Lord's people." He then asked, Were no other the Lord's people but themselves? If not, and if others were the

the devil's people, they had more need to be preached to; that for his part, all places were alike to him; and that if the Pope himself would lend him his pulpit, he would gladly proclaim in it the righteousness of the Lord Jesus Christ. Something passed about taking two of their brethren with him to England, to settle presbytery in America. But he asked, suppose a number of Independents should come, and declare, that after the greatest search, they were convinced that independency was the right church government, and would disturb no boby, if tolerated; should they be tolerated? They answered, No.—Soon after this the company broke up. And Mr. Moncrief preached upon Isa. xxi. 11, 12. "Watchman, what of the night? &c." And took occasion to declaim strongly against the ceremonies of the church of England, and to argue, "That one who held communion with that church, or with the backslidden church of Scotland, could not be an instrument of reformation." The consequence of all this was an open breach. Mr. Whitefield retired thoughtful and uneasy to his closet, and after preaching in the fields, sat down and dined with them, and then took a final leave.

Many waited at Edinburgh to know the issue of the conference, who were not disappointed in the event. Thither he returned, after preaching at Innerkeithing, and the Queen's Ferry; and continued preaching always twice, often thrice, (and once, seven times a day,) for some weeks together. The churches were open, but not being able to hold half the congregations, he generally preached twice a day in the Orphan Hospital Park to many thousands. Persons of the best fashion, as well as of the meaner rank, attended; at some of their houses he generally expounded every evening. And every day, almost, there were new evidences of the success of his labours. Numbers of ministers and students came to hear him, and aged, experienced Christians told him, they could set their seal to what he preached. In this first visit to Scotland he preached at Edinburgh, Glasgow, Aberdeen, Dundee, Paisley, Perth, Sterling, Crief, Falkirk, Airth, Kinglassie, Aberdeen, Culross, Kinross, Couper of Fife; and also at Stonehive, Benholm, Montrose, Brechin, Forfar, Couper of Angus; and at Innerkeithing, Newbottle, Galashields, Maxton, and Haddington; and in the west country, at Killern, Fintry, and Balfrone,

frone. To other places to which he was invited, he did not go at this time. But (having collected above five hundred pounds, in money and goods, for his orphans,) he left Edinburgh in the latter end of October, to go through Wales, in his way to London.

After having gone through evil report and good report in Scotland, Mr. Whitefield left Edinburgh in October, 1741, and travelled to Abergavenny in Wales, where, in consequence of a former resolution, he married Mrs. James, a widow lady of that place. From thence he went to Bristol, where he preached twice a day with his usual success. After various excursions into the country, he went to London in the spring of the year 1742, and now ventured to take a very extraordinary step. It had been the custom for many years past, in the holiday seasons, to erect booths in Moorfields, for mountebanks, players, puppet-shows, &c. which were attended from morning to night, by innumerable multitudes of the lower sort of people. He formed a resolution to preach the Gospel among them, and executed it. On Whit-Monday, at six o'clock in the morning, attended by a large congregation of praying people, he began. His text was John iii. 14. They gazed, they listened, they wept; and many seemed to be stung with deep conviction for their past sins. All was hushed and solemn *.

Soon

* "Being thus encouraged, (says he) I ventured out again at noon, when the fields were quite full; and could scarce help smiling, to see thousands, when a merry-andrew was trumpetting to them, upon observing me mount a stand on the other side of the field, deserting him, till not so much as one was left behind, but all flocked to hear the Gospel. But this, together with a complaint that they had taken near twenty or thirty pounds less that day than usual, so enraged the owners of the booths, that when I came to preach a third time in the evening, in the midst of the sermon, a merry-andrew got upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times. Soon afterwards they got a recruiting serjeant, with his drum, &c. to pass through the congregation. But I desired the people to make way for the King's officer, which was quietly done. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having got a great pole for their standard, advanced with sound of drum, in a very threatening manner, till they came near the skirts of the congregation. Uncommon courage was given both to preacher and hearers. I prayed for support and deliverance, and was heard. For just as they approached us with looks full of resentment, I knew not by what accident, they quarrelled

Soon after there transactions, he embarked a second time for Scotland, and arrived at Leith, June 3, 1742. Here he had much to do with the bigotry and narrowness of some particular people, and especially with the Seceders, into the particulars of which Dr. Gillies has entered with fulness and candour, but which we have not space nor inclination to recite. Upon his second arrival in Scotland, June, 1742, he was received by great numbers, among whom were some persons of distinction, with much joy: and had the satisfaction of seeing and hearing more and more of the happy fruits of his ministry. At Edinburgh he preached twice a day, as usual, in the Hospital Park, where a number of seats and shades, in the form of an amphitheatre, were erected for the accommodation of his hearers. And in consequence of earnest invitations, he went to the west country, particularly to Cambuslang, where he preached no less than three times upon the very day of his arrival, to a vast body of people, although he had preached that same morning at Glasgow. The last of these exercises he began at nine at night, continuing till eleven, when he said he observed such a commotion among the people, as he had never seen in America. Mr. Mac Culloch preached after him, till past one in the morning, and even then could hardly persuade the people to depart. All night in the fields might be heard the voice of prayer and praise *.

Besides

quarrelled among themselves, threw down their staff, and went their way, leaving, however, many of their company behind, who, before we had done, I trust were brought over to join the besieged party. I think I continued in praying, preaching, and singing, (for the noise was too great at times to preach) about three hours. We then retired to the Tabernacle, where thousands flocked. We were determined to pray down the booths; but, blessed be God, more substantial work was done. At a moderate computation, I received (I believe) a thousand notes from persons under conviction; and soon after, upwards of three hundred were received into the society in one day. Some married, that had lived together without marriage. One man had exchanged his wife for another, and given fourteen shillings in exchange. Numbers, that seemed as it were to have been bred up for Tyburn, were at that time plucked as firebrands out of the burning."

* As Mr. Whitefield was frequently at Cambuslang during this season, a description of what he observed there at different times, will be best given in his own words: "Persons from all parts flocked to see,

being by them interrogated, what he had done, he answered, "That he had been used so civilly, he had not the heart to touch him." Upon which, it seems, another of the company, a lieutenant of a man of war, laid a wager of ten guineas, that he would do his business for him. His companions, however, had the precaution to take away his sword. It was now about midnight, and Mr. Whitefield having that day preached to a large congregation, and visited the French prison, was gone to bed: when the landlady came and told him that a well-dressed gentleman desired to speak to him. Mr. Whitefield, imagining it was somebody under conviction, desired him to be brought up. He came, and sat down by the bed-side, congratulated him upon the success of his ministry, and expressed much concern at being detained from hearing him. Soon after he broke out into the most abusive lauguage, and in a cruel and cowardly manner, beat him in his bed. The landlady and her daughter hearing the noise, rushed into the room, and seized upon him; but he soon disengaged himself from them, and repeated his blows on Mr. Whitefield, who being apprehensive that he intended to shoot or stab him, underwent all the surprise of a sudden and violent death. Afterwards, a second came into the house, and cried out from the bottom of the ſtairs, "Take courage, I am ready to help you." But by the repeated cries of murder, the alarm was now so great, that they both made off. "The next morning, says Mr. Whitefield, I was to expound at a private house, and then set out for Biddeford. Some urged me to stop and prosecute; but being better employed, I went on my intended journey, was greatly blessed in preaching the everlasting Gospel, and upon my return was well paid for what I had suffered: curiosity having led perhaps two thousand more than ordinary, to see and hear a man that had like to have been murdered in his bed. And I trust in the five weeks' time, while I waited for the convoy, hundreds were awakened and turned unto the Lord. At the Dock also, near Plymouth, a glorious work was begun. Could the fields, between Plymouth and the Dock, speak, they could tell what blessed seasons were enjoyed there."

Mr. Whitefield embarked again for America in the beginning of August, 1744, though in but indifferent health.

He

He had a tedious passage of eleven weeks, which increased his disorder. When he arrived in New England, Col. Pepperell and others received him gladly. But his indisposition prevented his reaching Boston for three weeks, where he resumed his labours, and set up a lecture, which he preached at six in the morning. "I seldom preached (says he) to less than two thousand. It was delightful to see so many of both sexes, neatly dressed, flocking to hear the word, and returning home to family-prayer and breakfast, before the opposers were out of their beds. So that it was commonly said, that between early-rising and tar-water, the physicians would have no business." In short, he began to think of remaining in America; but the unfavourable climate so injured his constitution, and the debts of the Orphan House were so heavy, that it was necessary for him to make a voyage elsewhere for the recovery of his health, and to think of English liberality for the support of this establishment in America. Accordingly, upon advice, he embarked for the Bermudas, where he arrived March 15, 1748.

At these islands he met with a kind reception from all sorts of people, and preached usually twice a day for above a month, in various parts of this little colony, which is placed by itself in almost the middle of the Atlantic Ocean. Here Mr. Whitefield obtained a collection for the Opphan House, which he transmitted to Georgia; but dreading to go back to America in that season of heat, and having pressing calls to England, he took the opportunity of a brig, and in twenty days arrived at Deal, and on the next evening, July 6, 1748, he reached London, after an absence of near four years.

On Mr. Whitefield's visiting a few of his friends, immediately after his return, he found himself in no very agreeable situation. His congregation at the Tabernacle was sadly scattered. And as to his outward circumstances, he had sold all his household furniture, to help to pay the Orphan House debt, which yet was far from being cancelled. But under all these discouragements, he was still supported. His congregation was soon re-united, and received him with the greatest joy. At this time a very unexpected thing happened to him. Lady Huntingdon, before his arrival, had ordered Mr. Howel Harris

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to bring him to her house at Chelsea, as soon as he came on shore. He went, and having preached twice, the Countess wrote to him, that several of the nobility desired to hear him. In a few days the earl of Chesterfield, and a whole circle of them attended; and having heard of him once, desired they might hear him again. "I therefore preached again (says he) in the evening, and went home, never more surprised at any incident in my life. All behaved quite well, and were in some degree affected. The earl of Chesterfield thanked me, and said, "Sir, I will not tell you what I shall tell others, how I approve of you;" or words to this purpose. At last lord Bolingbroke came to hear, sat like an archbishop, and was pleased to say, "I had done great justice to the divine attributes in my discourse." Soon afterwards her ladyship removed to town, where I preached generally twice a week to very brilliant auditories. Blessed be God, not without effectual success on some."

In September, 1748, he made a third visit to Scotland, where he met with a hearty welcome. Great multitudes flocked to hear him both at Edinburgh and Glasgow. "I have reason (says he) to believe some have been awakened, ann many quickened and comforted. My old friends are more solidly so than ever, and a foundation, I trust, has been laid for doing much good, if ever the Lord call me thither again. Two synods *, and one pres-

* He means the synods of Glasgow and Perth, and the presbytery of Edinburgh. What happened in the synod of Glasgow, may be seen in a pamphlet, entitled, "A fair and impartial Account of the Debate in the Synod of Glasgow and Air, 6 October, 1748, anent employing Mr. Whitefield:" Published at Edinburgh the same year, and supposed to be written by the reverend Dr. Erskine, who was then minister at Kirkintolloch. A great deal was said both for and against Mr. Whitefield; and the debate issued in rejecting the motion by a vote, 27 to 18; and a resolution which was so expressed as to be a decent burial of it; laying no new restriction on ministers from inviting strangers, but leaving things precisely as they were before. And they, who chose to give Mr. Whitefield their pulpits, never after met with any molestation. Upon the whole, the attacks made on Mr. Whitefield's character, proved the occasion of informing the synod of the falsehood of many aspersions thrown out against him, of the great increase of his prudence and caution, and the remarkable change of his sentiments and behaviour, so far as either were offensive. And thus what was intended for his reproach, turned out to his honour.

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lytery, brought me upon the carpet; but all worked for good." While he was in Scotland, he endeavoured to do all the service he could to the New Jersey College, and, in conjunction with some ministers who wished well to that institution, advised the sending over a minister from America to make application in person. Which was afterwards done in 1754, when Mr. Tennent and Mr. Davies applied to the General Assembly, and obtained an appointment of a general collection. He also began to think of making his Orphan House not only a receptacle for fatherless children, but also a place of literature and academical studies. Mean time he went on in his usual way, and with his usual success, at London, Bristol, and Gloucester, during the winter; and in February, 1749, made an excursion to Exeter and Plymouth, where he found a strange alteration in the people, since he had been first there, about five years before; they now received him with the greatest joy, and were importunate to hear him; and many of them gave proofs of a solid conversion to God. In March, 1749, he returned to London from an excursion of about six hundred miles in the west, where he had the pleasure of seeing that his former visits had been blessed with abundant success. In May he went to Portsmouth, and preached every day for more than a week, to very large and attentive auditories. Many were brought under convictions, prejudices seemed to be universally removed, and people, that a few days before were speaking all manner of evil against him, were very desirous of his longer stay to preach the Gospel among them. In September he went into Northamptonshire and Yorkshire; and preached at Oundle, Abberford, Leeds, and Haworth, where Mr. Grimshaw (who was so indefatigable in his endeavours to bring souls to Christ) was minister. In his church they had above a thousand communicants, and in the church-yard about six thousand hearers. In April, 1750, he was at London and Portsmouth. And in May went to Ashby, to wait on Lady Huntingdon, who had been ill. In his way thither, he had a most comfortable interview with the reverend Dr. Doddridge, Mr. Hervey, &c.

Thus he employed himself incessantly, and visited, in this way, most parts of the kingdom, with a zeal and indefatigability that are almost incredible.

In

In May, 1751, he went over to Ireland, where he continued his labours to the beginning of July following, when he passed from Belfast to Irvine, and from thence to Glasgow. He traversed part of Scotland, and came to Edinburgh; and from thence, on August 6, he set out for London, in order to embark a fourth time for America. On October 27th he arrived in Georgia, and found affairs to his satisfaction. Here and in South Carolina he spent the winter; and about the end of April, 1752, he sailed for London. In England he resumed his work of preaching and travelling, and in short visited in this way most part of the island.

On March 7, 1754, he sailed again for America, with about twenty orphans, he put in at Lisbon, where he was highly disgusted with some instances of Popish superstition. He again traversed America, making (as he used to call it) his preaching campaigns. He continued upon the continent till the end of March, 1755, and then embarked for England, where he arrived about the beginning of May.

He then went his usual circuits till the approach of winter, when he returned to London, and preached in Long Acre Chapel for the first time on December 23, 1755, but met with all sorts of opposition and difficulties. This induced him to propose the building a new chapel in Tottenham Court Road, which he began May 10, 1756; and, after his country excursions, returned to open it Nov. 7, following, preaching from 1 Cor. iii. 11. Here he continued to labour during the winter, commonly preaching about fifteen times in the week, though in a very disordered state of health.

In spring, 1757, he travelled northward, and into Scotland, where he met with a kind reception from many of the ministers, who were gathered in general assembly, and from the lord commissioner, lord Cathcart himself. From Scotland he again went into Ireland, where he had a narrow escape from the Popish rabble of Dublin, after preaching a loyal as well as a gracious sermon. "But I left (says he) my persecutors to his mercy, who of persecutors has often made preachers. I pray God I may thus be avenged of them." After traversing many parts of Ireland, he came again into England, preaching as he journeyed, and arrived at London in October, 1757.

Here

Here he continued his work, in very ill health: "I am brought now (says he in a letter) to the short allowance of preaching but once a day, and thrice on a Sunday."

In 1758, he visited Wales and Scotland, and returned to London about the end of October, where he continued the succeeding winter; and in the middle of May, 1759, he again opened his spring campaign (as he termed it) at Bristol. From thence he passed again to Scotland in July. His visit to Scotland this year, gave occasion to a passage, which was much for his honour, and a full confutation of the mercenary motives ascribed to him by his adversaries. One Miss Hunter, a young lady of considerable fortune, made a full offer to him of her estate, both money and lands, amounting to about seven thousand pounds, which he generously refused. And upon his refusing it for himself, she offered it to him for the benefit of his Orphan House in Georgia, which he also absolutely refused. These facts Dr. Gillies said he received from undoubted authority. He spent the winter in London, and got his chapel enlarged. March 14, 1760, he made a collection at his chapel and tabernacle, of above four hundred pounds, for the distressed Prussians, who had suffered so much from the cruelty of the Russians, at Newmark, Costrin, &c. In summer, 1760, he went into Gloucestershire and Wales, and from thence to Bristol. When he preached at the tabernacle in Bristol, there were more in the evenings than it could well hold; and in the fields his congregations consisted of not less than ten thousand. In March, 1760, he likewise made collections in London of above four hundred pounds for the distressed Protestants in Prussia; and in February, 1761, of five hundred and sixty-four pounds for the German Protestants and for sufferers by fire at Boston, in New England.

During great part of this and the former year he laboured under great weakness and infirmity of body. He took a short voyage to Holland in 1762; and the sea-air greatly braced and strengthened him, insemuch that he was able to preach again with his usual alacrity. In 1763 he travelled northwards and to Scotland, and at length from Greenock sailed again to Virginia, where he arrived in August. From hence he went up and down in America, preaching as often as his strength could bear.

and arrived at Boston in February, 1764. From thence he went slowly, as the year declined, through the continent to Georgia, where he employed himself about his favourite Orphan House and College, till February, 1765, when he travelled northward, and a length sailed from New York to England, where he arrived in July. In October, he opened lady Huntingdon's new chapel at Bath.

From this time to the beginning of September, 1769, he was employed, as often as health permitted, in his usual labours; and then for the seventh and last time embarked for America. Here he spent his last efforts for the promulgation of the Gospel, and at length departed this life, in a fit of the asthma, at Newbury Port, in New England, on Sept. 30, 1770, where his remains were deposited. He was not full fifty-six at the time of his death; but thirty-four years however of that time he had spent in the ministry.

In his youth Mr. Whitefield was very slender, and moved his body with great agility to action, suitable to his discourse: but, about the fortieth year of his age, he began to grow corpulent; which however was solely the effect of his disease, being always, even to a proverb, remarkable for his moderation both in eating and drinking. His eloquence was very great, and of the truest and noblest kind. He was utterly devoid of all appearance of affection. He seemed to be quite unconscious of the talents he possessed. The importance of his subject, and the regard due to his hearers, engrossed all his concern. He spake like one who did not speak their applause, but was concerned for their best interests, and who, from a principle of unfeigned love, earnestly endeavoured to lead them in the right way; and the effect in some in measure corresponded to the design. They did not amuse themselves with commending his discourses; but being moved and persuaded by what he said entered into his views, and felt his passions, and were willing, for that time at least, to comply with all his requests. This was especially remarked at his charity sermons, when the most worldly-minded were made to part with their money in so generous a manner, that when they returned to their former temper, they were ready to think that it had been conjured from them by some inexplicable charm. This charm, however, was nothing else than the power

of

his natural eloquence. in which respect it is not easy to say, whether he could be much excelled either in ancient or modern times.

His pronunciation was not only proper, but manly and graceful. Nor was he ever at a loss for the most natural and strong expressions. Yet these in him were but lower qualities. The grand sources of his eloquence was an exceedingly lively imagination, which made people think they saw what he described; an action still more lively if possible, by which, while every accent of his voice spoke to the ear, every feature of his face, every motion of his hands, and every gesture spoke to the eye; so that the most dissipated and thoughtless found their attention involuntarily fixed, and the dullest and most ignorant could not but understand. He had likewise a certain elevation of mind, which raised him equally above praise and censure, and added great authority to whatever he said. But what was perhaps the most important of all, he had a heart deeply exercised in all the social, as well as the pious and religious affections, and was at the same time most remarkably communicative, by which means he was peculiarly fitted to awaken like feelings in others, and to sympathize with every one that had them. Great was the lamentation in the religious world upon his death, and numerous were the sermons preached upon that occasion.

His Sermons, Tracts, and Letters, written at intervals, from the year 1734 to 1770, constitute his written Works: and these have been published in six volumes, 8vo. since his death.

WHITGIFT, JOHN, (Archbishop of Canterbury,) was the son of Henry Whitgift, merchant, of Great Grimsby, Lincolnshire, by Anne Dynewell, a young gentlewoman of good birth and reputation in that town, where he was born in 1530. He was descended of the ancient family of the Whitgifts of Whitgift in the West Riding of Yorkshire, some of whom had been considerable benefactors to the church. Under his uncle, with whom he received the first rudiments of his education, but, observing the promising genius of his nephew, he advised his father to send him to St. Anthony's School at London. For this purpose he was lodged in St. Paul's

Church Yard at his aunt's, who had married one of the vergers of that church. While he was here, his aunt often importuned him to go to mass, and procured also some of the canons of St. Paul's to persuade him to it; but having already some relish of the doctrine of the Reformation, he constantly withstood all their endeavours. By this conduct she grew at length so much exasperated, as to turn him out of doors, imputing all her losses and domestic misfortunes to her harbouring of such an heretic (as she called him) under her roof; and at parting told him, that "she thought at first she had received a saint into her house, but now she perceived he was a devil."

Thus rudely treated by his aunt, he repaired home to his father in Lincolnshire, where his uncle the abbot, finding upon examination that he had made a good progress in grammar learning, advised the sending of him to the university. Accordingly he was sent to Cambridge in 1548 or 1549, and placed first in Queen's College; but not liking the disposition of some there, he was removed soon after to Pembroke Hall, and put under the tuition of the celebrated John Bradford, the martyr, who was then lately chosen fellow of that society. He had not been long here before he was recommended by his tutor and Mr. Grindall, then fellow, (afterwards archbishop of Canterbury) to the master, Nicholas Ridley; by which means he was made scholar of that house, and chosen bible clerk. These advantages were the more acceptable to him, as his circumstances were then but indifferent, by reason of his father's great losses at sea. Mr. Bradford leaving Cambridge in 1550, Whitgift fell under the care of Mr. Gregory Garth, who continued his tutor while he staid at Pembroke Hall, from whence he went out B. A. in 1553-4. But in 1555, being unanimously elected fellow of Peter House, he was admitted there in that quality by Thirlby, bishop of Ely, May 31, the same year. He commenced M. A. in 1557.

About this time he had a severe fit of sickness; and soon after his recovery happened the remarkable visitation of this university by the authority of cardinal Pole, in order to purge out the heretics. To avoid the storm, Whitgift's first resolution was to go to Strasburg, Frankfort, or somewhere in Switzerland; but Dr. Perne, the

master

master of his college, though at that time a professed Papist, yet having a great esteem for him, undertook to screen him from the commissioners, which prevailed on him not to leave the university. The master's promise was faithfully performed; and notwithstanding the severity of that visitation, he escaped without any injury, by the connivance of his friend, who being then vice-chancellor, and shewing himself active in the present transactions, was the less suspected to favour any but thorough devotees of Rome.

In 1560, he entered into holy orders, and soon after preached his first sermon at St. Mary's, before the university, upon Rom. i. 16. "I am not ashamed of the Gospel of Christ," &c. with general and great approbation. The same year he was appointed chaplain to Dr. Richard Cox, bishop of Ely, who gave him the rectory of Teversham, in Cambridgeshire. In 1563, he proceeded B. D. and Matthew Hutton, then fellow of Trinity College, being appointed Regius professor of divinity, the same year, Whitgift succeeded him in the Margaret professorship. Soon after this he joined with his brother professor and several heads of colleges, in a petition to sir William Cecil, their chancellor, for an order to regulate the election of public officers, the want of which created great disturbance in the university at that time. Two years after this he distinguished himself so eminently in the pulpit, that sir Nicholas Bacon, then lord keeper, sent for him to court to preach before the queen, who heard him with great satisfaction, and gave orders to have him sworn her chaplain. The same year, 1565, being informed that some statutes were preparing above to enjoin an uniformity of habits, particularly to order the wearing of surplices in the university, he promoted the writing of a joint letter privately to Cecil, earnestly desiring him to stop (if possible) the sending down any such orders, which it was perceived would be very unacceptable to the university; but this address was taken so ill at court, that he was obliged afterwards to make an apology for his conduct in it. However, he grew into so great esteem at Cambridge, that the next year, June 10, the university granted him a licence under their common seal, to preach throughout the realm; and July 5 following, the salary of his professorship was raised, out of respect to him,

him, by that body, from twenty marks to twenty pounds.

He had the year before been a considerable benefactor to his college; where the next year, 1567, he held the president's place, but was called thence, April 21, to Pembroke Hall, being chosen master there; and not long after he was likewise appointed Regius professor of divinity. In both these preferments he succeeded a second time his old friend Dr. Hutton (now made dean of York), and to the first had the same recommendation which had been given to his predecessor, viz. that of Dr. Edmund Grindal, then bishop of London. But his continuance here was very short; for in less than three months, upon the death of Dr. Beauchamp, her majesty promoted him to the mastership of Trinity College. The same year the university admitted him inceptor for the degree of doctor in divinity; and being appointed likewise to keep the commencement act, he chose for his thesis upon that occasion, "Papa est ille antechristus;" the pope is the antichrist. In 1570, having first applied to Cecil for the purpose, he compiled a new body of statues for the university, which were of great service to that learned community.

This work he finished in August, and the same month he was the principal agent in procuring an order from the vice-chancellor and heads to prohibit Cartwright, who was now Margaret professor, from reading any more lectures without some satisfaction given to them of his principles and opinions. Whitgift informed the chancellor of this step, and at the same time acquainted him with Cartwright's principles, and the consequences of them, upon which he received the chancellor's approbation of what had been done. Upon which Cartwright, being convened, and refusing to renounce his principles, was deprived of his professorship; and as he gave out that his assertions were rather suppressed by authority, than refuted by reason, Whitgift took an effectual method to obviate that calumny. In the mean time, at the chancellor's request, he likewise wrote a confutation of some of the chief of those principles, and sent them to archbishop Parker, in a letter dated December 23, with an intention to publish them, but was prevented. In 1571, an order was made by the archbishop and bishops, that

that all those who had obtained faculties to preach, should surrender them before the 3d of August; and that upon their subscription to the thirty-nine articles, and other constitutions and ordinances agreed upon, new licences should be granted. This being signified to the university, and an order sent, requiring them to call in the faculties granted before, Whitgift in pursuance thereof surrendered his former licence, obtained in 1566, and had another granted him Sept. 17, 1571, wherein he was likewise constituted one of the university-preachers. June 19, in consequence of the queen's nomination, he was elected dean of Lincoln, into which dignity he was installed August 2 following. October 31 he obtained a dispensation from the archbishop, impowering him, together with this deanery, his prebend of Ely, and rectory of Teversham (besides the mastership of Trinity College) to hold any other benefice whatsoever. Towards the end of the same year he preached the Latin sermon at the meeting of the convocation, being then proctor for the clergy and chapter of Ely. May 14, the next year, he was presented to the lower house for their prolocutor and chosen. In August the same year, he resigned the rectory of Teversham.

He was now, by particular appointment, from the archbishop of Canterbury, writing his answer to the Admonition, which requiring more ease of mind and leisure hours than the execution of his office, as master of Trinity College (where he met with much trouble and opposition) seemed to allow of, he even desired to leave the university. However, the heads applied to the chancellor in a letter dated September 28, to prevent it. He had a little before, in the same month this year, expelled Cartwright from his fellowship, for not taking orders in due time, according to the statute of the colleges. November 2, by the appointment of the bishop of London, he preached at Paul's Cross; and before the expiration of the year came out his answer to the Admonition.

As archbishop Parker was the chief person that set Whitgift about this work, so he gave him considerable assistance therein; and the several parts of the copy as it was finished were sent to him to revise; and Cooper, bishop of Lincoln, another of the most learned bishops of that time, together with other bishops and learned men, were

were consulted. It was first printed in 4to, and reprinted the year following, with this title: "An Answer to a certain Libel, intitled, An Admonition to the Parliament, by John Whitgift, D. of Divinity, newlie augmented by the Author, as by Conference shall appear. Imprinted at London by Henrie Bynneman, for Humfrey Toy, anno 1573." To this a reply being published by Mr. Cartwright the next year, 1573, Whitgift wrote his defence the same year. In 1575 a Rejoinder being published by Cartwright to our Author's Defence, he consulted his friends upon it, who advising him to let it pass as not worthy his notice, he yielded to that opinion.

At the same time Whitgift appeared, with that warmth that was natural to his temper, against a design, then on foot, of abolishing pluralities, and taking away the impropriations, and tythes, from bishops, and spiritual (not including temporal) persons, for the better provision of the poorer clergy. March 24, the last day of the year 1576 he was nominated to the bishopric of Worcester, to which being confirmed, April 16, he was consecrated April 21, 1577; and as this bishopric brought him into the council for the marches of Wales, he was soon after appointed vice-president of those marches in the absence of sir Henry Sydney, lord president, made lord lieutenant of Ireland. He did not resign his mastership of Trinity College till June; and in the interim procured a letter from the chancellor, in order to prevent the practice (then in use) of taking money for the resignation of fellowships.

The queen thought to raise him to the highest dignity in the church before her intentions took place, and shewed an inclination, as was said, to put him into archbishop Grindal's room before that prelate's death. So much is certain, that Grindal, in the condition he then was, had been desirous to resign, and as desirous of Whitgift for his successor; but Whitgift could not be persuaded to comply with it; and in the queen's presence begged her pardon for not accepting thereof upon any condition whatsoever, during the life of the other. But upon Grindal's death, which happened the sixth of July, 1583, the queen nominated Whitgift to succeed him, August 14 following; and accordingly he was elected the 23rd of the same month, and confirmed September 23. November 17, the queen's accession happened on a Sunday, he

he preached at Paul's Cross upon this text, "Put them in mind to be subject to principalities," &c. Titus, iii. At his first entrance upon this charge he found the archbishopric over-rated, and procured an order for the abatement of one hundred pounds to him and his successors, on the payment of first-fruits. He shortly after recovered from the queen, as part of the possessions of the archbishopric, Long Beach Wood in Kent, which had been many years detained from his predecessor by sir James Croft, comptroller of her majesty's household.

On Candlemas-day he was sworn into the privy council, and the next month framed the statutes of cathedral churches, so as to make them comport with the Reformation. And the year was not expired, when he sent a prohibition to Cartwright, forbidding him to publish his answer to the Rhenish Bible. In 1586, his name appears among those counsellors who condemned secretary Davison for procuring the execution of Mary queen of Scots, without the consent of his sovereign; and upon the discovery of Babington's design to marry the said queen, the archbishop put forth some prayers under the title of A Form of Prayer for these dangerous Times.

The lord chancellor's place becoming vacant by the death of sir Thomas Bromley, April 12, 1587, the queen made the archbishop an offer, of that post, which he declined; but recommended sir Christopher Hatton, who on the 29th of April was made lord chancellor in his Grace's palace at Croydon. The following year, 1588, he joined with lord Burleigh in restoring to his fellowship at St. John's College, at Cambridge, Mr. Everard Digby, who had been expelled by Dr. Whitaker, the master, and some of the fellows, upon suspicion of Popery; and about the same time gave an answer to a captious syllogism, in which he was concluded, by practice of popish tyranny, to endanger her majesty's safety.

Upon the alarm of the Spanish invasion this year, he procured an order of the council to prevent the clergy from being cessed by the lord lieutenants for furnishing arms, and wrote circular letters to the bishops, to take care that their clergy should be ready with a voluntary appointment of arms, &c. This year came out a virulent pamphlet, entitled, "Martyn Marprelate," in which the archbishop was severely handled in very coarse language.

The university of Oxford losing their chancellor, the earl of Leicester, this year, several of the heads and others signified to the archbishop their intention to choose him into to that post. This offer, being a Cambridge man, he declined for himself, but made use of it to recommend his friend sir Christopher Hatton, who was elected; by which means the archbishop came into a great share of the government of that university. In 1590, Cartwright being cited before the ecclesiastical commission for several misdemeanors, and refusing to take the oath ex officio was sent to the Fleet prison; and the archbishop drew up a paper containing several articles, more explicitly against the Disciplinarians than the former, to be subscribed by all licensed preachers. The next year, 1591, Cartwright was brought before the star-chamber and upon giving bail for his quiet behaviour, was discharged at the motion of the archbishop.

In 1595, he obtained letters patent from her majesty, and began the foundation of his hospital at Croydon. The same year he protected the hospital of Harbledown, in Kent, against an invasion of their rights and property; and the queen having made a grant to him of all the revenues belonging to the hospital of Eastbridge, in Canterbury, he found out and recovered the next year some lands wrongfully withheld from it. In 1597, the foregate of his hospital at Croydon was finished, and in 1599, the whole building being completed, it was consecrated by Dr. Bancroft, then bishop of London. The founding of this hospital (the largest then in the kingdom) having given rise to an invidious report of the archbishop's immense wealth and large revenues, he drew up a particular account of all his purchases since he had been bishop, with the sums given for the same, and the yearly value of the lands, and to what and whose uses, together with the yearly value of the archbishopric. The mayor of Canterbury having this year summoned the choir of that church to muster with the militia, he opposed it with great warmth.

Mr. Hooker dying in November before he had published his three last books of his Ecclesiastical Polity, the archbishop made the most diligent search after the copy, and not being able to find any thing but some rough draughts of them, these, as it is said, he put into

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the hands of a particular intimate friend of the Author, who at the archbishop's request finished the design.

In 1601, Whitgift constantly attended the queen in her last illness, and composed a prayer upon that occasion; he was principal mourner at her funeral, received the offering, and had the banners presented to him. King James being proclaimed March 24, 1602, the archbishop, sent Dr. Nevil, dean of Canterbury, into Scotland to his majesty, in the names of the bishops and clergy of England, to tender their allegiance, and to understand his majesty's pleasure in regard to the government of the church, and and though the dean brought a gracious message to him from the king, assuring him that he would maintain the settlement as his predecessor had left it, yet the archbishop passed this summer of the year 1603 in some pain about its preservation. He died Feb. 29, 1603-4, of the palsy, brought on by a cold he caught on the water.

Camden, notwithstanding he assigns the palsy for the immediate apparent cause of his death, yet expressly declares, that "he died with grief, as he found the king began to contend about the liturgy, and judged some things therein fit to be altered. Dum de liturgia recepta rex contendere cæpit, & nonnulla in ea mutanda censuit, Johannes Whitgiftus archiepisc. ex mœrore obiit." This seems also to be the general opinion, by the account which another author gives us, that upon his death-bed he should use these words: "Et nunc, Domine, exaltata est anima mea, quod in eo tempore succubui quando malim episcopatus mei Deo reddere rationem, quam inter homines exercere: i. e. "And now, O Lord, my soul is rejoiced that I die in a time wherein I had rather give up to God an account of my bishopric, than any longer to exercise it among men." He was interred March 27, in the parish church at Croydon, where a monument is erected with an inscription to his memory. His funeral was graced with the presence or the earl of Worcester, and the lord Zouch, who attended the hearse carrying his banners; and Dr. Babington, bishop of Worcester, preached his funeral sermon with great applause on 2 Chron. xxiv. 15, 16.

WHITTENBURY, JOHN, was born in 1742, and was brought up by his parents in the "nurture and admonition

monition of the Lord." In the sixteenth year of his age soon after the death of his father, he came to London, to be an apprentice. Although the religious principles in which he had been instructed, had not hitherto been effectual to his conversion, yet they proved useful in restraining him from many sinful practices, and preserving him from the influence of error Being taken to a place of worship where the gospel was not preached, he said, "This preaching is not such as I have been used to hear; it will not suit me." He was advised by a friend to hear Mr. Hitchin, minister of White Row Meeting. Thither he went; and there the Lord met him in mercy. In one of his papers, containing an account of his conversion, he thus writes: "The place was crowded; and I was forced to stand upon the head of the gallery-stairs. I was first struck with Mr. Hitchin's portly appearance; then the thunder of his voice, the solemnity of his prayer, the liveliness of his delivery, and the energy of his expressions, thrilled through all my soul. He prayed, and I wept: he preached, and I cried for mercy." Mr. Whittenbury continued a long time in a state of distress, bordering almost on despair. He had dreadful apprehensions of judgement to come; and he said, that the least noise sometimes made him tremble, and look round, fearing that Satan was coming to seize him. At this time he was awefully tempted to cherish Atheism in his heart: his sins, which had appeared dead, revived, and struggled with ten-fold vigour: he summoned every excuse which he could plead for their indulgence: he was afraid of reading his Bible, lest he should find his favourite carnal pleasures condemned by the word of God: he prayed that he might forsake every sin; but, with the famous St. Augustine, it was this secret reserve, "Lord, not yet." He was greatly perplexed about the doctrine of Election. Being naturally very shy, he could not open his case to every one. To use his own words: "Like a lonely dove, in silent grief he bewailed his depravity and wretchedness." However, the Lord at length shone into his mind, and he was enabled to believe the gospel-testimony. He found, that faith in a crucified Saviour mortified those corruptions, which neither vows, repentance, nor his own strength could subdue. He saw that salvation was entirely of sovereign grace, which, traced up to its source, was no other than

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eternal electing love. After the death of Mr. Hitchin, he sat under the ministry of Mr. Romaine, whose public and private instructions were greatly blessed in confirming Mr. Whittenbury in the faith of Christ.

In 1778, he removed to Manchester, where he continued till his death. He carefully observed the apostle's direction: "Not slothful in business, fervent in spirit, serving the Lord." He was a striking proof, that a person may use the world, and not abuse it; may be assiduous in his temporal concerns, and yet pay supreme regard to his immortal interests. For though Mr. Whittenbury was very extensively engaged in commercial affairs, yet he generally devoted three or four hours every day to reading. He was, therefore, very frugal of time. His favourite authors were the most celebrated of the Puritans and Nonconformists. Possessing an enlarged capacity and a retentive memory, he became skilful in the word of righteousness. For many years past, he had been accustomed to write skeletons of sermons, on which he enlarged on Lord's Day evenings, in his numerous family. Being mighty in the Scriptures, and having considerable power of language at command, on these occasions he was very edifying. Indeed, a day seldom passed on which he did not compose some pious meditations.

Mr. Whittenbury was an admirer of the sacred muses: he himself had no inconsiderable poetical talents. On every New Year's Day he presented his friends with an Ode, comprehending the events of the past year. Many of these effusions would have done credit to names of high repute among the poets; but he had so mean an opinion of his own productions, that he never suffered any of them to pass beyond the circle of his most intimate friends.

Though he possessed a large share of religious knowledge, yet he was a remarkably candid hearer of the gospel. While a captious conceited person might pretend that he was not benefited unless he heard novelties, set forth in a flowery style, Mr. Whittenbury was always pleased and edified, if the preacher's aim were to do good to souls, and to honour Christ and the Holy Spirit. Sometimes he said, that he feared ministers, in their sermons, did not sufficiently dwell on the need of divine influence; and he often mentioned, with peculiar pleasure, that Mr. Hitchin almost invariably offered up a few petitions for the assist-

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ance of the Spirit, before he entered on the discussion of his text.

Mr. Whittenbury greatly excelled in prayer. In confession of sin he was very minute; and discovered a deep insight into the deceitfulness of the human heart. He delighted in meetings for social prayer: he was uncommonly pathetic in bewailing indwelling sin, and in pleading for mercy. The souls of many have been moved by his holy ardour. He loved the habitation of God's house: nothing kept him from it but severe affliction. Throughout his life he had sharp trials, in consequence of a nervous disorder, which grew worse with his years. Hence, he experienced many a cloudy sky. Although the Sun of Righteousness often broke through on his soul, and enabled him to see that his darkness arose from the humours of his body, yet whenever the light withdrew, his anxiety instantly returned. This made him nearly all his days a mourner in Zion.

His last illness continued but a fortnight. His disorder was a carbuncle in his neck. Neither he nor his friends supposed it to be dangerous, till about a week before his decease. Extraordinary advice being called *in*, he was abruptly told, "It is a lost case!" The unexpected news produced no agitation: his mind was kept in perfect peace; he commended himself and all his family, separately, into the hands of God. For the space of half an hour, he was most earnest in prayer: it astonished all who were present. An operation in the neck, it was suggested, might issue favourably. It was, therefore, proposed to him by one of his attendants, a very eminent surgeon, but of undisguised sceptical principles. Mr. Whittenbury said, that he had always seen it his duty to use means as they were connected with the end. He was, therefore, willing for the trial to be made; but he added, that for the success, he depended entirely on God. The gentleman seemed to be powerfully impressed, and incapable of making any reply. Mr. Whittenbury then fervently prayed that wisdom and integrity might be given to those who were going to operate. He bore the whole with invincible patience; and, while his wound was dressed, he sang part of a hymn. In conversation, he said, "I must come to the Saviour as a poor sinner; for if the least degree of merit were required to recommend me, I have

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none to bring: I must perish!"—On the Lord's Day evening he said, "I thank my God that through the whole of this day, I have not had one unbelieving thought: I have not had one temptation to question his faithfulness!"—He continued in a composed frame of mind till March 10, 1805; on which day after a few struggles, his spirit fled into the arms of his Saviour. On the following Lord's Day, the Rev. S. Bradley, his pastor, improved the providence, in a discoure from John xi. 28, "The Master is come, and calleth for thee:" words which he often repeated in his illness.

Mr. Whittenbury was a man generally respected: his integrity was inflexible, his attachments were cautiously formed, but unshaken; his manners were unaffected, yet dignified; he despised all cunning and art, especially under the cloak of religion. For many years, he was the treasurer to to the Lunatic Hospital at Manchester. He felt a lively concern, and took an active part for the welfare of that important institution. He often visited and conversed with the lunatics; and he was greatly beloved by them. His family received a very handsome testimonial of the honour with which he discharged that delicate and responsible station.

JOHN WICKLIFFE, (the first Reformer.) England was honoured by God with the first dawning of the Reformation; and an Englishman was the first champion of that cause, which afterwards received the name of Protestantism. This remarkable instrument of the divine blessing was John Wickliffe, or John de Wickliffe, taking his sirname from a village called Wickliffe *, near Richmond, in Yorkshire, where he was born in 1324. He was sent early to Oxford, and was first admitted commoner of Queen's College, and afterwards of Merton, where he became fellow. Wickliffe was soon distinguished for the closeness of his application, and the vivacity of his genius. He became celebrated in philosophy and divinity; being so remarkable for an

* It has been observed, that no such place exists at present under that name; but it is well known, that great numbers of our villages, and even towns and hundreds, have received different denominations from change of possessors in the course of ages.

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elegancy of wit, and strength in disputation, that he was esteemed more than human by the common divines. He adorned the learning of the schools, by acquiring a deep knowledge of the civil and canon law, as also of the municipal laws of his own country. He not only studied and commented upon the Sacred Writings; but translated them into his native tongue, and wrote homilies on several parts of them. He diligently studied the writings of St. Austin, Jerom, Ambrose, and Gregory, the four fathers of the Latin church: but he was thirty-six years of age before he had a proper opportunity of exerting his excellent talents, so as to attract the observation of the university, and even of the whole kingdom; for it was in 1360 when he became the advocate for the university against the encroachments of the mendicant friers, who had been troublesome from their first establishment in Oxford, in 1230, and occasioned great inquietude to the chancellor and scholars, by infringing their statutes and privileges, and setting up an exempt jurisdiction.

Wickliffe was indeed the morning-star of the Reformation; though he appeared like a meteor to the monks, when he opposed them in support of the university. The number of students there had been thirty thousand; but in 1357, they were so far decreased that the was not above six thousand*.

Wickliffe wrote with an elegance uncommon in that age, especially in the English language, of which he may

* This was entirely owing to the bad practices of the preaching friers, who took all opportunities to entice the students, from the colleges, into their convents; which made people afraid of sending their children to the university. The friers disregarded the determination of the parliament in 1366, whereby it was enacted, that they should receive no scholars under the age of eighteen; and that the king should have power to redress all controversies between them and the university. Wickliffe soon distinguished himself by his bold and zealous opposition against the usurpations and errors of the friers, who justified the begging trade, by asserting, that the poverty of Christ and his apostles, made them possess all things in common, and beg for a livelihood. This opinion was first opposed by Richard Kilmyngton, dean of St. Paul's; who was seconded by Richard Fitz-Ralph, archbishop of Armagh; after which, Wickliffe, Thorsby, Bolton, Hereford, Bryts, and Norris, openly opposed this doctrine at Oxford, where they made the friers blush for their audacity.

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be considered as one of the first refiners, and his writings afford many curious specimens of the old English orthography. In one of his tracts. intitled "Of Clerks Possessioners," he exposes the friers for drawing the youth of the university into their convents, and says, "Freres drawen children fro Christ's religion into their private order by hypocrisie, lesings, and steling. For they tellen that their order is more holy than any other; that they shuilen have higher degree in the bliss of heaven than other men that heen not therein; and seyn, that men of their order shullen never come to hell, but shullen dome other men with Christ at domesday."

Wickliffe wrote and published several tracts against the beggary of the friers; particularly "Of the Poyerty of Christ, against able Beggary;" and "Of Idleness in Beggary." He asserts, that "Christ bad his apostles and disciples that they should not bere a sachell, ne scrip; but look what man is able to hear the Gospel, and eat and drink therein, and pass not thence, and not pass fro house to house.—Sith there were poor men enough to taken mens alms before that freres camen in, and the earth is now more barren than it was, other freres, or poor men, moten wanten of this alms: but freres, by subtle hypocrisie, gotten to themselves, and letten the poor men to have these alms."

He disputed with a frier, on able beggary, before the duke of Gloucester, to whom he sent an account of both their arguments, and addressed his highness in these words: "To you, lord, that herde the disputasion be geve the fyle to rubbe away the rust in either partye."

These controversies gave Wickliffe such great reputation in the university, that, in 1361, he was advanced to be master of Baliol College; and four years after he was made warden of Canterbury Hall, founded by Simon de Islip, abp. of Canterbury, in 1361, and now swallowed up in Church Church. The royal licence granted to the abp. for founding the college, is dated Oct. 20, 1361, and only mentions "a certain number of scholars," religious and secular. The founder appointed by his college. This man was a monk of Christ Church, Canterbury, and doctor of divinity; but he was at such variance with the secular scholars, that the archbishop, in 1365, turned him, and three monks, out of his new-founded

Hall, in whose room he appointed Wickliffe to be warden, and three other seculars to be scholars.

The letters of institution, whereby the archbishop appointed Wickliffe to this wardenship, were dated Dec. 14, 1365; in which he is ſtyled "a person in whose fidelity, circumspection, and industry, his grace very much confided; and one on whom he had fixed his eyes for that place, on account of the honesty of his life, his laudable conversation, and knowledge of letters."

Wickliffe behaved with universal approbation, till the death of the archbishop, April 25, 1366, who had a great esteem for him. Archbishop Langham, Islip's successor, ejected Wickliffe from the wardenship, and three other seculars, in 1367; in consequence of which, he also issued out his mandate, requiring Wickliffe and all the scholars to yield obedience to Wodehall as their warden. This they refused, as being contrary to the oath they had taken to the founder; but the archbishop sequestered the revenue, and took away the books and other things, which the founder by his last will had left to the Hall *.

In this arbitrary manner Wickliffe was dispossessed of the wardenship of Canterbury Hall, which had been conferred on him by the founder, whose munificent intentions were frustrated by the papal sentence, which was directly contrary to the form of the licence of Mortmain, that empowered the founder to endow his seminary for a certain number of scholars, religious and secular, who now, by this papal sentence, were to be all religious. It was, therefore, a question in law, whether the Hall

* Wickliffe, and the three expelled fellows, appealed to the pope; to which appeal the archbishop made a reply, and the pope commissioned cardinal Andruynus to examine and determine the affair; who, in 1370, ordained, by a definitive sentence, which was confirmed by the pope, that only the monks of Christ Church, Canterbury, ought to remain in the college called Canterbury Hall, and that the seculars should be all expelled; that Wodehall and the other monks, who were deprived, should be restored; and that perpetual silence should be imposed on Wickcliffe and his associates. Wickliffe, and three poor clerks, could not oppose such a powerful combination, and the decree was strictly put in execution, pursuant to the papal bull, dated at Viterbium, May 28, 1370, directed to Simon de Sudbury, bishop of London, and others, who were to restore Wodehall and the monks, and to compel all those who contradicted them by ecclesiastical censures, without permitting any appeal.

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and endowment were now forfeited to the crown? But the monks, in 1372, procured the royal pardon, and confirmation of the papal sentence, on paying two hundred marks, which was equivalent to nine hundrod pounds of present value.

While the dispute was carried on about the right to Canterbury Hall, king Edward had notice from pope Urban, that he intended to cite him to his court at Avignon, to answer for his default in not performing the homage which king John acknowledged to the see of Rome; and for refusing to pay the tribute of seven hundred marks a year, which that prince granted to the pope. The king laid this before his parliament, in 1366; who determined to assist him with all their power against such arbitrary attempts from the pope. This firmness caused the pope to be silent, and prevented his successors from ever troubling the kings of England on that account. One of the monks, however, ventured to defend the pope's claim; to which Wickliffe replied, in defence of the king and kingdom; so that it is no wonder that Wickliffe should incur the resentment of the pope, who was impatient of contradiction, and could not bear any opposition to his pretensions. Wickliffe thereby made himself known to the court, and particularly to the duke of Lancaster, who took him under his patronage. At this time Wickliffe stiled himself "peculiaris regis clericus," or the king's own clerk or chaplain; but he professed himself an obedient son of the Roman church, to avoid the personal injury intended him by his adversaries.

However, this deprivation was no injury to the reputation which Wickliffe had acquired; and shortly after he was presented, by the favour of the duke of Lancaster, to the living of Lutterworth, in the diocese of Lincoln; and then it was that he published, in his writings and sermons, certain opinions which appeared to be novel, because contrary to the received doctrine of those days. He was accordingly turned out of his rectorship by the court of Rome. But Wickliffe began more early to attempt the reformation of those disorders and corruptions which he saw in men of his own profession; and particularly the exactions and usurpations of the pope. This is evident from his tract, "Of the last Age of the Church," which he published in 1356, fourteen years before he lost the rectorship.

In 1372, he took his degree as D. D. which he publicly professed, and read lectures in it with great applause; for he had such authority in the schools, that his opinion was received as an oracle, instead of being disregarded after his ejectment. In these lectures, he strongly exposed the follies and superstitions of the friers: he charged them with holding fifty heresies and errors: he shewed their corruptions, and detected their practices. This was striking at the root of all the abuses which had crept into the church; at a time, when the greater and more necessary articles of faith, and all genuine and rational knowledge of religion, had generally given place to fabulous legends, and romantic stories; fables which, in this respect, only differed from those of the ancient heathen poets, that they were more incredible, and less elegant.

The pope disregarded the statute of provisors, by still continuing to dispose of ecclesiastial benefices and dignities as he thought fit. These were enjoyed by Italians, Frenchmen, and other aliens, who had the revenues of them remitted abroad. The parliament frequently complained to the king and the pope of this intolerable grievance, by representing its fatal inconveniences to the church, and pernicious consequences to the kingdom.

This oppression was so insupportable, in 1373, that the king sent the bishop of Bangor, and three other ambassadors, to the pope, to require of him that he would not interfere with the reservation of benefices: but this embassy was ineffectual; for though the pope entered into a concordate about that matter, it was only a temporary concession; and the parliament renewed their request, that remedy should be provided against the provisions of the pope, whereby he reaped the first fruits of ecclesiastical dignities.

The king, in 1374, issued out a commission for taking an exact survey of all the ecclesiastical dignities and benefices, throughout his dominions, which were in the hands of aliens. The number and value of them astonished the king, who then appointed seven ambassadors to treat with the pope upon the business of the former embassy. Dr. Wickliffe was the second person mentioned in this commission; and the ambassadors were met at Bruges by the pope's nuncio, two bishops, and a provost,

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to treat concerning the liberties of the church or England. The treaty continued two years, when it was concluded, that the pope should desist from making use of reservations of benefices. But all treaties with that corrupt court were of no signification; and the parliament, the very next year, complained the treaty was infracted. Dr. Wickliffe, sensible of the pride, avarice, ambition, and tyranny of the pope, boldly exposed him in his public lectures, and private conversation. He called him "Antichrist, the proud worldly priest of Rome, and the most cursed of clippers and purse-kervers." He also very freely reproved the corruptions which prevailed among the prelates and inferior clergy, observing, "that the abomination of desolation had its beginning from a perverse clergy, as comfort arose from a converted clergy." But he sufficiently experienced the hatred and persecution of those, whom he endeavoured to reform. The monks complained to the pope that Wickliffe opposed the papal power, and defended the royal supremacy; on which account, in 1370, they drew up nineteen articles against him, extracted from his public lectures and sermons. These articles were sent to the pope, and were effectual in opposing the rights, which the pontiffs had long asserted, of a superiority over temporal princes, and of depriving them of their kingdoms, whenever they thought proper. These articles justified the regal, in opposition to the papal, pretensions of an ecclesiastical liberty, or an exemption of the persons of the clergy, and the goods of the church, from the civil power. They denied the power that the pope maintained of remitting, or retaining, the sins of individuals absolutely: they shewed the abuse of ecclesiastical censures, and rejected the opinion of papal indulgences.

Wickliffe had opened the eyes of the people; and they began to think, the moment they could see; to which they were the more incited by the example set them by the duke of Lancaster, and the lord Henry Percy, earl marshal, who took Wickliffe under their patronage and protection. This alarmed the court of Rome; and pope Gregory XI. sent forth several bulls against Wickliffe, all dated May 32, 1377. One was directed to Simon Sudbury, archbishop of Canterbury, and William Courtney, bishop of London, whom he delegated to examine

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into the matter of the complaint. Another was dispatche to the king himself: and a third to the university o Oxford. The pope required Wickliffe to be apprehende and imprisoned by his authority; and to get his confe sion concerning his propositions and conclusions (o which they deemed nineteen to be heretical) which the were to transmit to Rome; as also whatever he shoul say, or write, by way of introduction or proof; but, i Wickliffe could not be apprehended, they were directe to publish a caution for his personal appearance before the pope within three months.

King Edward III. died June 21, 1377, before the bull arrived in England. The university treated their bull with contempt. They favoured and protected Wickliffe, who was powerfully supported by the duke of Lancaster, and the earl-marshal. These noblemen openly declared, they would not suffer him to be imprisoned; and, indeed, there was yet no act of parliament, which empowered the bishops to imprison heretics without the royal consent. But the delegated prelates, on Feb. 19, 1378, issued out their mandate to the chancellor of the university of Oxford, commanding him to cite Wickliffe to appear before them in the church of St. Paul, London, in thirty days. Before that day came, the first parliament of Richard II. met at Westminster, where it was debated, "whether they might lawfully refuse to send the treasure out of the kingdom, after the pope required it on pain of censures, and by virtue of the obedience due to him? The resolution of this doubt was referred, by the king and parliament, to doctor Wickliffe, who answered it was lawful; and undertook to provide it so, by the principles of the law of Christ.

Wickliffe appeared to the summons of the delegates at St. Paul's, where a vast concourse of people assembled to hear the examination. The doctor was attended by the duke of Lancaster, and lord-marshal Percy, who had conceived such high opinion of his learning and integrity, that they assured him he had nothing to fear, and that he might make his defence with courage against the bishops, who were but ignorant people in respect to him. When Wickliffe came near the place of the assembly, so many people were attending, that it was with difficulty he and his two patrons got admitted into the church. This man-

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er of their appearance, by introducing Wickliffe as to a iumph, rather than a trial, touched the bishop of London, who told the earl-marshal, "if he had known what asteries they would have kept in the church, he would ave stopped them from coming there."

The archbishop and the bishop of London, held their ourt in the chapel, where several other prelates, and nolemen, attended to hear the trial. Wickliffe stood bere the commissioners, to hear what was laid to his harge: but the earl-marshal bid him sit down, "as he ad many things to answer, and had need of a soft seat to est him upon, during so tedious an attendance." The ishop of London objected to this; which was answered y the duke of Lancaster, in such warm terms, that he old the bishop, "he would bring down the pride of all he prelacy in the kingdom." The bishop made a spirited eply; and the duke said softly, to one who sat by him, hat, "rather than take such language from the bishop, e would drag him out of the church by the hair of his head." This was over-heard by some of the bye-standers, and the assembly was instantly in a violent commotion. The Londoners declared they would oppose any insults upon their bishop: the noblemen treated the citizens wirh disdain; they carried off Wickliffe in safety; and the court broke up without entering into an examtinaion of the business. But the Londoners plundered the duke of Lancaster's palace in the Savoy, and the duke turned the mayor and aldermen out of the magistracy, for not restraining the sedition. Wickliffe had the happiness to find his doctrine embraced by men of letters, and persons of quality.

The duke of Lancaster was made president of the council; and the bishops were afraid to offend the avowed protector of Wickliffe. However, the two prelates summoned the doctor a second time before them, at Lambeth. He appeared; when the Londoners forced themselves into the chapel, to encourage the doctor, and intimidate the delegates. Wickliffe seemed willing to give the prelates some sort of satisfaction, and delivered them a paper, wherein he explained the several conclusions with which he was charged. The delagates would not have been contented with so general an explanation; if the king's mother had not obliged them to desist, by sending sir Lewis Clifford

Clifford to forbid their proceeding to any definitive sentence against Wickliffe. The delagates were confounded with this message; and, as their own historian says, "as the wind of a reed shaken, their speech became as soft as oil, to the public loss of their own dignity, and the damage of the whole church." They dropped the thoughts of all censures against Wickliffe, and dismissed him, after enjoining him silence; to which injunction he paid no regard, and maintained his opinions in the utmost latitude.

The duke of Lancaster flattered himself with the hopes of being sole regent during the minority of the king his nephew, who was crowned July 13, 1377; but the parliament joined some bishops and noblemen with him in the regency. This was a damp upon the Wickliffites, or Lollards, who were become so numerous, that two men could not be found together, and one not a Lollard. But pope Gregory XI. died March 27, 1378, which was a great advantage to Wickliffe; for, by his death, an end was put to the commission of the delegates. A schism now ensued, by a double election of two popes; which was a real advantage to the Wickliffites; since Urban VI. was not acknowledged by the kingdom to be lawful pope till the end of the next year. On this occasion, Wickliffe wrote a tract "Of the Schism of the Roman Pontiffs:" And soon after published his book "Of the Truth of the Scripture." In the latter he contended for the necessity of translating the Scriptures into the English language, and affirmed, that the will of God was evidently revealed in two Testaments; that the law of Christ was sufficient to rule the church; and that any disputation, not originally produced from thence, must be accounted profane.

The fatigues which Wickliffe underwent, by attending the delegates, threw him into a dangerous fit of illness, on his return to Oxford. The mendicant friers took this advantage, and sent a deputation to him, to inform him of the great injuries he had done them, by his sermons and writings. The deputies told him, he was at the point of death, and exhorted him to revoke whatever he had advanced to their prejudice. Wickliffe immediately recovered his spirits, raised himself on his pillow, and replied: "I shall not die, but live to declare the evil deeds of the friers." The unexpected force of his expression, together

gether with the sternness of his manner, drove away the friers in confusion.

The parliament, which assembled in 1380, was famous for a statute made against the blood-suckers that had long devoured the land; viz. the foreign ecclesiastics, who, by this statute, were rendered incapable of holding any benefices in England. At the same time, the parliament petitioned the king to expel all foreign monks, for fear they should instil notions into the people of England, repugnant to the safety of the state. While Wickliffe, in his lectures, sermons, and writings, embraced every opportunity of exposing the Romish court, and detecting the vices of the clergy both religious and secular.

The festivals of Wickliffe, which are extant, and his sermons on the "Commune Sanctorum," gave great offence to the monks, who kindled a seditious spirit among the people on account of the poll-tax, which soon broke out into those insurrections headed by Wat Tyler, Ball, and Littstar. These rebels beheaded Simon Sudbury, archbishop of Canterbury, the lord high treasurer, and put many others to death.

The holy Scriptures had never been translated into English; except by Richard Fitz Ralph, archbishop of Armagh, and John de Trevise, a Cornish-man, who both lived in the reign of Edward III. That task was now undertaken by Wickliffe, and other learned associates; which made it necessary for Wickliffe to appologize for their undertaking, by shewing that Bede translated the Bible, and king Alfred the Psalms, into the Saxon tongue. It had long given Wickliffe great offence (says Mr. Gilpin), and indeed he always considered it as one of the capital errors of popery, that the Bible should be locked up from the people. He resolved, therefore, to free it from bondage. The Bible, he affirmed, contained the whole of God's will, which he said was sufficient to guide his church. These, and other arguments, paved the way for the publication of this great work, and satisfied the minds of all sober men. This work it may easily be imagined raised the clamours of the clergy. However, some great and learned men were of opinion, there was an older translation, which must have been that above mentioned: Though it has been asserted, "the first translation that was ever made of the whole Bible into the English lan-

guage, as spoke after the conquest, was made by doctor Wickliffe." The zeal of the bishops to suppress Wickliffe's Bible only made it, as is generally the case, the more sought after. Those who were able, among the reformers purchased copies; and those who were not able, procured at least transcripts of particular Gospels, or Epistles, as their inclinations led. In after times, when Loilardy increased, and the flames were kindled, it was a common practice, to fasten about the neck of the condemned heretic, such of these scraps of Scripture as were found in his possession, which generally shared his fate.

Wickliffe proceeded in detecting the errors and abuses that had crept into the church; and opposed the popish doctrine of transubstantiation, which was asserted by Radbertus about 820. It is confessed by the papists, that this man was the first who wrote seriously and copiously on this subject, "the truth or reality of the body and blood of the eucharist." Wickliffe attacked this error in his divinity lectures, in 1381, and maintained the true and ancient notion of the Lord's supper. On this account he published sixteen conclusions, the first of which is, that "the consecrated host, seen upon the altar, is not Christ, or any part of him; but an effectual sign of him." He offered to enter into a public disputation with any man upon these conclusions; which was prohibited by the religious, who were doctors in divinity; and Wickliffe then published his opinion concerning the eucharist. In his tract "de Blasphemia," wherein he observed that the true doctrine of the sacrament of the eucharist was restrained in the church a thousand years; even till the loosing of Satan: but this opposition to the doctrine of transubstantiation soon brought Wickliffe into more difficulties; for he was attempting to eradicate a notion, that exalted the mystical and hierarchical powers of the clergy. William de Barton, chancellor of the university, and eleven doctors, of whom eight were of the religious, condemned Wickliffe's conclusions as erroneous assertions. Wickliffe told the chancellor, that neither he, nor any of his assistants, were able to confute his opinion; and he appealed from their condemnation to the king.

William Courtney, bishop of London, succeeded archbishop Sudbury in the see of Canterbury, and was entirely devoted to the interest of his patron the pope. This last

ast had before shewn himself a violent opposer of Wickliffe, and now proceeded against him and his followers. But as soon as the parliament met, in 1382, Wickliffe presented his appeal to the king, and both houses.

The new archbishop prevailed upon the king to empower the bishops to imprison heretics, without asking the royal permission; but the house of commons complained to the king, that this was a breach of the people's privileges, and destructive to liberty; since the clergy thereby became the absolute masters of the honour and fortune of private persons. The king revoked the grant; but the revocation is not to be found on the parliament rolls, where it was expunged by the artifices of the clergy, whose chief view was to punish the Wickliffites.

The king, in 1382, married Anne of Luxemburg, sister of the emperor Wenceslaus. This princess became a great patroness of the Wickliffites till her death, which happened in 1394. But archbishop Courtney prosecuted Wickliffe, and appointed a court of select bishops, doctors, and bachelors; which assembled in the monastery of the preaching friers, London. This court declared fourteen conclusions of Wickliffe, and others, heretical and erroneous.

Wickliffe was cited to appear at this court, but was prevented by his friends, who told him, that a plot was laid by the prelates to seize him on the road. However, his cause was undertaken by the chancellor of Oxford, the two proctors, and the greatest part of the senate, who in a letter, sealed with the university seal, sent to the court, gave him a great commendation for his learning, piety, and orthodox faith. It has also been said, that the duke of Lancaster deserted the Wickliffites; and that all of them, except Wickliffe, submitted to the established church. Archbishop Courtney exerted all his own authority, and all his interest at court, to punish the Wickliffites, and suppress their doctrine. He ordered the condemnation of the heretical articles to be published in the university. But Wickliffe increased in reputation, and his doctrine gained ground in the affections of the people; while he was obliged to quit his professorship, and retire to Lutterworth, where he still vindicated his doctrine, and justified his followers.

Doctor Wickliffe was seized with the palsy, in 1382,

soon after he left Oxford; and the pope then cited him to appear at Rome. Wickliffe returned a letter of excuse to this citation; wherein he tells the pope, that "Christ taught him more obeishe to God than to man." His enemies were sensihle that his distemper would soon put a period to his life; and therefore they permitted him to spend the remainder of his days in tranquillity, after he had been many years exposed to continual danger. He was seized with another violent fit of the palsy, on Innocent's Day, 1384, as he was in his church of Lutterworth, when he fell down, never recovered his speech, and soon expired, in the sixtieth year of his age.

The Christian world has not had a greater man in these last ages than doctor Wickliffe. He had well studied all the parts of theological learning; and he was endowed, by the grace of God, with an uncommon gravity and sanctity of manners; from whence arose that vehement desire of restoring the primitive purity of the church in that ignorant and degenerate age. His most inveterate adversaries never presumed to call in question his excellent piety, and unblemished life: but many of them have sufficiently acknowledged his great learning, and uncommon abilities. Indeed, in those writings of his which are yet remaining, doctor Wickliffe has shewn an extraordinary knowledge of the Scriptures; he discovers a sound judgement, argues closely and sharply, breathes a spirit of true piety, and preserves a modesty becoming his character. Nothing is to be found in him either puerile or trifling, a fault very common to the writers of that age; but every thing he says is grave, judicious, and exact. He wanted nothing to render his learning consummate, but his living in a happier age.

The great Bradwardin was, in some sense, Wickliffe's spiritual father; for it was the perusal of Bradwardin's writings, which, next to the Holy Scriptures, opened that proto-reformer's eyes to discover the genuine doctrine of faith and justification. Bradwardin taught him the nature of a true and justifying faith, in opposition to merit-mongers and pardoners, purgatory and pilgrimages.

Mr. Guthrie, observed that Wickliffe "seems to have been a strong predestinarian." It will presently appear (says a later writer) that he more than seemed to have been such; and that Luther and Calvin themselves were

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not stronger predestinarians than Wickliffe. "He defined the church to consist only of persons predestinated. And affirmed, that God loved David and Peter as dearly, when they grievously sinned, as he doth now when they are possessed of glory." This latter position might, possibly, have been more unexceptionably expressed, be it, substantially, ever so true.

Wickliffe was sound in the article of gratuitous pardon and justification by the alone death and righteousness of Jesus Christ. "The merit of Christ," says he "is, of itself, sufficient to redeem every man from hell. It is to be understood of a sufficiency of itself, without any other concurring cause. All that follow Christ, being justified by his righteousness, shall be saved, as his offspring." Dr. Alix observes, that Wickliffe "respects the doctrine of the merit of works, and falls upon those who say, that God did not all for them, but think that their merits help." "Heal us, Lord, for nought, says Wickliffe; that is, for no merit of ours, but for thy mercy."

As doctor Wickliffe was very diligent and frequent in preaching, and reading his divinity lectures; so he wrote and published a great many tracts, of which bishop Bale has given a particular account. They are two hundred and fifty-five in all, of which thirty-two are preserved in Trinity College, and Corpus Christi College, Cambridge; five in Trinity College, Dublin, four in the Bodleian Library, two in the Cotton Library, and three in the King's Library. Most of them are theological; but some are philosophical; forty-eight are in English, and the others are in Latin. Besides these, there is a volume of English tracts said to be wrote by Wickliffe; some of which are yet extant. He is said to have wrote two hundred volumes, besides his translation of the Bible into English, a fair copy of which is in Queen's College, Oxford, and two more in the University Library. "It was done no doubt in the most expressive language of those days, though sounding uncouth to our ears; the knave of Jesus Christ for servant; and Philip baptized the gelding for eunuch: So much our tongue is improved in our age."

His opinions were misrepresented by his adversaries; but he was protected by many powerful friends, and his doctrine was embraced by the greatest part of the kingdom. King Edward III. the princess dowager of Wales, the

the duke of Lancaster, the queen of Richard II. the earl marshal, Geoffrey Chaucer, the father of English poetry, and lord Cobham, who dispersed Wickliffe's works all over Europe, were his patrons and friends. From such a noble fountain the stream ran strong, and was soon increased; for many eminent divines, noblemen, and other persons of distinction, embraced the new doctrine; which constantly gathered ground, notwithstanding he was violently opposed by the priests, who raised bloody persecutions against the Wickliffites in the reign of Richard II. Henry IV. and Henry V.

The number of those who believed in the doctrine of Wickliffe multiplied like suckers growing out of the root of a tree. After a time, the secular and ecclesiastical powers were combined to suppress its growth; and archbishop Arundel, in convocation, condemned eighteen of Wickliffe's conclusions, twelve years after his death. Acts of parliament was made against the Wickliffites, and many of them were burut for heretics. The books of Wickliffe were prohibited to be read in the universities; And, in 1416, archbishop Chichely, set up a kind of inquisition in every parish to discover and punish the Wickliffites; by which cruel and unchristian methods the great and good John lord Cobham was burnt for heresy; and he was the first nobleman whose blood was shed in England, on account of religion, by popish barbarity. Fox asserts, in his Acts and Monuments, that the two famous poets of that time, Gower and Chaucer, were Wickliffites, and that they covered their opinion very ingeniously, and by way of parable, in their writings; adding likewise, that, by the exposition of those writings by such as had the key, many were brought into Wickliffe's persuasion. Chaucer died in the year 1400, and Gower some time before.

The infallibility of the pope was opposed to the doctrine of Wickliffe; and the Council of Constance, May 5, 1415, condemned forty-five articles, maintained by Wickliffe, as heretical, false, and erroneous. His bones were ordered to be dug up, and cast on a dunghill; but this part of the sentence was not executed till 1428, when orders were sent by the pope to the bishop of Lincoln to have it strictly performed. The remains of that excellent man were accordingly dug out of the grave, where they

ad lain undisturbed four and forty years: His bones ere burnt, and the ashes cast into an adjoining brook alled the Swift, which rises near Knaptoft in Leicestere. Such was the resentment of the Romish church the memory of him, who was called the first English ollard.

The Wickliffites were oppressed, but could not be exinguished: persecution served only to establish that faith which became general at the Reformation, about a hundred years after these restraints were moderated. The whole nation then unanimously embraced the doctrine which Wickliffe began; and popery was abolished in England, that the purity of religion might increase the blessings of liberty.

His works, as to number, having been mentioned above, there is no necessity to enumerate their titles in this place.

WICKINS, WILLIAM, was born at London, in Sept. 1614, and educated at Emanuel College, Cambridge. Upon leaving the university, he lived some time as chaplain with Sir Edward Scott, of Scott's Hall, in Kent. When he came to St. Andrew Hubbard*, in Little Eastcheap, London, Mr. Ranew, the sequestered minister, desiring to continue for some time in the house belonging to that living, he yielded to it, though much to his own detriment; for a fire broke out one Saturday night near the house where he lived, and burnt with such fury, that he and his family escaped only with their lives. This calamity he bore with great patience, and with such composure of mind, that it did not hinder him from his pulpit-work the next day. But having borrowed some clothes, he went through all the service of

* This church was burnt in the fire of London, and the parish united to that of St. Mary Hill. The king's Weigh-house was erected on the spot, and a meeting house over it, in which Mr. Reynolds first preached; after him Mr. Wood, and then Dr. Langford, (whom Mr. Samuel Palmer, editor of "The Nonconformist Memorial,") assisted, who was succeeded by Dr. Wilton, and he by Mr. Clayton, the present pastor, (1810.) When this place was lately rebuilt, many human bones were dug up. An annual sermon, in commemoration of the fire, which began in Pudding Lane, near this place, was preached here for a century afterwards.

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the day (which happened to be sacrament day) the same is at other times. He continued in this living fourteen or fifteen years: but meeting with great discouragements, and his family increasing, some friends, without his seeking, procured his removal to St. George's, in Southwark. This was another sequestred living, but he was insensible of it; and upon the Restoration, he readily resigned it, on the claim of another person, and became preacher at the Poultry Compter, where he continued till Aug. 24, 1662. It may be mentioned, as an instance, of his self-denial and generosity, though he had no great abundance, that when, after his ejectment, a gentleman offered him five pounds, he replied, "I believe, my friend, Mr. E. Lawrence stands in need of it," and requested that it might be given to him; which was accordingly done. Mr. Wickins was one of those ministers who used to meet at Sion College, and was often concerned in ordaining young ministers. One of the last on whom he laid hands, was the excellent Mr. Matthew Henry, on May 9, 1685 *. He was for some time in the family of alderman Forth, at Hackney, but finished the course of his ministry at Newington Green, where he was first in conjunction with Mr. Starkey, and afterwards with Mr. Bennet, who preached his funeral sermon on Acts xiii. 36. He was very happy in possessing constant health, which enabled him to continue a hard student to old age. Next to the Holy Scriptures, there was no study more delightful to him than that of Oriental learning, and especially of the Jewish laws and customs, in the knowledge of which, he was reckoned, by good judges, to have but few equals. The originals of the Old and New Testament were very familiar to him, so that he read them chiefly in his closet, without much concerning himself with any translation. When he found by a sudden seizure that he was disabled from ministerial duties, he readily acquiesced in the will of God. Removing to London, to be under the immediate care of his near relations, after gradually decaying for about two years, he had an easy and comfortable end. He was buried in Bunhill Fields, Sept. 22, 1699, aged 85.

* See the Life of Matthew Henry, prefixed to his Exposition of the Bible, p. 22.

His

His works were, 1. "A Plea for the Ministry."—" 2. "Warrant for bowing at the Name of Jesus examined."—"A Tractate on the Dates of St. Paul's Epistles."

WILDBORE, CORNELIUS, was the eldest son of the Rev. J. B. Wildbore, of Falmouth. He was born at Hutton, in Westmoreland, Feb. 11, 1770; and at an early period his mind was seriously impressed with the importance of a future state; but those impressions, which were occasioned by the sudden death of a young acquaintance, proved "like the early dew, which passeth away;" for, according to his own account, in the course of two years, they were quite lost in the vanities of the present world. But "God, who is rich in mercy, for the great love wherewith he loved him," was pleased, in the set time, to make him feelingly sensible of the emptiness of all created good; and that he stood in need of Jesus Christ for wisdom, righteousness, sanctification, and redemption. This discovery was first effectually made to him under a sermon, which his father preached, from Psalm cvi. 8. It spake as plainly, he thought, to his case, as Nathan to David, when he said "Thou art the man." It led him to see, that the desires of the flesh might be gratified, and yet the soul be in a starving state; that he was a miserable helpless sinner, and that God would be just in sending him to hell: and so deep was his conviction of this truth, that, for a season he was almost reduced to a state of despair; often was he afraid to close his eyes in sleep, lest he should awake in everlasting burnings; and in the silent hours of midnight he was frequently overwhelmed with terror, under an apprehension that death was actually arresting him. This great distress of soul, which all who are called of God do not experience, he endured for near three months, when Jesus was disclosed to his view as an all-sufficient and willing Saviour, through whose merits he had that good hope of his acceptance with the Father of Mercies, which was an anchor to his soul in life and death. At the age of seventeen, his views were directed to the Gospel ministry, though, under a sense of his own insufficiency and the great importance of the work, he for some time halted between two opinions; the subject followed him close, particularly in his retired moments; and the commission

which God gave to Moses, (Exod. iii. 13, 14.) made so powerful an impression on his mind, that he could not but think there surely was something of Providence in it; but his scruples still remained; nor were they entirely removed until he had an interview with the late Mr. Reader, of Taunton, who superintended the Western Academy; and who encouraged him to believe that the thing proceeded from the Lord. However, on account of his youth, Mr. Reader advised his father to place him for one year, at least, under the care of the late Mr. Buncombe, of Ottery, where he would have an opportunity of improving in the knowledge he already had of the languages, and of deliberating upon the sacred office he had in view. In the course of a few months he was fixed at Ottery, where he had not been long, before he committed to writing, at Mr. Buncombe's request, an account of what God had done for his soul; and what his views were respecting the Gospel ministry, for the satisfaction of a society in London, which was the principal support of the seminary wherein Mr. Reader presided, and where he had the prospect of being admitted. This met with approbation; which led him to hope that God designed to make him an instrument of good to the souls of his fellow sinners.

About this time he began a Diary; in which he wrote something every month; and from which it appears that the Lord was teaching him to profit.

During his illness, which lasted only ten days, he experienced much affliction of body, but a sweet calm prevailed in his soul; he spoke of death with a composure of mind that evidenced the reality there is in godliness; he exhorted the young, in particular, to think seriously of their latter end; the promises of God were his support, particularly Hebrews xiii. 5; and that hymn,

"Guide me, O thou great Jehovah,"

afforded him sweet consolation. Some hours before his dissolution, his speech left him; but while that faculty remained, he spoke in the language of assurance respecting his own state, and manifested a great concern for that of others around him. Some of his last expressions were, "The conflict is sharp, but will be soon over:"—and a friend observing, that it would be a happy release when

when the Lord should call him, he replied, "Yes, it will, I have no doubt of it;" and soon after, he entered into the joy of his Lord, April 15, 1789, in the 20th year of his age. A funeral sermon was preached the following sabbath, by his worthy tutor, Mr. Buncombe, from John xi. 25, 26.

WILKINS, JOHN, D. D. (Bishop of Chester.) This learned and ingenous prelate was son of Mr. Walter Wilkins, citizen and goldsmith of Oxford, and was born in 1614. at Fawsley, near Daventry, in Northamptonshire, in the house of the reverend Mr. John Dod, he being his grandfather by the mother's side. He was taught his Latin and Greek by Edward Sylvester, a noted Grecian, who kept a private school in the parish of All Saints, Oxford. Hi proficiency, was such, that at thirteen years of age he entered a student at New Inn, in Easter Term, 1627. He made no long stay there, but was removed to Magdalen Hall, under the tuition of Mr. John Tombes, where he took his degree in arts. He afterwards entered into orders, and was first chaplain to William lord Say, and then to Charles Count Palatine of the Rhine, and Prince Elector of the Empire, with whom he continued some time. To this last patron his skill in the mathematics was a very great recommendation. Upon the breaking out of the civil war, he joined with the parliament, and took the Solemn League and Covenant. He was afterwards made warden of Wadham College by the committee of parliament appointed for reforming the university; and being created bachelor in divinity, April 12, 1648, he was the day following put into possession of his wardenship. Next year he was created doctor in divinity, and about that time took the Engagement then enjoined by the powers in being.

In 1656, he married Robina, the widow of Peter French, formerly canon of Christ Church, sister to Oliver, then lord protector. In 1659, he was, by Richard the protector, made master of Trinity College in Cambridge, the best preferment in that university. After king Charles the IId's restoration, he was ejected from thence, and became preacher to the honourable society of Gray's Inn, and rector of St. Lawrence Jury, London, in the room of Dr. Seth Ward, who was promoted to the bishop-

ric of Exeter. About this time he became a member of the Royal Society, was chosen one of their council, and proved one of their most eminent members and chief benefactors. Soon after this, he was made dean of Rippon; and, by the interest of the duke of Buckingham, he was created bishop of Chester, and consecrated in the chapel of Ely House, in Holborn, Nov. 15, 1668, by Dr. Cosin, bishop of Durham; Dr. Laney, bishop of Ely; and Dr. Ward, bishop of Salisbury; on which occasion Dr. Tillotson, archbishop of Canterbury, who had married his daughter-in-law, preached the sermon. The friendship, which subsisted between Dr. Wilkins and Dr. Tillotson, is a proof of their mutual moderation; as it is evident, there was no small difference in their theological principles. Dr. Wilkins in his Ecclesiastes, section 3. commends to a preacher, for his best authors, Calvin, Junius, P. Martyr, Musculus, Paræus, Piscator, Rivet, Zanchius, &c. as "most eminent for their orthodox sound judgement."—A just testimony of their inestimable worth!

He was a person of great natural endowments, and by his indefatigable study attained to an universal insight into all, or at least most part of, useful learning. He was a great mathematician, and very fond of the study of astronomy, both while he was warden of Wadham College, Oxford, and at London, when he was a member of the Royal Society. He was as well skilled in mechanics and experimental philosophy, as any man in his time, and was a great promoter of them. This is Wood's character of him in Athen. Oxon. In divinity, which was his main business, he excelled, and was a very able critic; his talent of preaching was admirable, and more suited to profit than to please his hearers; he affected an apt and plain way of speech, and expressed his conceptions in a natural style. In his writings he was judicious and plain, and valued not circumstances so much as the substance. This appeared evident in whatever subject he undertook, which he always made easy for those that came after him. He treated sometimes on matters that did not properly belong to his profession; but always with a design to make men wiser and better; which was his chief end in promoting universal knowledge, and one of the principal reasons for his entering into the Royal Society. His virtues and graces were very uncommon, at least as to

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that degree of them to which he attained: His prudence was very remarkable, and seldom failed him; but he was so open hearted and sincere himself, that he was ready to think other men to be so too; by which he was sometimes imposed on. His greatness of mind was evident to all that knew any thing of him, nor was the depth of his judgment less discernible. He was particularly careful of the reputation of his friends; and would suffer no blot to lye upon the good name or memory of any of them, if he could help it. After the Restoration, he conformed himself to the church of England, and stood up for her government and liturgy; but disliked vehemence in little and unnecessary things, and freely censured it as fanaticism on both sides. Having thus conformed to the church himself, he was very willing to bring over others: in which he was not without success, especially in his own diocese; where the extremes on both sides were as remarkable, as in most parts of the nation. Being a person of extensive character himself, he was for an indulgence and a comprehension, in order to have brought our divisions in matters of religion to a conclusion; which drew upon him the hatred and obloquy of those who were for contrary measures. It is the fate of moderate men to be hatred by the bigots of all parties.

His indefatigable pains in study brought on a suppression of urine, (not the stone) upon him, which proved incurable. He had for many days a prospect of death; which he viewed in its approaches, and gradual advances upon him. And a few days before his dissolution, he frequently said, "That he found a sentence of death within himself." But, in the height of his pain and apprehensions of death, he shewed no dismay or surprize, nor was ever heard to utter a word unbecoming a wise man, or a true Christian. And thus he concluded his days with constancy of mind, contempt of the world, and chearful hopes of a blessed eternity, through faith in our Lord Jesus Christ. He died in the house of his friend Dr. Tillotson, in Chancery Lane, London, November 19, 1672, and was buried December 12, following, under the north wall of the chancel of the church of St. Lawrence Jury, where he had formerly been minister. His funeral sermon was preached by Dr. William Lloyd, then dean of Bangor, (afterwards bishop of Worcester,) at Guildhall Chapel in London. His

conduct through life was so inoffensive, so humane, and so benevolent, that he was very generally and highly esteemed. Suitable to such a life were the manner and circumstances of his death. In his last sickness, though his pains were very acute, yet his friends heard no complaints: all he said indicated entire resignation to the will of his God; and to him death appeared without sting, without a terror. "Death," said he to a friend, "is no more to me than going out of one room into another; I am ready to depart and be with Christ, which is far better than remaining in this sinful world." And in the nearer approaches of eternity, when several of his church members were standing by his bed-side, he distinctly, and with animation, recited these lines of Dr. Watts:

> "A guilty, weak, and helpless worm,
> On thy kind arms I fall;
> Be thou my strength and righteousness,
> My Jesus and my all!"

Mr. Wilkins died Nov. 15, 1800, in the seventieth year of his age, and forty-sixth year of his ministry.

Mr. Wilkins published nothing himself; but many papers, drawn up by him, were inserted in different periodical publications; and a circular letter "On proper Behaviour in Public Worship," addressed to the different churches and congregations in the county of Dorset, was written by him. As Mr. Wilkins left no children, he bequeathed the sum of one hundred and fifty pounds to those societies which defrayed the expences of his academical education, to be paid after the death of his widow: he also left fifty pounds to the Society for the Relief of the necessitous Widows and Children of Dissenting Ministers.

HENRY WILKINSON, sen. D. D. was a celebrated preacher in Oxford in 1638. In 1643, he was rector of St. Dunstan's in the East. Going afterwards to Oxford with the parliamentary visitors, he was made canon of Christ Church, senior fellow of Magdalen College and Margaret's professor of the university. He was ejected by king Charles's commissioners, and then returned to London, in Alhallows, Lombard Street. He spent the latter part of his life at Clapham, where he kept an open meeting

meeting after the indulgence in 1671; and died there in June 1675. Wood owns him to have been "a good scholar, a close student, and an excellent preacher." He was a member of the Weſtminster Assembly.

His works were, several Sermons before the Long Parliament, and upon other public occasions; and three sermons in the Morning Exerciſe.

WILKINSON, HENRY, jun. D. D. a celebrated tutor in Magdalen Hall, of which he was afterwards principal, till he was cast out by the Bartholomew Act in 1662. Upon which, leaving Oxford, he preached in private, first at Buckminster, in Leiceſtershire, afterwards at Gosfield, then at Sible Hedingham, in Essex, and lastly at Great Cornherth, near Sudbury, in Suffolk; where he died, May 13, 1690, and was buried at Midling, near Lavenham, in the same county. He was esteemed a very plain-hearted man; humble, free, and communicative; bold in his duty, and free from dissimulation. Wood gives him this character: "He was ever courteous in speech and carriage, communicative of his knowledge, generous and charitable to the poor; and so public-spirited, that he always minded the common good more than his own concerns." But adds, "He was zealous in the way he professed, but overswayed more by the principles of education than reason." He should have spared this censure upon the Doctor, when, in the same breath, he tells the world, "That he suffered for his nonconformity by imprisonments, mulcts, and the loss of his goods and books:" For these are not such desirable things as that any man of sense could be fond of them, or run the hazard of them, if he doth think he has reason to juſtify his practice. He was an early sufferer for his conscientious freedom. For, preaching a sermon at St. Mary's, Oxford, Sept. 6, 1640, against lukewamness in religion, he was suspended by the vice-chancellor, but was afterwards restored by the House of Commons, who ordered the sermon to be printed. A remarkable speech upon this occasion was made by made by Sir Edward Deering, chairman of the house committee *.

* See Calamy's Continuation, p. 92.

The Doctor was also a great sufferer afterwards. When he was at Sible Hedingham, his library was distrained for his preaching, and books of great value much damaged, being carried away in carts. He was also rudely treated by some of the magistrates, though he often pressed Christians to loyalty, meekness, and patience, whatever they might suffer, and practised accordingly. He was well acquainted with archbishop Usher, and had that celebrated prediction of his from himself *.

His works were, 1. "A Sermon at the Funeral of Mrs. Margaret Corbet."—2. "Three Decads of Sermons, preached at St. Mary's, Oxon."—3. "Several Sermons concerning God's All-sufficiency and Christ's Preciousness."—4. "The Doctrine of Contentment, &c. a Treatise on 1 Tim. iv. 8."—5. "Characters of a sincere Heart."—6. "Counsels and Comforts for troubled Consciences."—His other works were in Latin.

WILKINSON, the Rev. Mr. has for many years been a valuable preacher of the Gospel at Aske's Hospital, Hoxton, (generally known by the appellation of the Haberdasher's Alms-houses,) and lecturer at St. James, Garlickhithe; where his excellent and animated discourses have been useful to the souls of many; who have confessed that they were led, under his ministry, to see the evil of sin, and to fly to Christ for refuge. The labours of Mr. Wilkinson have long been a blessing to his congregation, and his faithful discharge of the various functions of his office, render him a minister worthy of attention.

* The prediction here referred to was what the archbishop is said to have delivered when he was a young man, respecting the Irish rebellion and massacre, in a sermon on Ezekiel iv. 6. "And thou shall bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." "From this year," said he, (viz. the year 1601) "I reckon forty years. and then those whom you now embrace (meaning the Catholics who had been much favoured) shall be your ruin, and you shall bear their iniquities." "This then uttered by him in a sermon (says the writer of his Life) seemed only to be the present thoughts of a young man, who was no friend to popery; but afterwards when it came to pass at the expiration of forty years, i. e in 1641, when the Irish rebellion broke out, and they had murdered so many thousands of protestants, and harassed the whole nation by a bloody war, then those who lived to see that day began to think he was a young prophet." Parr's Life of Archbishop Usher, p. 9. 1686. See also the Life of Archbishop Usher above.

WILLIAMS,

WILLIAMS, DANIEL, D. D. was born at Wrexham, 1643 or 1644. He had a great natural vigour of mind, which being improved by an uncommon application, made a compensation for his want of such helps as many others have had in their early years. He loved serious religion from his youth, and entered upon the ministry about the time when the act of uniformity (by which several thousands of conscientious ministers were ejected from their livings) took place, viz. 1662. He declares, in the Preface to his Defence of Gospel Truth, that from five years old he had no employment besides his studies: and adds, that before nineteen, he was regularly admitted a preacher. When he spent a few years in preaching occasionally in several parts of England, and found the Dissenters so discouraged, that he could have no prospect of being able to pursue his ministry here, without great hazard, Providence very seasonably opened him a way for Ireland. Making an occasional visit to the pious lady Wilbraham, of Weston, in Shropshire, he received an unexpected invitation to be chaplain to the countess of Meath, and readily accepted it. There he found a refuge from the storm, and was in no inconsiderable capacity of service. After some time he was called to the pastoral office in Wood Street, Dublin, where he had for near twenty years an advantageous opportunity of being publicly, by his labours in the pulpit, his prudent advice upon occasions that offered, his improving the interest he obtained in persons of rank and figure, and other prudential methods, in which God was pleased to make him a general blessing. He there married a lady of distinguished piety, of an honourable family, and of considerable wealth, which he declares in his last will, "he used with moderation as to himself, that he might be the more useful to others, both in his life and after his death."—He filled his station at Dublin with unusual acceptance and success, in great harmony with his brethren, and was respected by most Protestants, till he, with many others, after escaping some threatening dangers (to which he was exposed by his opposition to the Papists) was driven from thence by the tyrannical and violent proceedings of a Popish administration, in the reign of James the Second. In 1687 he came to England, and made London the place of his retreat, where he was of

use to keep some among the Dissenters from being persuaded by King James into an address, approving of the dispensing power. In a conference, at one of the meetings upon that occasion, in the presence of some court agents, Mr. Williams bravely declared, that "As it was with him past doubt, that the severity of the former reign upon Protestant Dissenters, was rather because they stood in the way of arbitrary power, than for their religious dissent; so it were better for them to be reduced to their former hardships, than declare for measures destructive of the liberties of the country." This he pursued with such clearness and strength, that all present rejected the motion, and the emissaries went away disappointed.—He was of great use to such as came after him from Ireland, when things were carried to the utmost extremity. After the revolution in 1688, he was sometimes consulted by King William on the Irish affairs, with which he was well acquainted, and was often regarded at court in his applications on the behalf of persons who fled from thence, and who were capable of doing service to the government.

After he had spent some time in preaching occasionally about London, with general acceptance, upon the sudden death of Mr. John Oaxes in 1688*, he was unanimously chosen to succeed him, in his numerous congregation at Hand Alley, in Bishopsgate Street. From the time of his going to London he had conversed with Mr. Baxter, by whom he was greatly esteemed, and had sometimes preached for him at Pinners Hall lecture, when he was indisposed; and, upon his decease, in 1691, succeeded him in it, though not without great opposition. The electors being equally divided, they agreed to determine the matter by lot. It was not long before there were frequent clashings in the discourses of the lecturers, and their supporters also were divided into parties. At length a design was formed to exclude Mr. Williams, on account of his handling the Antinomian controversy in a manner which some men could not relish. Upon this a great

* Previous to this, in the same year, he was invited by a large part of Mr. Collins's (afterwards Mr. Bragg's) church, to become their pastor. Some original papers, relating to this affair, were in the hands of the Rev. Dr. Savage, which, with some other papers, a few days before his death, he presented t the Rev. Mr. Palmer, editor of the Nonconformist's Memorial.

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number of subscribers withdrew, and many other citizens joined them, and set up another lecture at Salter's Hall, whither three of the old lecturers, Dr. Bates, Mr. Howe, and Mr. Alsop, followed Mr. Williams; and two more were added to them, Dr. Annesley and Mr. Richard Mayo.—Mr. Williams (like Mr. Baxter before him) being much set against any notions that he thought looked towards Antinomianism, was greatly concerned at the printing some of the works of Dr. Crisp, with an attestation prefixed, subscribed with the names of some city ministers; he therefore took up his pen and wrote against them, which engaged him in a controversy that lasted several years, a large account of which may be seen in Nelson Life of Bishop Bull. In this controversy he met with very ill treatment from some persons from whom he expected better usage. A terrible assault was made upon his moral character; upon which he threw himself on the body of the Dissenting Ministers in and about the city, who chose a committee to examine into the matter; who, after spending about eight weeks in the affair, made the report to the other ministers, April 8, 1695, who, on a general summons, met together, to the number of sixty, and declared it to be their unanimous opinion, That Mr. Williams was entirely innocent of all that was laid to his charge.—He continued in a constant course of useful practical preaching for many years. In 1709 he received a diploma for the degree of D. D. from the University of Edinburgh, and another from Glasgow. The latter, inclosed in a silver box. Dr. Calamy (being then in Scotland) and Dr. Joshua Oldfield, received theirs at the same time. No man in the nation more heartily rejoiced than Dr. Williams at the over-blowing of the impending storm, by the accession of King George to the British throne; and on Sept. 28, 1714, he, at the head of the Protestant Dissenting Ministers, in and about London, presented to his Majesty an address of congratulation. About this time his constitution, natnrally strong, began visibly to decay, but he held on in the exercise of his ministry, till 1716, when after a short illness, with a firm faith and steady hope, he committed himself to God, and fell asleep in the Lord, Jan. 26, aged seventy three.—He was interred in a new vault of his own, at Bunhill Fields; and his funeral

funeral sermon was preached by Mr. John Evans, who had for eleven years been his fellow labourer, and was also his successor.—On his tomb-stone is a long Latin inscription, of which Calamy has given a copy with a translation *.

His works were, 1. "Gospel Truth stated and vindicated; against Dr. Crisp."—2. "A Defence of Gospel Truth; against Mr. Chauncey."—3. "An Answer to the Report," &c.—4. "An End to Discord."—5. "A Letter to the Author of a Discourse of Free-thinking."—6. "Queries relating to the Bill for preventing the Growth of Schism, 1714."—7. "Two Sermons before Sir J. Shorter, Lord Mayor."—8. "The Vanity of Childhood and Youth; some Sermons to young People."—9. "Several occasional Sermons."—10. "Funeral Sermons for Dr. S. Annesley, Mr. John Woodhouse, Mr. John Quick, Mr. Thomas Doolittle, Mr. Matthew Henry, Mrs. Mary Gravenor, and other single sermons. All the Doctor's works have been collected in five vols. 8vo. and some of them translated into Latin. They are printed according to his will, to be given away.

WILLIAMS, THOMAS, was a youngest son of respectable parents. His father, who had been exceedingly successful in business, and had retired with a liberal fortune; having several children, designed this son for commercial life. At a proper age he was placed in a principal house at Bath, where he conducted himself with an assiduity which procured him great respect; and induced him to hope his future applications would be attended with similar prosperity to that which had crowned the exer-

* Dr. Williams gave the bulk of his estate, in his last will to charitable uses; as excellent in their nature, as various in their kinds, and and as much calculated for the glory of God and the good of mankind, as any that have ever been known. Among other objects of it are, The relief of poor ministers and their widows: the education of students for the ministry: the support of schools, especially in Wales: and the distribution of Bibles and other pious books among the poor. He left his library for public use, and ordered a convenient place to be purchased or built, in which the books might be properly disposed of, and left an annuity for a librarian. A commodious house was afterwards erected by a subscription among the opulent Dissenters, in Redcross Street, Cripplegate, where the Doctor's collection of books is not only properly preserved, but has been gradully receiving large additions. This is also the place in which the body of Dissenting Ministers meet to transact their business, and is made a repository for Nonconformist Ministers, for MSS. and other matters of curiosity or utility.

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tions of his father. During that time, though his character had been never tainted with the grosser immoralities, he betrayed too strong an inclination to the pleasures of the age, and a predilection for the company of those young people who "walk according to the course of this world." Curiosity, which influences many persons to visit places of divine worship, and which has, in many instances, been over-ruled for salutary purposes, led him one evening to the chapel of the late Countess of Huntingdon, where a discourse, delivered by the Rev. T. Haweis, made, through the blessing of God, a deep and permanent impression upon his mind. Upon examining his heart, he discovered his aweful departure from the fountain of blessedness; and in earnest supplication he implored the forgiveness of his sins. "God, who is rich in mercy," attended to his prayer, and soon led him to a knowledge of that abundant grace which is in Christ Jesus. His regular and serious attendance at the chapel, together with the visible alteration that appeared in his temper and conduct, soon attracted the observation, and excited the ridicule of persons less devoted to the interests of religion. A reciprocal shyness between him and his former juvenile associates quickly followed. As he preferred, so he sought, the company of those Christians, whose knowledge and experience were more mature than his own. But he was more particularly anxious to cultivate an acquaintance with Mr. Haweis, the clergyman whose labours had been rendered so happily instrumental in translating him "from darkness to light, and from the power of Satan unto God." In this his earnest wish he was not long ungratified, for being soon after introduced, the mutual attachments of friendship ensued, which continued to increase till his removal by death. From the first moment of his serious impressions, he cheerfully took up the reproach of the cross. The Scriptures became his constant companions; and continuing to search them daily, he visibly "grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ." About a twelvemonth after his conversion he was induced, in familiar conversation with his friend Mr. Haweis, to acknowledge his ardent desire to relinquish his secular vocation, and to devote his future life to the arduous and important duties of the Christian ministry. In a subsequent visit the

subject

subject was renewed, when the poverty and other difficulties of a country curate preaching the doctrines of the cross, being faithfully represented, he declared he had maturely considered all the inconveniences connected with such a change of situation; and, having repeatedly solicited divine direction, was convinced that he should experience more happiness as an indigent, despised, and laborious curate, in being serviceable to souls redeemed by the blood of the Lamb, than he could possibly enjoy in gratifying the expectations of his relations, and becoming the most opulent inhabitant of Bath. Three circumstances, however, presented almost insuperable obstacles. His deficiency in a private education necessary to admission into an university,—his dependence upon his father for pecuniary assistance while at college,—and a serious engagement he had entered into with an amiable young lady. But, contrary to his expectations, the subject having been communicated to all the persons concerned, his father, after a few demurs, complied with his requests: and the young lady, with great chearfulness, acquiesced in whatever appeared to him to be the will of God. Having so far succeeded, he had but one more difficulty to obviate, fully to obtain the accomplishment of his wishes. As this could be removed by nothing else but assiduity and application, he immediately put himself under the tuition of the Rev. Mr. Spencer, of Wingfield; and in thirteen months he made so rapid a progress in the acquisition of the Latin and Greek languages, that he was perfectly qualified to enter the university. Accordingly, he removed to Oxford; where, by the kind assistance of his tutor, the Rev. Mr. Crouch, his improvement was almost unexampled. His excellent abilities and intense application attracted the notice and merited the applause of his superiors; and his literary proficiency, united with his agreeable disposition, procured him universal affection and esteem. That no time might be lost, he spent all his vacations at Wingfield in increasing his stock of literature, while many others were indulging themselves in allowed recreation. But in this pursuit of classical knowledge, the chief object of his heart was constantly kept in view. To his preparation for the work of the ministry, he paid unremitting attention. He studiously cultivated personal religion; carefully perused the sacred Scriptures; and

and habituated himself to the composition of religious discourses.

Arriving at the age when young men are generally permitted to enter into orders, he received the offer of a curacy at Halberton, in Devonshire. This situation, by the advice of his tutor, he accepted, reserving to himself the liberty of keeping his terms, in order to obtain his degrees. The inhabitants of the parish were originally much prejudiced against the professors of vital godliness; and some disputes had arisen between them and the vicar, respecting the payment of tithes, contributed to strengthen the unfortunate prepossession. In circumstances thus intricate and distressing, Mr. Williams possessed a prudence to which juvenile inexperience can rarely attain. By a deportment affable and conciliatory, yet tempered with a becoming dignity, he soon obtained the respect of many of the parishioners. His sermons, which at first were written (though he never servilely attended to his notes) were remarkable for an elegant simplicity that attracted public curiosity; while the soundness of his doctrines, his affectionate earnestness, and unequivocal fidelity, were rendered so effectual, by the blessing of the Holy Spirit, as to exceed his most sanguine expectations. His reputation daily increased; and many of those who knew and experienced the power of gospel grace, came to hear him from the adjacent country. Some who had withdrawn from the church, returned; and others, who had been dead in trespasses and sins, felt the influence of the word; so that there were "added to the church daily of such as should be saved."

Studious of the public good, he opened a Sunday evening lecture at the vicarage, where, to as many as could be accommodated, he expounded the Scriptures, and frequently with many tears. He established a weekly catechetical exercise, on which both children and adults attended. He visited the poor at their habitations, every where carrying a sweet savour of divine truth; and "publicly, and from house to house, he ceased not to teach and to preach Jesus Christ." But notwithstanding these disinterested labours, the parish was not without those persons whose prejudice and enmity excited them to speak evil of the things which they could not compre-

hend. But, as the Son of God was, in his ministry, the most noxious preacher to a sinful, formal, hypocritical and world-minded generation, so we ought not to expect that the servant should be above his master. Mr. Williams was "not ashamed of the Gospel of Christ." Though he wished to approve himself a minister of God in well-doing, yet he was not intimidated by any opprobrious names that might be attached to the faithful discharge of his duty. Those who sought to excite prejudice against him, must bear their own burden.

After the expiration of a year and some months, he was admitted to priest's orders. Becoming more habituated to public speaking, and somewhat liberated from that timidity which generally attends the original efforts of modest young men, he entirely relinquished his notes and began to display such a natural elocution and facility of address, as presaged a growing popularity. But his short and luminous course was rapidly advancing to its period. Pleasing were his prospects—favoured with a large and affectionate congregation—a competent fortune—a mind eager in the pursuit of knowledge—a heart dilated with love to God and the souls of men—the bliss of connubial friendship was apparently alone wanting to consummate all that felicity assigned to mortals in the present world. This, in his own apprehension, was not far distant. He was preparing to fulfil his former engagements—the consent of all parties interested was obtained—his house suitably furnished—his relations daily expected to receive the intelligence of his happy union—the day of marriage was fixed—he left Halberton amidst the benedictions of his friends, and arrived at the mansion of the father of the young lady, near Hereford, on Tuesday evening, Feb. 11. The Tuesday following was the day intended for the solemnization of their nuptials, and for an immediate return to Halberton. Four days were spent in pleasing converse with the object of his affection, on subjects which indicated that this union was founded upon the best of principles—a mutual desire of living together "as heirs of the grace of life." Inscrutable are the ways of Providence! yet we know that our God does "all things well." On Sunday, having dined, as usual, in perfect health, he was soon after unexpectedly

ddy seized with a violent pain in his bowels. The affectionate attentions of his friends, and every medical attention for relief were in vain. It was otherwise ordained. "God had provided some better thing for him." After the exercise of faith and patience during six and thirty hours of excruciating pain, a mortification relieved him, February 18, 1794, from the sufferings of mortality; and the very morning that expected him to appear as a bridegroom, beheld him a corpse!

To those who know that "to live is Christ, and to die is gain," there can be no doubt that for him "to depart, and be with Christ, was far better."

WILLS, THOMAS, was born, July 26, 1740, at Truro, in Cornwall, of respectable parents; and being early left an orphan, under the care of his mother's maiden sisters, he was brought up with particular tenderness, and guarded against the feats of hardihood to which school-boys are usually inured, being kept much at home, under the eye of his aunts. He was early placed under the care of the able master of Truro School, Mr. Conon; and made the usual proficiency in classical knowledge, which boys designed for the university are expected to attain. The education at that school was also remarkable for a particular attention to the communication of religious knowledge; and he was obliged constantly to attend the ministry of that great servant of Christ, Samuel Walker, curate of Truro. But, during all these years of his school-boy education, though preserved from the outward vices which in many schools too early infect the youth, his heart had remained unaffected with any sensible divine impressions, and indifferent to the concerns of his soul, or the profession for which he was designed. He was sent at the usual time to Oxford; and entered a commoner at Magdalen Hall, in 1757.

The present Dr. Haweis was then a commoner at Christ Church; and having preceded Mr. Wills at the Truro School, and often acted as usher to the younger boys, when at the head of the school, while Mr. Wills was in the lower forms, to him Mr. Wills was particularly recommended to introduce him to a respectable acquaintance. From the same school, and the tuition of Mr. Walker, Mr. Haweis had carried to college a deep

sense of divine truth; and, abandoning the profession of Physic, to which he had been bred, had determined with the warm approbation of Mr. Walker, to addict himself to the ministry of the Word. With such happy impressions on his mind, his active spirit soon began to diffuse a savour of the same divine truth into the minds of many of his fellow-collegians; and a few of them, desirous of profiting by his superior knowledge, used to assemble and drink tea in his rooms,—read the Greek Testament,—converse on divine subjects,—and, before they parted, join in prayer.

It was one of these little social meetings to which Mr. Wills, when he came to college, was introduced; and the first time he had ever kneeled in such a society was in the cloisters of Christ Church. He was struck with the prayer, and, on looking back, could perceive no book; which surprized him more. The impression of what he heard, however, fixed on his mind; and from that time he attached himself to his friend, and constantly attended his instructions and ministry; and their connection grew closer by the removal of Mr. Haweis, as a gentleman commoner, to the same house as Mr. Wills, soon after the former had entered the ministry. Here, with two others, they very often breakfasted alternately, in each other's room; and the intercourse became mutually profitable. The reproach of the cross soon followed; and Mr. Wills, with the others who attended Mr. Haweis's ministry, soon became marked men. During this time his profiting evidently appeared, his diligence in study, and his advancement in the divine life went hand in hand; and, as soon as his age admitted, he entered into the ministry, and was placed as curate to Mr. Walker's brother at St. Agnes, one of the most populous parishes in the county of Cornwall. His twop redecessors in that cure, had been truly good men; but were providentially soon removed by death. Mr. Wills, therefore, entered upon his labours, where the sound was not unknown of evangelical truth; and where a very large society of Mr. Wesley's Methodists had been formed. But he soon rose superior to his predecessors; his life was so exemplary, his labours so unwearied, his preaching in a style so popular, and his doctrine so clear, that he soon filled the church from door to door. His education, acquaint-

ance,

ance, and reading, had fixed his views decisively respecting the Thirty-nine Articles; which he embraced in the sense called Calvinistic; and though many of the Methodists who attended his ministry were differently minded as Arminians, yet he won the universal suffrage of his hearers, by a faithful address to the conscience, and studiously avoiding all the asperities of controversy. He endeavoured to recommend the truth to every man's conscience in the sight of God; and though he kept back nothing of the whole counsel of God, he never provoked those who differed from him in opinion, by harsh censure or distance, but gave the right hand of fellowship to every man that he believed had really given his heart to Christ. The wide boundary of a mining parish, the visiting the sick, and other parochial duties, made it a very laborious cure. His services at the church were frequent; and in his own house, and from house to house, he ceased not to preach and teach Jesus Christ. Though but a curate, perhaps never man had more personal weight and influence with his congregation. His presence every where inspired awe and reverence, and his advice was heard with filial deference. In the village called Church Town, nine out of ten houses are public ones, for the various purposes of the miners. On the Lord's Day they were, during divine service, shut; he sometimes visited them, and if any person perceived him coming, he instantly fled, and waited not his rebuke. His income was but scanty, but his mind was always liberal, and his disposition to be so, sometimes exceeded his ability. Hardly ever man was more beloved or feared by his parishioners than the curate of St. Agnes.

The indefatigable lady Huntingdon, in her peregrinations, visited him in that dready abode amidst the Tin Mines; and a connection commenced by his marriage of her niece, Miss Wheeler, which grew up into particular intimacy: she knew the value of such a minister, and he felt himself honoured by her attention, and the connection she had formed. Her invitation to him to join her, and move in the more extended sphere of her numerous chapels, with other reasons, after many years of successfull labours at St. Agnes, engaged him to quit his distant country abode, and visit the metropolis, and other cities, under the patronage of this eminent and illustrious lady.

Mr.

Mr. Wills's eminent usefulness and indefatigable labours are well known. Some have censured him for leaving so fruitful a field; but we should allow every good man to think for himself, and ought to give him credit for the purity of his motives; many of which can only be known to himself. Certain it is, his flock parted with him with many tears, and his memory lives among them respected and beloved.

He now launched into a wider field of labour. He was a ready and patheric preacher. Every where he was heard with attention; and the relation in which he stood to her ladyship, put particular respect upon him. In this epitome it is impossible to follow the course of his labours through England and Wales, in many journies north and south, preaching everywhere, often out of doors, with many thousands under the canopy of heaven, singing the loud praises of our God. The numerous chapels of her ladyship he often visited; and many, in a variety of places, have reason to bless God for his labours among them. His travelling expences were borne by her ladyship. A small salary was added, but his support was from his own income; and when he left her service, in point of fortune, he was poorer than when he entered into it. Lady Huntingdon was too wise to purchase any man's services; and could place little dependence but on those who counted their work their wages. Never was so extensive a connection maintained at an expence so comparatively small. Her assistants were willing labourers. Mr. Wills's situation and employments gave him particular weight; and the length, as well as the constancy of his labours, seemed to fix him in his situation; but the very distinction he enjoyed tended to produce effects, which were ultimately to separate such endeared friends and relatives. As he was in office, and held in honour, he probably felt himself of importance, and thought he might advise and act, with a freedom that lady Huntingdon chose not to admit. She was conscious of the purity and simplicity of her own motives, and had seen her plans and efforts crowned with success, that she was not disposed to alter her own purposes, or to brook contradiction. This disposition in each had been secretly undermining the cordiality and confidence

which,

which had subsisted, when a difference of opinion respecting a measure proposed, grew into a breach, and ended in a separation. Both rest in their beds of death, and are doubtless entered into glory; there all differences are closed, and they rejoice together. It however may afford a useful lesson on the necessity of mutual forbearance and submission one to another: the blessing of being lowly in our own eyes, however exalted by usefulness; and the wisdom of yielding, where the contrary spirit and conduct bring so much vexation and trouble to the unbending.

Mr. Wills was now led to proceed in his usual career of labour, but in another line; for his heart was set upon his work; and if one door was shut, he hesitated not to enter at another, where his services might attain the same object; and the Master, whose he was and whom he served, be glorified in him and by him. For this end, he took a chapel in Silver Street, another in Grub Street, and afterwards one at Islington; in all of which he preached with his usual energy, and with great acceptance; making occasional tours into the country, in various directions, everywhere esteemed and valued for his works' sake. In these employments, the latter years of his life were usually spent, though his circle was more contracted; and, with some transient indispositions, he pursued his great object. He grew larger in person, and his health began to suffer. He sat to preach when he was unable to bear the fatigue of standing. A paralytic affection attacked him. He lost a friend whom he highly valued, which much affected him. His eyes began to fail: an evident imbecility of mind, as well as body, advancing, compelled him to quit the work of the ministry, and to make trial of his native air, if it would afford him any relief. With this view, he retired into Cornwall, to the house of an old friend at Boskenna: there he lingered for a considerable while, under a complication of disorders, utterly incapable of ministerial labour, and only waiting his approaching dissolution. He was delivered from the burdens of the flesh May 12, 1802, in the sixty-third year of his age.

WILTON,

WILTON, Dr. SAMUEL, was born in London in 1744. He was the eldest son of Mr. Samuel Wilton *, an eminent hosier, in Newgate Street, in partnership with the very respectable Mr. Thomas Holmes, whose wife's sister he married. Mrs. Grace Wilton was the daughter of Mr. Avery, and a descendant of the celebrated Mr. Timothy Crusoe, pastor of the church in Poor Jewry Lane, Crutched Friars, and one of the lecturers at Pinners Hall.

Dr. Wilton, during his earliest years, was under the care of a maiden aunt, her father's eldest sister, Mrs. Elizabeth Wilton, who, in connection with Mrs. Rachel King, sister to the Rev. Dr. William King, of Hare Court, for many years kept a boarding school for young ladies in Hackney. There is reason to believe that her early instructions, in connection with those of his pious parents, were of use to form his tender mind to that lively sense of divine things which he early discovered.

Mr. Wilton received his classical learning, in which he was a great proficient, under an eminent master in the grammar school of Christ Church Hospital, in the precincts of which his father lived †; viz. the Rev. Mr. Townley, a clergyman of the church of England, who ever manifested the most respectful regard to his pupil, as one who did him singular honour. While he pursued his academical studies, he continued to reside in his father's house, where he was a comfort and a blessing to the whole family. And as this was a very hospitable mansion, to which a great number of worthy ministers both in town and country had frequent access, he formed an early acquaintance with many of them; which was of no small advantage to himself, and which afterwards proved, in some respects, a blessing to several of them:

* He was many years, a member and a deacon of the church under the pastoral care of the Rev. David Jennings, the divinity tutor of the academy in which this son became a pupil. He was a man of a most amiable temper, and exemplary piety, who died at Homerton, in the parish of Hackney, in the year 1779, aged sixty-eight. His character was exhibited in a just and striking light, in a sermon preached and printed on his death, by Mr. Noah Hill, who was at that time, and is now, pastor of the church in Old Gravel Lane.

† His house stood on the spot where a new grammar school has lately been erected.

particularly

particularly those settled in the country, whose circumstances rendered that assistance acceptable, which he had afterwards the ability, and which it was one of his highest gratifications, to bestow. Here also several of his fellow-students, and some of his contemporaries in another academy, met with a kind entertainment from his friends, and established a friendship with him, to their mutual pleasure and profit *. As was also the case with some young scholars of good characters and abilities, who were on the foundation of the school to which his father's house was so contiguous. He went through his academical course with singular diligence and reputation, greatly beloved by his tutors and his fellow pupils †; and when he had finished his studies, he came forth to the discharge of ministerial duties with a mind richly furnished, both with knowledge and piety, for every part of the pastoral office, upon which he immediately entered at Lower Tooting, in Surrey, where he succeeded the learned Dr. Henry Miles, F. R. S. whose widow erected a new meeting there at her own expence.

Soon after his settlement at Tooting he married Miss Mary Mattick, niece to Mr. Holmes, a lady of many

* One of this number was the respectable and well known Mr. Kingsbury, of Southampton.

† One of these, who perused the MS. of this account, spontaneously added the following testimony:—He had the justest claim to their esteem and love, for he was most exemplary for his assiduity and attainments; for a respectful attention to his pupils, and for his courteousness and unaffected kindness to his fellow pupils. One trait, in particular, of his disposition towards them is worthy of being recorded. His ardour in the pursuit of knowledge and of every qualification for the important work to which he had consecrated himself, was entirely free from jealousy and selfishness. He was solicitous to excite and cherish the same ardour in his associates. He was at that early period of his life, modestly communicative, and a zealous promoter of useful conversation. At his father's house and at the apartments of his fellow-students, he would join with them in reading the classics and in pursuing other branches of literature: and though a reciprocal communication was the idea under which he represented the design of those meetings, his liberality in imparting information was equal to his superior abilities and furniture. On such occasions, too, and at every suitable opportunity, he would, in the most amiable and unoffending manner possible, suggest hints respecting the spirit, conduct, and views, which became those who were under a course of education for the Christian ministry.

excellent excellent endowments, and of a handsome fortune, which enabled him to gratify, to a greater extent, his benevolent disposition. By her he had three sons and a daughter.

In consequence of Mr. Wilton's intimate acquaintance with Dr. William Gordon, who succeeded Dr. Jennings in the church to which his father belonged, and his correspondence with him after his removal to America, he received a Doctor's diploma from the College in New Jersey: a title of distinction which he had no ambition to possess, and which he would hardly have accepted from any other quarter. For if in any thing he discovered what approached to an enthusiastic zeal, it was for success of America in her struggle for independence; with which he thought the interest of liberty, civil and religious, both in that and in the mother country, was intimately connected. He approved himself a truly evangelical and laborious minister of the glorious Gospel, and was instant in season and out of season to promote the cause of Christ and the good of souls. Besides the schemes for usefulness which he adopted, referred to in the discourse preached on his death, one deserves to be particularly mentioned: namely, his uniting with a select society of his brethren, who met once a month at each other's houses, with a view to their mutual improvement and usefulness as Christian ministers. One principal object which they had in view was to promote the preaching of the Gospel in villages, and to furnish poor country congregations with plain and zealous preachers. For this purpose they contributed, with the assistance of some of their benevolent hearers and other Christian friends, towards the expence of maintaining lectures in such places in the country as had no preaching in the ordinary seasons of divine worship; by which means the usefulness of some of their brethren was promoted, in going out, on Lord's Day evenings, to preach, in adjacent villages. They likewise assisted in the expence of supporting a few pious young men, disposed to the work of the ministry, in a short course of studies, sufficient to qualify them for serving such societies as did not require ministers of profound learning; to whose maintenance also they contributed, for a little time before they were sent forth to preach, in such congregations as were so

much reduced, or were so small and poor, as to be unable to support a minister themselves; in hope of their being instrumental towards their revival and increase. Several young persons were trained up under the late Mr. Gentleman, then pastor of a new Independent church at Shrewsbury. The members of this friendly society proposed likewise to unite in carrying on lectures themselves, at their own expence, on the Lord's Day evenings, in places where their help might be acceptable, and a door opened for their admission. The first place of this kind which offered, and indeed the only one where they themselves personally appeared, was Mortlake, in Surrey, and where Dr. Wilton procured reception. Here Mr. Lowe, one of Dr. Gibbons's church, fitted up a room in his own house*, in a very commodious manner, and generously entertained those preachers, who continued in their turns to bestow their labours here, with considerable encouragement, till this gentleman removed to a distance. As Dr. Wilton was one of the most zealous members of this friendly and truly useful society, while he lived, his death was felt by it as an unspeakable loss. Here almost every day furnished some fresh proof of his worth; for scarcely a day passed without a longer or shorter interview, and scarcely an interview was enjoyed without as much benefit as pleasure. Here he approved himself the chearful companion, the wise instructor, the faithful friend, the affectionate brother; generally able, always ready, to perform any service solicited of him, as a neighbour, a scholar, a christian, or a minister.

The last public service in which Dr. Wilton ever engaged, was a labour of love, performed in the pulpit of his friend and neighbour, at one of his evening lectures, on the 29th of March, 1778, when he discoursed on Psalm cix. 125. "I am thy servant, give me understanding, that I may know thy testimonies." On the Saturday of the following week, he found himself much indisposed, but having to preach a funeral sermon the next day, for the improvement of a very distressing providence

* A good meeting house was then and is yet standing at Mortlake, but the congregation having become extinct, the son of the last minister let it upon a lease, for a low secular purpose, and all attempts to recover it proved fruitless A striking instance, among many, to shew the necessity of a proper deed of trust, when new houses are erected.

in a family in his congregation, he was fully bent upon performing that friendly office; and therefore instead of providing any assistance, or taking that care of himself which his own situation required, he sat up late to study, and when he retired to rest, many hours beyond the time he ought to have done, he found himself in a high fever, which, for want of timely assistance, made so rapid a progress before the morning, as to baffle all medical attempts to extinguish the flame. The disorder proved putrid, and its effects were soon apprehended to be fatal. He himself, from the first of his confinement, considered the attack as the messenger of death; which however he viewed without the least dismay, and he was not only willing, but even desirous to depart and be with Christ. In what manner he conducted himself, and what consolation he expressed in the near prospect of his dissolution, was related in Mr. Palmer's discourse delivered on the occasion, from 2 Tim. i. 12. (which were the last words that he spoke.) "I know in whom I have believed, and am persuaded he is able," &c. He was buried in the family vanlt at Bunhill Fields, where a vast number of sincere mourners were assembled. His worthy tutor, Dr. Savage, in his oration at the grave, discovered strong emotions of grief, and expressed the highest sense of his worth.

Dr. Wilton was a man in whose character were combined as many excellencies, and as few blemishes, as are usually to be met with among mortals; aod the interest of religion, particularly among the Protestant dissenters, has seldom sustained a greater loss than it did in his removal. The removal of such a man, at so early a period, having completed only his thirty-fourth year, was one of those mysteries of providence which call for the exercise of our faith and submission.

WINTER, SAMUEL, D.D. was born of religious parents at Walsal, in Warwickshire, in 1603. From twelve years of age he was evidently under extraordinary serious impressions of religion, and much inclined to the ministry. One day, as he was coming from school (about a mile from his father's house) he retired under a hedge to pray, and begged of God, among other things, that he would fit him for the ministry, and make him useful

useful in it; when he seemed as if he heard a voice telling him, that his prayer was heard. Upon this he entreated of his father that he might be trained up for the ministry. He was accordingly sent to the free school in Coventry, at the age of fourteen, and soon became fit for the university, where he was under the famous Dr. Preston, at Queen's College, Cambridge. When he left it he went to Boston, in Lincolnshire, where he lived for some time under the ministry of Mr. John Cotton, one of whose family he afterwards married. From thence he removed to Woodborough near Nottingham, where his ministry was eminently successful. He had not been there long before he was called to the city of York; where he was for some time a lecturer, and had great opportunity for service, and met with eminent success. The breaking out of the civil war forced him to remove from thence; and he was quickly invited to Cottingham, within three miles of Hull. Here he continued, about eight years, exceedingly industrious and active for God. In 1650, the parliament resolved to send four commissioners into Ireland, to settle that distracted kingdom, and ordered Mr. Winter to attend them thither. Weighing the matter well, and being satisfied in the clearness of his call, he resigned up his living, which was worth four hundred pounds per annum, and prayed for his journey and voyage, casting himself upon strangers, neither knowing what his salary would be, nor capitulating with them for the maintenance of himself and family. In the kingdom of Ireland he was a laborious preacher, and exceedingly followed. His allowance from the commissioners was at first but one hundred pounds per annum, but, after some time they made him provost of Trinity College, which was almost desolate and forsaken; but under his care and conduct it flourished again, and became a most valuable seminary of learning and piety. Here he commenced D. D. having with singular applause performed the usual exercises. His being at last forced to leave the university and kingdom was much to his damage, the college being indebted to him in a considerable sum of money, which he had disbursed out of his own estate, for the common benefit; part of which, however, after his death, was repaid to his son.

While

While he was in Rutlandshire, on October 12, 1[illegible], he rode to a neighbouring town to assist in carrying [illegible] the service on a day of humiliation; when, having wear[illegible] his body and spent his spirits, he was unable to return [illegible] the next day. On the Lord's day following he engag[illegible] twice in divine service in the family where he lived, b[illegible] at night found himself ill. He continued to grow weak[illegible] till Oct. 23, when he died, aged 63.'

To the character given of him by Clark, is added an ac[illegible]count of his extraordinary power and prevalence in prayer. Several instances of the answers given to his prayers, par[illegible]ticularly in the recovery of the sick, are there related; and also of the assurance he had of their recovery; which were they not well attested, would be deemed incredible.

His works were, "The Substance of several Sermons preach[illegible] in Dublin, on Infant Baptism;" in which the main Objection[illegible] of Mr. Tombs and others are answered.

WINTER, RICHARD, was born about the year 1720. From his own account, it appears that, when nine years old, he became experimentally acquainted with his own heart, and the excellency and all-sufficiency of Jesus Christ; and from that time bore an honourable testimony to the power of the Gospel, in supporting a sinner under the trials of the Christian life. His friends originally intended him for business, but were diverted from that design, by his strong propensity to study, and earnest desire for the ministry; in compliance with which they placed him under the care of the learned Mr. John Eames. He began to preach so early as at nineteen years of age. But his testimonials signed by Doctors Guise, Jennings, &c. bears the date of 1742, when he was about twenty-two. During the first year after his entrance on the ministry, he preached at Bradford, Wilts, where he received an unanimous call to the pastoral office, but declined accepting it. He then preached at Stepney, where he had a similar invitation; but thought the place too large for his constitution, which was never strong. At twenty-five, he was appointed assistant to Mr. Hall, on the Pavement, Moorfields, where he continued fourteen years; during part of which time, he also delivered a Lord's day evening lecture at Islington. On Mr. Hall's death, Mr. Winter had the offer to succeed him, but preferred accepting another invitation which was given him at the same time

ime, to be co-pastor with the celebrated Mr. Thomas Bradbury, at New Court Meeting. At this place Mr. Winter was ordained in June, 1759; and Mr. Bradbury dying in September following he succeeded him, and continued pastor of that church till his death, which was a period of forty years. He was also one of the ministers of Pinners Hall Lectures, afterwards removed to Dr. Stafford's (now Mr. Gaffy's) in New Broad-street.

In 1751, Mr. Winter married Sarah, the third daughter of the late eminent pious Mr. Williams, of Kidderminster, whose character and dairy are well known in the religious world. She was truly an excellent woman, and finished her course with joy, in 1778; her funeral sermon was delivered by Mr. Olding of Deptford. They had three children: the eldest, Martha, married the Rev. Mr. Hamilton, of Brighton, who was some years assistant to her father. The second Sarah, married Mr. Samuel Addington, (eldest son of the late Dr. Addington of Miles's Lane) in 1776, and died in 1781, leaving one child, named after her mother, who also died at eight years of age, in June, 1787.

During the whole of his long life, Mr. Winter maintained the character of a judicious, evangelical, and experimental divine; a sincere, eminent, and consistent Christian. Those who were acquainted with him in the pulpit only, knew not half his worth. He was deeply concerned for the salvation of his children and servants. He had the pleasure to see all his children set out in the ways of God, and two of them happily completed their course before him. After preaching on Lord's-day, March 17, 1799, with peculiar animation, he was seized with an oppression of his breath, and other complaints to which he was previously subject. These continued growing worse till his dismission from the body on the 20th of the same month, in the 79th year of his age.* On

* A friend calling one day hoped to have found him better by the account received from his housekeeper on the preceding day: he replied, "They are very kind, but they know not my feelings. I know assuredly I shall not live many days. I have had many warnings, but this is the summons to call me home, nor does it in the least dismay me. For I know my foundation stands sure, and that I shall soon be at the right hand of God, as certainly as that I now exist. O to be free from sin, perfect in holiness, and immediately to pass into glory! my heart rejoices at such a transition. But, O the wandering of my heart! I long to be free from such intruders. Not that I have any

On the 5th April, Mr. Winter's remains were deposited in Bunhill Fields, his funeral being very respectably attended. The pall was supported by the Rev. Dr. Fisher, Messrs. Barber, Clayton, G. Ford, Goonde, and Towle, and Mr. Humphries of Union-street, delivered the Address at the interment. On the Sabbath following, the Rev. Mr. Barber preached an excellent funeral discourse, from which the following addition is extracted:

"His preaching was truly excellent; judicious, evangelical, experimental, and practical. He dwelt much on the person of Christ, as Immanuel, God with us, truly God

any malicious thoughts against any one; but my mind is like my dying body, weak and wandering. O what an unworthy creature! why was I spared to be eighteen years older than my brother was when he died, who appeared much more likely for a long life than I did? but God's ways are a great deep. O that good may have been done by the feeble efforts of such an unworthy creature! But heaven is free, through the merits of my Redeemer; and the prayer of the publican ever shall be mine." He added, "They have written to-day for my daughter—I thank them for their kindness—but Jesus is my all now. I love her dearly—very dearly indeed, (at this the tear stole down his venerable cheek)—she has been an amiable relation to me; but I love her none at all—I say, none at all compared with Jesus Christ, my only and all-sufficient Saviour. He has been for many years my only foundation, my all in all!" Quite fatigued, he now requested this friend to talk with him, but grief preventing, he proceeded—"Some weak minds may suppose that as my illness came so soon after my daughter and her family departed, that it is on that account; but it is no such thing. Contradict that whenever you hear it. I have for many years had no will of my own; but desired all my concerns to be managed as my heavenly father pleases. And had all the events that have taken place been arranged before me, I would have chosen them all to be precisely as they now are. God has a work for them to do where they are gone; and the Lord bless them there! We had some ministers on Friday, and spent the afternoon in prayer, committing them to their God and mine, and there I left them. The night before they journeyed, my waking hours were so filled with the presence of God, that I never enjoyed such a night. In the morning I preached at Broad-street, and O what a season had I there! Surely such seasons are blessed foretastes of heaven, and make me long for the full enjoyment. O, my dear friend, I shall soon be there, and you will soon be in dying circumstances, as I now am. I charge you to keep close to God and duty. Fill up your place where God at first called you in his house. O that the church may be kept together! It is my dying charge, that you fill up your place. My time is very short. May the Lord bless you! Give my love to ——. Tell him I love him. We have had sweet converse together of the things of the kingdom, but we shall soon enjoy it. I am just at the threshold of heaven.—Farewell!"

and

nd truly man; on his work and offices as Mediator, and n his great salvation; trying to win souls to him, and to uild up saints in him. He loved to preach the doctrine f grace, the salvation is all of grace through faith, as the nly doctrine which is suited to relieve sinners in their mi- ery; and to draw their souls to God. Yet he did not eg ect to urge the necessity of holiness, and of the prac- ice of good works: no, he considered sanctification as a part of the gospel-salvation, and constantly affirmed, that hey who profess to believe in Christ must be careful to maintain good works, and to live a life of holy obedience to his will; otherwise their faith is dead, and they are deceiving themselves.

"He did not offer that to God, or to his people, which cost him nothing; for his sermons were well studied, filled with weighty matter, and well connected. He had the happy faculty of saying, multum in parvo, much in a few words, and of uniting conciseness with perspicuity.

"His language was neat, yet plain and intelligible by common people; and though there was something of a roughness in his voice, yet he managed it so well, and spake so distinctly, that he was heard very well, and commanded the attention of his hearers."

In the year 1777 Mr. Winter published, 1. a volume of judicious "Discourses."—2. "On Daniel's famous Prophecy of Seventy Weeks;" in 1787.—3. "Four Sermons preached at New Court Meeting, from Ps. li. 11. and Matt. xv. 25."—And at different times several single Discourses, preached on Public Fast and Thanksgiving Days, and Funeral Occasions; particularly on the death of his own brother and son.

WISHART, GEORGE, was born in Scotland, and brought up at a grammar school; from whence he went to the university: after which he travelled into several countries, and at last came to Cambridge, where he was admitted into Bennet College. He was a famous and successful preacher of the gospel, and in many places of Scotland, through which he preached, he was blessed with many seals of his ministry: and though much persecuted by the cruel cardinal Beaton, he continued to preach in public, and to go about doing good. He was one of the most extraordinary ambassadors of Jesus Christ, that can be instanced. He was also the great friend, and spiritual

father of the famous John Knox. Wishart spent a considerable time abroad for his improvement in literature, and distinguished himself for his learning and abilities both in philosophy and divinity. His desire to promote true knowledge and science among men, as is usually the case, accompanied the possession of it in himself. He was ready to communicate what he knew to others, and frequently read various authors both in his own chamber and in the public schools.

He appears to have left Cambridge in 1544, and to have returned to his own country with the ambassadors of Scotland, who came to England to treat with Henry VIII. about the marriage of his son prince Edward with their young queen Mary, afterwards mother of James I. and put to death by queen Elizabeth. Wishart first preached at Montrose, and then at Dundee, to the admiration of all that heard him. In this last place, he made a public exposition of the epistle to the Romans, which he went through with such grace and freedom in speaking the truth, that the papists began to be exceedingly alarmed. At length, upon the instigation of cardinal Beaton, one Robert Miln, a principal man at Dundee, and formerly a professor of religion, prohibited his preaching; forbidding him to trouble their town any more, for he would not suffer it *.

After this he went into the west of Scotland, where he preached God's word, which was gladly received by many; till the archbishop of Glasgow, at the instigation of the aforesaid cardinal, came with his train to the town of Air to resist Wishart, and would needs have the church himself

* This was spoken to him in the public place: whereupon he mused a space, with his eyes lifted up to heaven; and afterwards, looking sorrowfully on the speaker and people, he said, "God is my witness, that I never minded your trouble, but your comfort; yea, your trouble is more dolorous to me than it is to yourselves: but I am assured, to refuse God's word, and to chase from you his messenger, shall not preserve you from trouble, but shall bring you unto it; for God shall send you ministers that shall neither fear burning nor banishment. I have offered you the word of salvation. With the hazard of my life I have remained among you: now ye yourselves refuse me; and I must leave my innocence to be declared by my God. If it be long prosperous with you, I am not led by the Spirit of truth: but if unlooked-for trouble come upon you, acknowledge the cause, and turn to God, who is gracious and merciful. But if you turn not at the first warning, he will visit you with fire and sword." And then he came down from the pulpit.

to

to preach in. Some opposed it; but Wishart said, "Let him alone; his sermon will not do much hurt. Let us go to the Market Cross." And so they did, where he made so able a sermon, that his very enemies themselves were confounded.

Wishart remained with the gentlemen of Kyle, preaching sometimes in one place, sometimes in another; but coming to Macklene, he was by force kept out of the church. Some would have broken in; upon which he said to one of them, "Brother, Jesus Christ is as mighty in the fields as in the church; and himself often preached in the desert, at the sea-side, and other places. The like word of peace God sends by me: the blood of none shall be shed this day for preaching it." Then going into the fields, he stood upon a bank, where he stayed in preaching to the people above three hours; and God wrought so wonderfully by that sermon, that one of the most wicked men in all the country, the laird of Sheld, was converted by it.

Soon after news was brought to Wishart, that the plague was broke out in Dundee; which began within four days after he was prohibited to preach there, and raged so extremely, that it is almost beyond credit how many died in the space of twenty-four hours. This being related to him, he would needs, notwithstanding the importunity of his friends to detain him, go thither; saying, "They are now in trouble and need comfort. Perhaps this hand of God will make them now to magnify and reverence the word of God, which before they lightly esteemed."

There he was with joy received by the godly. He chose the Eastgate for the place of his preaching; so that the healthy were within, and the sick without the gate. His text was, "He sent his word and healed them," &c. Psalm cvii. 30*. After this, the plague almost quite ceased; though, in the midst of it. Wishart constantly visited those that lay in the greatest extremity, and comforted them by his exhortations. When he took his leave

* In this sermon he chiefly dwelt upon the advantage and comfort of God's word, the judgements that ensue upon the contempt or rejection of it, the freedom of God's grace to all his people, and the happiness of those of his elect, whom he takes to himself out of this miserable world. The hearts of his hearers were so raised by the divine force of this discourse, as not to regard death, but to judge them the more happy who should then be called, not knowing whether they might have such a comforter again with them.

of the people of Dundee, he said, "that God had almost put an end to that plague, and that he was now called to another place †." He went from thence to Montrose, where he sometimes preached, but spent most of his time in private meditation and prayer, in which he was so earnest that night and day he frequently continued in it.

Soon after his return to Montrose, the cardinal again conspired his death, causing a letter to be sent to him as if it had been from his familiar friend, the laird of Kinnier, in which he was desired with all possible speed to come to him, because he was taken with a sudden sickness. In the mean time the cardinal had provided sixty men armed, to lie in wait within a mile and a half of Montrose, in order to murder him as he passed that way. The letter coming to Wishart's hand by a boy, who also brought him a horse for the journey; Wishart, accompanied by some honest men his friends, set forward; but suddenly stopping by the way, and musing a space, he returned back, which they wondering at, asked him the cause, to whom he said, "I will not go. I am forbidden of God. I am assured there is treason. Let some of you go to yonder place, and tell me what you find." Which doing, they made the discovery; and hastily returning, they told Mr. Wishart: whereupon he said, "I know I shall end my life by that blood thirsty man's hands, but it will not be in this manner."

The time approaching when he should meet the gentlemen at Edinburgh, he took his leave and departed. By the way he lodged with a faithful brother, called James

† It is said, that before Wishart left Dundee, and while he was engaged in the labours of love to the bodies as well as to the souls of those poor afflicted people, the cardinal corrupted a desperate popish priest, called John Weighton, to slay him. And on a particular day the sermon being ended, and the people departed, the priest stood waiting at the bottom of the stairs, with a naked dagger in his hand under his gown. But Mr. Wishart having a sharp piercing eye, and seeing the priest as he came down, said to him, "My friend, what would you have?" And immediately clapping his hand upon the dagger, took it from him. The priest being terrified, fell down upon his knees, and confessed his intention, and craved pardon. A noise being hereupon raised, and it coming to the ears of those who were sick, they cried, "Deliver the traitor to us, or we will take him by force;" and they burst in at the gate. But Wishart taking the priest in his arms, said, "Whatsoever hurts him shall hurt me; for he hath done me no mischief, but much good, by teaching me more heedfulness for the time to come." Thus he appeased them, and saved the priest's life.

Watson,

Watson, of Inner Goury. In the night-time he got up, and went into a yard; which two men hearing, they privately followed him. There he walked in an alley for some space, breathing forth many groans: then he fell upon his knees, and his groans increased: then he fell upon his face: when those that watched him heard him lamenting and praying: and thus he continued near an hour: then getting up he went to his bed again. Those who attended him, appearing as though they were ignorant of all, came and asked him where he had been? But he would not answer them. The next day they importuned him to tell them, saying, "Be plain with us, for we heard your mourning, and saw your gestures." Then he, with a dejected countenance, said, "I had rather you had been in your beds." But they still pressing upon him to know something, he said, "I will tell you: I am assured that my warfare is near at an end, and therefore pray to God with me, that I shrink not when the battle waxeth most hot."

When they heard this they wept, saying, "This is small comfort to us." Then said he, "God shall send you comfort after me. This realm shall be illuminated with the light of Christ's Gospel, as clearly as any realm since the days of the Apostles. The house of God shall be built in it; yea, it shall not lack, in despite of all enemies, the top stone; neither will it be long before this be accomplished. Many shall not suffer after me, before the glory of God shall appear and triumph in despite of Satan. But alas, if the people afterwards shall prove unthankful, then fearful and terrible will the plagues be that shall follow."

He then went forward upon his journey and came to Leith, but hearing nothing of the gentlemen, who were to meet with him, he kept himself retired for a day or two. He then grew pensive; and being asked the reason of it, he answered; "What do I differ from a dead man? Hitherto God hath used my labours for instruction of others, and to the disclosing of darkness: and now I lurk as a man ashamed to shew his face." His friends perceived that his desire was to preach, whereupon they said to him, "It is most comfortable to us to hear you, but because we know the danger wherein you stand, we dare not desire it." But, said he, "If you dare hear, let God provide for me as best pleaseth him;" and it was concluded that the next day he should preach in Leith. His text was of the parable of the sower,

sower, Matt. xiii. The sermon ended, the gentlemen of Lothian, who were earnest professors of Jesus Christ, would not suffer him to stay at Leith, because the governor and cardinal were shortly to come to Edinburgh; but took him along with them; and he preached at Brunstone, Longnidday, and Ormistone; then he was requested to preach at Inveresk near Muselburgh, where he had a great congregation, and amongst them Sir George Douglas, who after sermon said publicly, "I know that the governor and cardinal will hear that I have been at this sermon: but let them know that I will avow it, and will maintain both the doctrine, and the preacher, to the uttermost of my power."

Among others that came to hear him preach, there were two gray friars, who, standing at the church-door, whispered to such as came in: which Wishart observing, said to the people, "I pray you make room for these two men, it may be they come to learn;" and turning to them, he said, "Come near, for I assure you, you shall hear the word of truth, which this day shall seal up to you either your salvation or damnation;" and he proceeded in his sermon, supposing that they would be quiet; but when he perceived that they still continued to disturb all the people that stood near them, he said to them the second time, with an angry countenance; "O ministers of Satan, and deceivers of the souls of men; will ye neither hear God's truth yourselves, nor suffer others to hear it? Depart and take this for your portion; God shalt shortly confound and disclose your hypocrisy within this kingdom; ye shall be abominable to men, and your places and habitations shall be desolate." This he spake with much vehemency, and turning to the people, he said, "These men have provoked the Spirit of God to anger;" and then he proceeded to the end of his sermon.

He preached afterwards at Branstone, Languedine, Ormistone, and Inveresk; where he was followed by a great concourse of people: and he preached also in divers other places, the people much flocking after him. In all his sermons, he foretold the shortness of the time that he had to travel, and the near approach of his death.

Being come to Haddington, his auditory began much to decrease, which was thought to happen through the influence of the earl of Bothwel, who opposed him at the instigation of the cardinal. Soon after, as he was going to church,

urch, he received a letter from the west-country gentle-
en; and having read it, he called John Knox, who had
ligently waited upon him since he came into Lothian; to
hom he said, "That he was weary of the world, because
e saw that men began to be weary of God: for, said he,
e gentlemen of the west have sent me word, that they
nnot keep their meeting at Edinburgh." John Knox,
ondering that he should enter into conference about these
ings immediately before his sermon, contrary to his cus-
m, said to him; "Sir, sermon-time approaches; I will
ave you for the present to your meditations."

Wishart's sad countenance declared the grief of his mind.
t last he went into the pulpit, and his auditory being
ry small, he began in this manner; "O Lord, how long
all it be, that thy holy word shall be despised, and men
all not regard their own salvation? I have heard of thee,
Haddington, that in thee there used to be two or three
housand persons at a vain and wicked play; and now, to
ear the messenger of the eternal God, of all the parish can
arce be numbered one hundred present. Sore and fearful
hall be the plagues that shall ensue upon this thy contempt.
With fire and sword shalt thou be plagued; yea, thou
Haddington in special, strangers shall possess thee; and
ou, the present inhabitants, shall either in bondage serve
our enemies, or else you shall be chased from your own
abitations; and that because you have not known, nor
ill know, the time of your visitation*."

That night was Wishart apprehended in the house of
Ormiston, by the earl of Bothwel, suborned thereto by the
ardinal. The manner was thus: after sermon he took
is last farewel of all his friends in Haddington; John Knox
ould fain have gone with him; but he said, "Return to
our children, and God bless you: one is sufficient for one
crifice." Then went he to the laird of Ormiston's with

* This prophecy was accomplished not long after, when the English
ok Haddington, made it a garrison, forced many of the inhabitants
fly; oppressed others, and after a while, a great plague breaking
th in the town, whereof multitudes died, the English were at last
mpelled to quit it, who at their departure burnt and spoiled great
t of it, leaving it to be possessed by such as could first seize upon
which were the French that came as auxiliaries to Scotland, with
w of the ancient inhabitants; so that Haddington, to this day,
er recovered her former beauty, nor yet men of such wisdom and
ity as formerly inhabited it.

some

some others that accompanied him. After supper he had a comfortable discourse of God's love to his children; then he appointed the 51st Psalm to be sung, and so retired to his chamber.

Before midnight the house was beset; and the earl of Bothwel called for the laird of the house, and told him that it was in vain to resist, for the governor and cardinal were within a mile, with a great power; but if he would deliver Wishart to him, he would promise upon his honour that he should be safe, and that the cardinal should not hurt him. Wishart said, "Open the gates, the will of God be done;" and Bothwel coming in, Wishart said to him, "I praise my God that so honourable a man as you, my lord, receive me this night; for I am persuaded that for your honour's sake you will suffer nothing to be done to me but by order of law: I less fear to die openly, than secretly to be murdered." Then said Bothwel, "I will not only preserve your body from all violence that shall be intended against you without order of law; but I also promise in the presence of these gentlemen, that neither the governor nor cardinal shall have their will of you; but I will keep you in mine own house, till I either set you free, or restore you to the same place where I receive you." Then said the lairds, "My lord, if you make good your promise, which we presume you will, we ourselves will not only serve you, but we will procure all the professors in Lothian to do the same, &c." These promises being made in the presence of God, and hands being stricken by both parties, the earl took Wishart, and departed.

Wishart was carried to Edinburgh; but gold and women easily corrupt fleshly men; for the cardinal gave Bothwel gold; and the queen, that was too familar with him, promised him her favour, if he would deliver Wishart into Edinburgh castle, which he did; and shortly after he was delivered to the blood-thirsty cardinal: who, because it was forbidden by their canon law for a priest to sit as a judge upon life and death; sent to the governor, requesting him to appoint some lay-judge to pass sentence of death upon Wishart.

The governor would easily have yielded to his request, if David Hamilton, a godly man, had not told him, that he could expect no better an end than Saul, if he persecuted the truth which formerly he had professed, &c.

Hereupon

Hereupon the governor sent the cardinal word, that he would have no hand in shedding the blood of that good man. The cardinal, being angry, returned this answer, that he had sent to him of mere civility, and that he would proceed without him; the cardinal then carried Wishart to Saint Andrew's, and put him into the tower there; and, without any long delay, he caused all the bishops, and other great clergymen to be called together to Saint Andrew's.

On February 28, 1546, Wishart was brought before them, to give an account of his seditious and heretical doctrine, as they called it. The cardinal caused all his retinue to come armed to the place of their sitting, which was the abby church, whither when Wishart was brought, there was a poor man lying at the door, that asked his alms, to whom he flung his purse. When he came before the cardinal, there was a dean appointed to preach; whose sermon being ended, Wishart was put up into the pulpit to hear his charge: and one Lawder, a priest, stood over against him, and read a scroll full of bitter accusations and curses, so that the ignorant people thought that the earth would have opened and swallowed up Wishart alive: but he stood with great patience, without moving or once changing his countenance. The priest, having ended his curses, spit at Wishart's face, saying, "What answerest thou runagate, traitor, thief," &c. Then Wishart fell upon his knees, making his prayer unto God; after which he said, "Many and horrible sayings unto me a Christian man, many words abominable to hear, have ye spoken here this day; which not only to teach, but even to think I ever thought a great abomination," &c. Then he gave them an account of his doctrine, answering every article, as far as they would give him leave to speak. But they, without any regard to his sober and godly answers, speedily condemned him to be burnt. After his sentence, he, falling upon his knees, prayed with great earnestness. The common people were ordered out, the bishops not desiring that they should hear the innocent man speak; and they sent him again to the castle, till the fire should be made ready. In the castle came two friars to him, requiring him to make his confession to them; to whom he said, "I will make no confession to you, but fetch me that man who preached even now, and I will speak with him." Then was the sub-prior

sent for, with whom he conferred for some time, till the sub-prior wept, who, going to the cardinal, told him that he came not to intercede for Wishart's life, but to make known his innocency to all men; at which words the cardinal was very angry, saying; "We knew long ago what you were."

The captain of the castle with some friends, coming to Wishart, asked him if he would break his fast with them? "Yea, said he, very willingly, for I know you be honest men." In the mean time he desired them to hear him a little; and he discoursed to them about the Lord's Supper, his sufferings and death for us, exhorting them to love one another, laying aside all rancour and malice, as becomes the members of Jesus Christ, who continually intercedes for us with his Father. Afterwards he gave thanks, and blessing the bread and wine, he took the bread and brake it, giving to every one, saying, "Eat this: remember that Christ died for us, and feed on it spiritually;" so taking the cup, he bade them "remember that Christ's blood was shed for them, &c." Then he gave thanks and prayed for them, and retired into his chamber.

Shortly after came two executioners to him from the cardinal; one put on him a black linen coat, the other brought him bags of powder, which they tied about several parts of his body; and in this manner they brought him forth to to the place of execution; over against which place, the castle windows were hung with rich hangings, and velvet cushions laid for the cardinal and prelates, who from thence were to feed their eyes with the torments of this innocent man. The cardinal, fearing lest Wishart should be rescued by his friends, caused all the ordnance in the castle to be bent against the place of his execution, and commanded his gunners to stand ready all the time of his burning. Then were his hands bound behind his back, and he was carried forth. In the way some beggars met him, asking him his alms for God's sake: to whom he said, "My hands are bound wherewith I was wont to give you alms: but the merciful Lord, who of his bounty and abundant grace feeds all men, vouchsafe to give you necessaries both for your bodies and souls." Then two friars met him, persuading him to pray to our lady to mediate for him; to whom he meekly said, "Cease, tempt me not, I entreat you:" and then with a rope about his neck, and a chain

about

about his middle, he was led to the fire; then falling upon his knees, he thrice repeated; "O thou Saviour of the world, have mercy upon me; Father of heaven, I commend my spirit into thy holy hands." Then turning to the people, he affectionately addressed them; then he prayed for those who accused him; after which, the executioner upon his knees, said, "Sir, I pray you forgive me, for I am not the cause of your death." Wishart, calling him to him, kissed his cheeks, saying, "Lo here is a token that I forgive thee: my heart, do thine office." Whereupon he was tied to the stake, and the fire kindled.

The captain of the castle, coming near him, bade him be of good courage, and to beg for him the pardon of his sin; to whom Wishart said, "This fire torments my body, but no whit abates my spirits:" Then, looking towards the cardinal, he said, "He, who, in such state from that high place, feeds his eyes with my torments, within few days shall be hanged out at that same window, to be seen with as much ignominy, as he now leans there with pride *."

And

* This prophecy was fulfilled, when, after the cardinal was slain, the provost, raising the town, came to the castle gates, crying, "What have you done with my lord cardinal? Where is my lord cardinal?" To whom they within answered, "Return to your houses, for he hath received his reward, and will trouble the world no more:" but they still cried, "We will never depart till we see him:" then did the Leslies hang him out at that window to shew that he was dead; and the people departed.

But we will relate more particularly, from the Scotch historian, the circumstances of the cardinal's death. God (says he) left not the death of this holy man long unrevenged: for the people generally exclaimed against the cruelty used upon him; especially John Lesley, brother to the earl of Rothes, and Norman Lesley his cousin, fell upon the cardinal for it: but he thought himself strong enough for all Scotland, saying; "Tush, a fig for the fools, and a button for the bragging of heretics. Is not the lord governor mine, witness his eldest son for a pledge at my table? Have I not the queen at my devotion? Is not France my friend? Why should I fear any danger?" Yet he had laid a design to cut off such as he feared and hated, which was discovered after his death by letters and memorials found about him. He kept himself for his greater security in his castle; and on a Friday night there came to the town of Saint Andrew's, Norman Lesley, William Kircaldy, John Lesley, and some others; and on the Saturday morning they met together not far from the castle, waiting till the gate was opened, and the draw-bridge let down, for the receiving in some lime and sand, to repair some decays about the castle; which being done, Kircaldy, with six more, went to the por-

And his breath being stopped, he was consumed by the fire, near the castle of St. Andrew's, in 1546.

ter, falling into discourse with him, till the Leslies came also with some other company. The porter, seeing them, would have drawn up the bridge, but was prevented; and whilst he endeavoured to keep them out at the gate, his head was broken, and the keys taken from him. The cardinal was asleep in bed, for all night he had for his bed-fellow, Mrs. Mary Ogleby, who was a little before gone from him out at the postern gate; and therefore the cardinal was gone to his rest.

There were about one hundred workmen in the castle, who, seeing what was done, cried out; but, without hurt, they were turned out at the wicket gate. Then William Kircaldy went to secure the postern, lest the cardinal should make an escape that way. The rest, going to the gentlemen's chambers, who were above fifty, without hurting them, turned them all out at the gate. They, who undertook this enterprize, were but eighteen men. The cardinal, being awakened with the noise, asked out at the window, "What is the matter?" Answer was made, that Norman Lesley had taken his castle. Then did he attempt to have escaped by the postern; but finding that to be kept, he returned to his chamber; and, with the help of his chamberlain, barricadoed the door with chests, and such things. Then came up John Lesley, and commanded him to open the door: the cardinal asked, "who is there?" He answered, "John Lesley." The cardinal said, "I will have Norman, for he is my friend." Content yourself, said the other, with those that are here:" and they began to break open the door. In the mean time, the cardinal hid a box of gold under some coals in a secret corner. Then he said to them; "Will ye save my life?" John Lesley answered, "It may be, that we will." "Nay, said the cardinal, swear unto me by God's wounds that you will; and then I will open the door." Then said John, "that which was said, is unsaid; and so he called for fire to burn down the door; whereupon the door was opened, and the cardinal sat him down in his chair, crying; "I am a priest, I am a priest; ye will not slay me!" Then John Lesley and another struck him once or twice: but James Melvin, a man that had been very familiar with Wishart, and of a modest gentle nature, perceiving them both to be in choler, plucked them back, saying; "This work and judgement of God, although it be secret, ought to be done with great gravity." And presenting him the point of his sword, he said, "Repent thee of thy former wicked life, but especially of shedding the blood of that instrument of God, Mr. George Wishart, who, though he was consumed by the fire before men, yet cries it for vengeance upon thee; and we from God are sent to revenge it; for here, before my God I protest, that neither the hatred of thy person, the love of thy riches, nor the fear of any hurt thou couldst have done me, moveth me to strike thee; but only thou hast been, and still remainest, an obstinate enemy against Jesus Christ, and his holy gospel;" whereupon he thrust him through the body, and he falling down, said, "I am a priest, I am a priest: Fie, fie, all is gone."

WITSIUS,

WITSIUS, HERMAN, was born at Enschusen in West Friesland, February 12, 1636, of religious parents, who devoted him to God even from before his birth. He was named Herman, from his mother's father, who was a most pious minister at that place above thirty years. He came (as it is called) before his time; and this premature birth had nearly cost both mother and son their lives. In consequence of this, he was when born, so very small and weak, that the midwife, and others present, concluded he must die in a few hours. But, herein, God disappointed their fears, and (for what can make void his purposes?) raised this puny infant, afterwards, into a very great man (not in body, for he was always spare and thin): a man of vast intellectual abilities, brightened and improved by deep study, and whose fame diffused itself throughout the Christian world, by his useful, numerous, and learned labours. His parents took particular care of his education, and were obliged to be extremely tender of his health. Above all, they endeavoured to bring him up in the nurture and admonition of the Lord: Teaching him, ere he could speak distinctly, to lisp out the praises of God, and unfold his wants in prayer before the throne of grace. In the sixth year of his age, he was entered at the public school of his native town, to learn the rudiments of Latin. There he continued three years; at the end of which, his mother's brother, the learned Peter Gerhard, took him to his own house, and under his own immediate tuition. Under the care of his uncle, Witsius made so rapid a progress in learning, that, before he was fifteen years old he could not only speak and write Latin correctly, and with some degree of fluency; but could readily interpret the books of the Greek Testament, and the orations of Isocrates, and render the Hebrew commentaries of Samuel into Latin: at the same time giving the etymology of the original words, and assigning the reasons of the variations of the pointing gramatically. He had, likewise, acquired some knowledge of philosophy; and had so far made himself master of logic, that, when he was removed to the university, he needed no precepter to instruct him in that art. He learned also, while he continued with his uncle, Walæus's and Burgersdicius's Compendiums of Ethics: which latter author he studied so diligently, that he could repeat by heart the quotations cited by him from any of the ancient writers, whether

by this time, very famous in the two universities of Utrecht and Groningen, it was thought high time for him to call on an office, wherein he might be made of general service to the church. Wherefore he presented himself, for his preparatory examination, at Enchuysen, in 1656. Here he preached publicly with extraordinary reputation and applause.

At the instigation of the John Boisius, minister of the French protestant church at Utrecht, Witsius was prevailed with to solicit the assembly of French divines, convened at Dort, for licence to preach publicly, and in the French language, in their churches. This he easily obtained; partly by the influence of the celebrated Anthony Hulsius, the excellent author of "Theologia Judaica," to whom, at the request of Boisius, Witsius had written a very elegant epistle in Hebrew. From that time forward, he often preached in French, both at Utrecht and Amsterdam; as, in the course of his ministry, he had done a considerable time before, out of the French pulpit at Leuwarden. In 1657, he had a regular call from the church at Westwouden, to be their minister; and into this office he was initiated, on the 8th of July the same year. Here he ministered upwards of four years; and, being in the prime of life, was the better able to discharge the duties of his function with activity and diligence.

When the fame of Witsius began to spread abroad, he received an invitation from the church of Wormeren, in North Holland, to be their minister: a church famous for its numbers, but, at that time, sadly harrassed with intestine divisions; and who, therefore, thought they could not choose a pastor more capable of edifying his flock, and of calming their dissentions, than Witsius. To this call

of the oldest standers and ablest disputants in the college, yet Leusden was of opinion, that his young pupil defended his positions so well, and maintained his ground in so firm and masterly a manner, as to stand in need of no assistance from him! Wherefore he sat by, the whole time, without interposing one word, but left Witsius entirely to himself. And it being customary there, when disputations are over, for the defendant to return thanks to the president, for his care and assistance; when Witsius did this, the president replied, with equal truth and politeness, "You have no reason, sir, to make me such an acknowledgement; since you neither had, nor stood in need of, any assistance from me." This was in 1655, and in the nineteenth year of his age.

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he acceded, and undertook the ministry of that church in October, 1661. Here he staid four years and an half: so reconciling all parties, and building them up in the knowledge of Christ, and the obedience of faith, that, on the one hand, he had the comfort to see himself the object of his people's most affectionate regard; and, on the other, that his pious and pacific labours were not in vain in the Lord. He was afterwards called to Goös, in Zealand; where he enjoyed such opportunities of study and retirement, and was so comfortably situated, that he often declared afterwards, he never spent his time with greater pleasure and improvement. From this place he was removed to Leuwarden the capital of Friesland, in April, 1668. During his stay at Leuwarden, it can scarcely be conceived with what vigilance, faithfulness, and prudence, he laboured for the edification, comfort, and discreet guidance of that church: which was a matter of the greatest difficulty, as the public affairs were in a precarious situation; the United Provinces being at that time engaged in a dangerous war, and the enemy making frequent inroads into their territories.

In 1675, John Melchior Steinberg, professor of theology in Franeker, departed to a better world; and the university made choice of Witsius to fill the vacant professorship; the church at Franeker, being about the same time, deprived of one of their pastors, embraced the present occasion of calling him to be over them. Witsius, on the offer of these two important charges, repaired to Franeker; and, after the university had conferred on him the degree of doctor in divinity, he was solemnly invested with the professorship April 15, 1675: having first, as is customary, delivered a most excellent oration "De vero Theologo." to the great satisfaction of a vast auditory, who flocked to Franeker, on this occasion, from all parts of the Province*. That he might be defective in no part of his duty, but every way answer the large expectations of those who promoted him, he had, scarcely entered on his professor-

* During his presidency, the university was remarkably thronged with students; many, who were designed for the ministry, repairing thither, on his account, from various parts of Europe; who, having finished their studies under his tutorage and directions, returned back to their own several countries, equally built up in piety, and advanced in learning.

ship, before he began, (surrounded as he was with business of great importance, both public and private, all which he faithfully and ably discharged) to set about writing; and published, in a very short space (besides some select academical disputations, and a smaller discourse), two learned and pretty large treatises in Latin; to wit, his immortal book on the "Oeconomy of the Covenants," and his "Exercitations on the Apostles' Creed." These had a prodigious sale, being soon vended throughout Holland and all Europe; and, going through several editions, were read with great applause and admiration of their author*.

The university of Groningen, envying Franeker the possession of its professor, in the latter end of 1679, deputed a reverend and learned member of their society, to wait on Witsius at Franeker; who offered him very advantageous terms, if he would remove to Groningen. Witsius communicated the proposal to the prince, and to the heads of the university of Franeker; and desired their advice. They, with one voice, testifying the great esteem in which they held him, and uniting in a most earnest request, that he would not think of leaving them; he modestly and respectfully, excused himself to the university of Groningen.

In the beginning of 1680, the university of Utrecht invited him to fill the vacant professorship in that university. Although Witsius was cordially attached to Friesland, as being the place of his nativity, and where he had spent the major part of his life; yet, from the love he bore to Utrecht, the place of his education, the messenger had not much difficulty in gaining his consent. Therefore being, with great reluctance on their part, dismissed by the university of Franeker, he repaired to Utrecht; where he and the famous Trigland were jointly invested with the ministry of that church, April 25, 1680: and,

* About this time he became acquainted with the famous John Marck (afterwards his colleague); who, being originally a native of Friesland, though educated at Leyden, after he had finished his studies there, now returned to his own country: And Witsius, having by authority from the ecclesiastical synod, examined him as to his abilities for the ministry, solemnly set him apart as pastor of the church at Midluman, situate between Franeker and Harlingen. Soon after, Marck commenced D. D. and was by Witsius's influence with the prince and senate, made ordinary professor of divinity in Franeker, in 1676

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four days after, he commenced divinity professor; having, first, delivered a most elegant oration (afterwards printed), "De Præstantiâ Veritatis Evangelicæ." In this elevated station, he continued more that twenty-two years; during which time, it is incredible with what application and success he guided the affairs both of the church and university; each of which flourished exceedingly, under his faithful and laborious administration.

His congregation at church consisted chiefly of the magistrates and inhabitants of the city: who were all no less edified, than astonished, at the energy which accompanied his preaching, and the masterly freedom and propriety of his elocution. As a public and private tutor, he had a most numerous circle of excellent youths, who flocked, on his account, to Utrecht, from every part of the protestant world. Even his private lectures were attended, daily, not only by his pupils, but by great numbers of doctors in divinity, and professors of the several sciences.

This great man, therefore, seeing his labours crowned with such abundant success, spared no pains nor fatigues, whereby he might advance the interests, and diffuse the knowledge, of religion and learning*. The people of Utrecht, from the highest to the lowest, were thoroughly sensible of the worth of such a man: whence we find them heaping all the honours upon him, which as a minister, he was capable of receiving. He had always the precedence given him in their synods, and was twice honoured with the supreme government and headship of the university: namely, in 1686, and 1697. Nor must we omit, that when, in 1685, the states of Holland sent a splendid embassy to James II. king of Great Britain, who at that time was pursuing measures, which ended in his ruin, it was thought that none was so proper to attend them to England, in quality of chaplain, as Witsius. The design being intimated to Witsius, he chearfully closed with it; though he was at that time very ill, and weak in body.

* In consequence of this, he would spend many nights totally without sleep: nor was he content with serving the church and the university, by preaching, lecturing, conversing, and disputing in the public halls; but committed his treasures of knowledge to writing, and published many books truly invaluable, which will transmit his name with renown to succeeding generations: nor can they ever sink into oblivion, so long as true religion, unaffected elegance, and a profound literature, have a friend left in the world.

After some months stay in England, he confessed, on his return, that he had conversed with Dr. Sancroft, archbishop of Canterbury, Dr. Compton, bishop of London, and many other divines, both conformists and dissenters; "by which conversations, he would say, he was much furthered in learning, experience, and moderation." From that period forward, the principal prelates and clergymen in England did not conceal the respect and esteem in which they held this great man.

By this time, there were few places in the Christian world, which the fame of Witsius had not reached. And the commissioners of the university of Leyden, and the magistrates of that city, resolved on inviting him thither; and the rather, as the very eminent F. Shambeim, junior, was judged to be ill, past recovery: and it pleased king William, then governor of Holland, to ratify their choice with his royal approbation. The professorship of Leyden being tendered to Witsius in form, he accepted it. Though the people of Utrecht were unwilling to part with so great an ornament, he had solid and sufficient reasons for removing: as he judged he might be more useful, if, for the few remaining years of his life (which according to the course of nature, could not be many) he should desist from preaching, and devote himself intirely to university business. He was the more confirmed in his resolution, when he received information, from Heinsius, the illustrious administrator of Holland, that king William heartily concurred in his removal. Some time afterwards, that great monarch, having admitted Witsius to a personal conference, was pleased, with his own mouth, to ratify the same, in terms very affectionate and obliging: assuring him, "how highly agreeable it was to him, that he obeyed the call to the professor's chair at Leyden, of which call he [i. e. the king] himself was the first mover; and that, for the future, he might depend on his omitting no opportunity of testifying the favour he bore him, and the reverence in which he held him." And the king was, ever after, as good as his word. On his entrance upon the professorship at Leyden, (i. e. on the 16th of October, 1698,) he delivered his fine oration "De Theologo modesto." And with what integrity he discharged his high office, for the remaining ten years of his life; how incessant his labours were; with what wisdom and skill he taught; with

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what resistless eloquence he spoke; with what alacrity he went through the academical disputations; how holily he lived; with what nervous beauty he wrote; with what sweetness of address, with what humility, candour, and benignity of demeanour. he behaved in common life; and what an ornament he was to the university; were almost impossible, and altogether needless, to say.

He had scarcely been a year at Leyden, when the states of Holland and West Friesland, at the recommendation of the governors of the university, made him regent of their theological college, in the room of their lately deceased regent, Marcus Essius: which he could superintend, without omitting any part of his duty as professor; having, for his associate in the professorship, the famous Anthony Hulsius. Witsius entered, with great reluctance, on this new stage of action: and it is well known, that he would have absolutely declined it, had he not considered himself bound in duty and gratitude, both to accede to the pleasure of the States, and to spend and be spent in the service of the church. At the same time, he was equally attentive to his duty as professor. Thus usefully he went on, till, Feb. 8, 1707, partly on account of his advanced age, and partly through infirmities of other kinds (his strength being almost exhausted by heavy and frequent sickness for some years past), he with great modesty resigned his important charge as regent, in a full assembly of the university heads and governors; who, with one voice, and without intermission, intreated his continuance in that office; but in vain: for Witsius, well nigh worn out with a series of years and labours, was as deaf to their intreaties, as to the consideration of the great revenues he must forego, by quitting that exalted post. At the same time, he was, at his own particular request, favoured with a discharge from the public exercise of his office as university professor: for the execution of which, with his usual accuracy and diligence, his great feebleness of body rendered him less able. And he declared, on the occasion, to an intimate friend, that "He had much rather desist, altogether, from the exercise of his function; than not go through with it, in a becoming manner."

In 1660, he married Aletta van Borchorn, the daughter of Wessalius van Borchorn, a wealthy citizen and merchant of Utrecht. She was a woman happy in the singular sweetness

sweetness of her temper; and, indeed, excelled in every Christian grace and social virtue. It was hard to say, whether she more loved, or revered, her husband: between whom subsisted an uninterrupted harmony, till her death, which happened in 1684, after living together twenty-four years. She was always the companion of his travels; having lived with him in North Holland, Zealand, Friesland, and Utrecht. Witsius was an accurate philosopher; master of Hebrew, Greek, and Latin; a very considerable Orientalist; well versed in the history of all nations, ancient and modern, sacred and profane; and, for his consummate knowledge of theology, in all its branches, it would be superfluous to speak. How happy he was, at asserting and vindicating the truths of the Gospel, almost every one knows. With the Holy Scriptures he intimately conversed, night and day: and, so exact was his familiarity with these, that he had (says Marck) the original words, upon all occasions, very readily at command, and as readily could explain them. We need not wonder then that a man so learned, holy, humble, and diligent as Witsius was, should be attended with a vast concourse of pupils, from every part of the reformed world; from Holland, Germany, France, Poland, Prussia, Switzerland, Great-Britain, and even from America (among which last were some native Indians too;) and that his acquintance should be sought for, by the most eminent scholars and divines, throughout Europe.

We now draw near to the last scene of this great man's life: For as, from his childhood, his thin, weak body had often struggled with many severe disorders; from whence most people were apprehensive he would die young; so now, being far in years he advanced a pace to the house appointed for all living. However, he constantly retained, under all his sickness, his senses and intellects in full vigour; insomuch that, till within a little before his death, he could, with all readiness, read the Greek Testament, of the smallest type, by moon-light. But, as he advanced farther in life, he suffered the most dreadful tortures from the gout and stone: and, so far back as six years before he was seized, for the first time, with a temporary dizziness, accompanied with a suspension of memory, and absence of thought; and this, too, as he was sitting in the professor's chair, and delivering an academical lecture. By the

help

help of an able physician, these evils were a little mitigated; but, returning by degrees, they threatened future and more violent attacks. His last illness was ushered in by a reeling, and an universal langour. On Oct. 18, 1708, he was seized with a fever; which suddenly subsiding, a total feebleness and relaxation diffused itself over his body, and a torpor over his mind. The holy man, considering these symptoms, told, with great serenity and composure, some friends who attended him, that "he knew they would issue in death." His senses were gradually weakened by repeated slumbers; however, about his last hour he signified to Dr. Marck, his blessed hope and his heavenly desires, which he had frequently done before; and then about noon, on the 22d of October, 1708, he departed this life, in his seventy-third year, and entered into the joy of his Lord.

His Works were, 1. "Judæus christianizans circa principia fidei & S. S. Trinitatem*." 1660.—2. "The Practice of Christianity, with spiritual Representations, first, of what was laudable in the Unregenerate, and then, of what was blameworthy in the Regenerate." Womeren, 1666.—3. "An Explanation of the Parable of God's Controversy with his Vineyard."—4. "Oeconomia Fœderum;" afterwards translated into Dutch, by the Rev. Mr. Harling.—5. "Exercitationes in Symbolum," which were also translated into Dutch, by Mr. Coster, at Delft.—6. "Exexcitationes in Orationem Dominicam."—7. "Ægyptiaca," with two smaller pieces annexed.—8. "Missellanea Sacra." 2 vols.—9. "Meletemata Leydensia."

WOODBRIDGE, BENJAMIN, M. A. of Magdalen Hall, Oxford. His father was a very worthy minister. His grandfather, on his mother's side, was the famous Mr. Robert Parker. From Oxford he went into New England, and was the first graduate of the college there; the lasting glory as well as the first fruits, of that academy. On his return, he succeeded Dr. Twiss at Newbury, where he acquired much reputation as a scholar, a preacher, a casuist, and a Christian. By his excellent instruction, and wise conduct, he reduced the whole town to sobriety of sentiments in matters of religion, and a happy unity in worship; whereas they had before been over-run with strange opini-

* This piece is so scarce, that, that though many inquiries have been made for it both in England and Holland, it cannot be procured.

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ons, and divided into many parties. He preached three times every week, and expounded an hour every morning for several years, and his success was very remarkable. Before he left this town there was scarcely a family in it, where there was not praying, reading, and singing of psalms. After king Charles's return he was made one of his chaplains in ordinary, and preached once before him. He was also one of the commissioners at the Savoy. He was offered a Canonry of Windsor, if he would have conformed, but refused it. He continued preaching privately at Newbury after he was ejected, and upon the Indulgence, in 1672, more publicly. He suffered many ways for his Nonconformity, but was generally respected by men of temper, and judges of real worth. When upon the Five mile-act, he removed from Newbury, Mr. Sawyer, his successor, thinking him within the legal distance, got the ground measured by night, in hope of giving him trouble, but was disappointed on finding him out of his reach. He died at Inglefield in Berks, Nov. 1, 1684, after he had been minister there in public and private near forty years.

His works were, "A Sermon of Justification."—A large defence of it against Mr. Eyre; a book highly commended by Dr. Calamy.—"Church Members set in Joint; against Lay Preachers."—He also published a book, entitled, "Moses and Aaron," by Mr. James Noys, of New England, dedicated to Charles II.

WOODBRIDGE, JOHN, was born at Stanton near Highworth in Wiltshire, about 1613, where his father was an able and faithful minister. His mother was daughter to Mr. Robert Parker. He continued at Oxford till the oath of conformity was required, when he quitted, and pursued his studies in private. The enforcing of the ceremonies occasioned him, with the consent of his parents, to seek a peaceable recess in the American desert, and about 1634, he accompanied his uncle, Mr. Thomas Parker, to New England. He had not been long there before Newbury began to be planted, where he took lands, and was comfortably settled. There he continued to study with industry; till the news of his father's death obliged him to return to England. Having settled his affairs, he went back to America, taking with him his two brothers, one of whom died by the way. He married the daughter of the hon. Thomas Dudley, of the town of Andover, then in its infancy,

infancy, and was ordained teacher of the congregation there, by Mr. Wilson and Mr. Worcester, Sept. 16, 1644. Here he continued, with good reputation, discharging the duties of his ministry, till upon the invitation of his friends in England, he again returned thither in 1647, where he soon found employment, (besides being chaplain to the commissions treating with the king at the Isle of Wight) first at Andover, and afterwards at Burford St. Martin's in Wiltshire. At the latter place he continued till the return of episcopacy sequestered him. The Bartholomew Act afterwards ejected him from the school at Newbury, where it appears he had now a numerous family. In 1663, he determined once more to return to New England; where it was not long before the church at Newbury solicited him to become assistant to his aged uncle Mr. Parker; and there, for a considerable time, he bestowed his constant, learned, and pious labours. At length however there arose some little differences between him and some of the people, on certain points of church discipline, wherein (as Mr. Mather expresses it) his largeness and their straitness might perhaps better have met in temper, and ended these disputes, without putting an end to his ministry among them. But this proved the unhappy issue. The blessing of God, however, upon his private estate, abundantly made up the stipend which he had parted with. And the country, in token of their value for him, chose him a magistrate of the colony, that he might in a more extensive capacity be a minister of God to them for good. Upon a change in the government he was a made a Justice of Peace, in which office he continued to the last. He had twelve children, of whom eleven lived to the age of men and women. He had the comfort to see three sons and two sons-in-law in the ministry; and four grandsons preparing for it. He was a person of a truly excellent spirit. The piety which he imbibed in his childhood encreased with his growing years. He was greatly overwhelmed by the death of his pious, prudent, and faithful consort, July 1, 1691, with whom he had lived fifty years. In this loss, his value for the whole world was extinguished, and he sometimes declared himself desirous to be gone, whenever the Lord of heaven should please to call him thither. At length about the beginning of March, 1695, he was seized with the stranguary, and on the Lord's day, the 17th, after much

 pain,

pain, he went to his everlasting rest, aged about 82. A[illegible] minutes before he died, being offered a glass of wine, [illegible] refused it, saying, "I am going where I shall have bet[illegible]

WORTS, RICHARD, a very worthy man, and a g[illegible] sufferer for Nonconformity. He was imprisoned by [illegible] writ de excom. capiendo, taken out Nov. 15, 1664, and [illegible] continued in the common jail till Sept. 3, 1665, when t[illegible] plague was at the height in London. He was kept a cl[illegible] prisoner till Nov. 9th, not knowing by whose order, or [illegible] what additional offence. On Feb. 2, he, with six mo[illegible] was put into the castle, in a narrow hole in the wall, wh[illegible] had neither door, window, nor chimney; and only roo[illegible] for one truckle-bed: the others, lay in hammocks. Th[illegible] place had three wickets into the felons' yard, one of whi[illegible] was necessarily kept open night and day, otherwise th[illegible] must have been stifled with the steam of the charco[illegible] For five weeks the door below this vile place (which wa[illegible] about forty steps high) was kept locked night and day. The keeper usually went away with the key about four o'clock, to a village, a mile and half from the head jailer's house, and did not return till eight in the morning, so that no one could come to the prisoners, whatever occasion there might be: and they were not permitted, for five weeks, to go out into the yard. If a prisoner's wife came to see him, he was called down to the door, and the keeper used to set his back against one side of the door-way and his foot against the other, so as to prevent her entrance any farther. After about two months continuance here, they were removed to another prison. They were wonderfully preserved this year, from the contagion, while the arrows of the Almighty fell mortally very near them on all sides, there being only a narrow lane between the prisons, so that they could see some that were shut up in the other, and hear them crying for bread. In this situation they fled to their "strong Tower, the name of the Lord," where they found safety and peace. Some time after, a great man then in power, told the jailer, he must carry them to the castle, and put each in a place alone. The jailer answered, "It cannot be done; the castle is full, and I daily fear the plague should break out amongst them." He replied, "Then put them into a place together: what do I care if the plague be in it?" However they were preserved

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in that filthy hole, at whose wickets the odious smells of the common yard of the felons greatly annoyed them. One of them was almost suffocated by it, and the physician could give him no relief, so long as he was confined there. Upon which an account was sent to the sheriff, of his miserable situation, with a petition to remove him for a little time, as his life was in danger. The sheriff answered, He durst not meddle, he must abide it. The poor man however recovered. Mr. Worts continued a prisoner seven years. (Conformist's Fourth Plea, p. 66.)

It seems from Mr. Harmer's account, that Mr. Worts had been pastor of a congregational church before he possessed the living of Foulsham in Norfolk, and was so afterwards, viz. at Guestwick, as appears from the church book; where it is said, "that the dissenting-church in and about Guestwick sat down in gospel order in the end of 1652, and chose Mr. Richard Worts for their pastor; who with fidelity and success laboured among them till his death, about May 6, 1686. He was succeeded by Mr. Giles Say, (father of Mr. Samuel Say of Westminster) who died April 8, 1692." From whence it should seem there had been a mistake in the date of Mr. Worts's death, in 1697, as also with regard to his given name.

WORTS, THOMAS, brother to Mr. Richard Worts of Foulsham, above-mentioned. After his ejectment from Burningham in Norfolk, he was pastor of a congregation at Guestwick in the same county. He died about 1697. He was brought from Burningham into Norwich with a sort of brutal triumph, his legs being chained under the horse's belly. As he was conducted to the castle, a woman looking out of a chamber-window, near St. Austin's Gate, at which he was brought in, called out in contempt and derision, "Worts, where's now your God?" The good confessor in bonds, desired her to turn to Micah vii. 10, She did so, and was so struck, that she was a kind friend to him in his long confinement. The words are, "Then she that is mine enemy shall see it, and shame shall cover her which said unto me, "Where is the Lord thy God," &c.

WRIGHT, ABRAHAM, M. A. was born about 1604. The following account of him is extracted from a narrative drawn up by himself: in July 1646, he was placed in

the rectory of Cheveley, in Cambridgeshire, by authority of parliament, being approved of by the Assembly of Divines. In Dec. 1659, Mr. Levit the sequestered minister died. The year following (being the year of the king's restoration) an act was passed by which all such ministers as were in mort livings, where the sequestered incumbent was dead, were settled in them during their lives. Nevertheless Sir John Deker having procured a presentation to the living of Chevely from lady Carlton, the patroness, went to the bishop, and having got institution and induction, came to take possession of the parsonage-house; but that being denied him, Mr. Deker, with Sir John, the son of lady Carlton, persuaded the people to detain the harvest-tithes for him. Sir John, moreover, in requital for some service Mr. Deker had done him, procured five justices to meet at Newmarket, who summoned Mr. Wright before them, and Mr. Deker procured some of the looser sort of people in Cheveley to object against him; one of whom however, when he heard the charges drawn up against him read, refused to sign it, asking the justice whether they would have him set his hand to what was false. Their partiality was such that they would not suffer him to have a friend with him, but one whom he brought was ordered out of the room. The chief thing insisted on against him was, They were not satisfied that he was in orders. He assured them that he had been episcopally ordained; told them by what bishop, and at what time; and offered to fetch his orders to them. But he could not satisfy them, and they caused an order to be drawn up that he should resign the living to Mr. Deker, "because he was not in orders," and told him, that if he did not, they would send the sheriff to turn him out. The same justices, meeting soon after at Cambridge, Mr. Wright went, and carried his orders with him, but they refused to see them; and he not yielding to resign, they sent another order to the sheriff to dispossess him, which he executed Oct. 28, 1660. Coming to the parsonage-house, he turned Mr. Wright with three small children, and the rest of the family, into the street. Upon the advice of Serjeant Brown he brought his action against three of the parishioners for recovering his tithes, and likewise against Mr. Deker for making good his title to the living. The business came to a trial the next Lent assizes, before the faces of these justices, and he

recovered

recovered his tithes of those that were used, and the rest greed with him. As to the living, the judge (lord chief baron Hales) declared that he had a title to it; but the justices so interested themselves in the business, that he was prevailed not to refer it to a country jury, but proposed that the counsel on both sides should draw up the case, and meet at his chambers in the Easter term following, when he would determine it. But Serjeant Keeling, who was counsel for Mr. Deker, would not appear; so that Mr. Wright waited in London, at a great expence, all Easter term, and then was forced to bring down the trial again the next assizes, when Serjeant Keeling, not being willing to refer it to a country jury; moved judge Hale that it might be referred to a special verdict, which was granted; so that they went upon a special verdict, and Mr. Wright, with his attorney, was forced to attend at London, to further the business, several terms, till the Act of uniformity was ready to come forth; when he spoke to his attorney to do what he could for the perfecting of the verdict with the counsel, and then to lay it aside; telling him that he could not yield to such things as the act required. But Keeling hindered the perfecting of it, having inserted what was false, and which Mr. Wright's counsel would not yield to: whereupon Mr. Wright was constrained to move the court of common pleas by counsel to alter the same. Then Keeling stood up and moved the court to defer it till they should see whether Mr. Wright would conform or not; which he not doing, there was a stop put to all proceedings in the business. Afterwards, when Mr. Deker understood that Mr. Wright had not conformed, he arrested him for having taken some tithes, after the sheriff had dispossessed him. About the same time it pleased God to arrest Mr. Deker with sickness, so that he could not prosecute this business. He died the latter end of November following; and on his death-bed acknowledged, that instead of gaining, he was two hundred pounds worse than at his coming thither. Mr. Wright continued at Cheveley, after his ejectment, till the passing of the Five Mile Act, and then spent some time in the house of Mr. Meadows, of Ousden, in Suffolk, who entertained him very kindly. Afterwards, his children being gone from him, he removed to Wimbish, near Saffron Walden in Essex, where he boarded with some of his relations, and preached occasionally

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at other places.—He always used a Form of Prayer in his family, and before his sermon, only adding or varying some passages as there was occasion. It was pretty long, but he always uttered it with such life and fervency, that it was very affecting. In his preaching he delivered plain truths with much affection. He was a man of few words, but always seemed chearful. He died about 1685, aged eighty or upwards. He had a son who was a conforming minister in Suffolk.

WYAR, DOSITHEUS, was ordained by bishop Goodman, who, from his name, took him fora puritan; but when he told his lordship that his father took his name out of the Apocrypha, he was very well pleased. He had the vicarage of Chiltern in Wiltshire; and if the reading of the Liturgy, without declaring unfeigned assent and consent would have satisfied the law, Mr. Wyar might have contined vicar of that place for some years after his ejectment, a certain church being vacant by the death of the incumbent, he officiated for some time, at the request of the patron, who was his very good friend. As he was once burying a corpse, he was taken with some disorder, which prevented his going through the service, and though he lived sometime after, he never recovered. He was visited by his nephew, Mr. Samuel Sprint, who found him unable to speak above two or three words at a time; so that those about him could only guess at his meaning, but apprehended by his gestures that he was not entirely satisfied in what he was about when his disorder seized him. He had closely studied the book of Revelations, and like some others wrought himself up to an assurance, that Antichrist would fall in 1666; but he lived to see himself mistaken.

YOUNG,

YOUNG, EDWARD, (who deserves to be mentioned in this work on account of his celebrated "Night Thoughts," which are too well known to stand in need of any encomiums) was born at Upham, near Winchester, in June 1681. His father, Edward Young, chaplain to King William and queen Mary, and dean of Sarum, died in 1705, aged 62; after having published in 1702, 2 vols. of Sermons, in 8vo. Edward, the son, was placed upon the foundation at Winchester College, and thence removed, in 1703, to New College, Oxford, but not as a Wykehamite, being superannuated. In 1708, he was chosen into a Fellowship at All-Souls. In 1714, he became Bachelor of Laws; in 1719, Doctor. When he first began to be distinguished, is not very easy to ascertain. When queen Anne, most unpopularly, made the ten peers, he, in order to reconcile the people to at least one of them, published, in 1712, "An Epistle to the Right Hon. George Lord Lansdowne." When Addison published "Cato" in 1713, Young had the honour of prefixing to it a recommendatory copy of verses. On the appearance of Young's poem "On the Last Day," Addison did not return the compliment: but "The Englishman of Oct. 29, 1713," published soon after, and probably written by or under Addison, speaks handsomely of it.

Young's father had been acquainted with Thomas Wharton, esq. afterwards marquis of Wharton, who, after he became ennobled, did not drop the son of his old friend. In him, during the short time he lived, Young found a patron; and, in his dissolute descendant, a friend and companion. The old marquis died in 1715; the young one went to Ireland in 1717, whither it is probable that Young attended him. From "The Englishman" it appears that a Tragedy by Young was in the theatre so early as 1713; "Busiris" was not brought upon Drury Lane stage till 1719. This was followed, in 1721, by "The Revenge:" which he dedicated to the duke of Wharton. This same year, 1721, at this wild duke's desire, and upon his grace's promising to advance him in the world, in consideration of his not taking two livings of two hundred and four hundred pounds, in the gift of All Souls College, did Young actually attempt to get into parliament at Cirencester, and persevered even to stand a contested election. It is said, that he

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was ashamed of his connection and patronage all the latter part of his life.

In 1719, he published "a Paraphrase on part of the book of Job." Of his "Satires," it is not obvious to the dates: they were originally published separately in folio and some passages fix the appearance of the first to about 1725; the fifth came out in 1727; the sixth in 1728: they were afterwards gathered into one publication, under the title of "The Universal Passion;" and are undoubtedly the best of his works, though Swift is recorded to have said of them, "that they should either have been more "angry, or more merry." About 1727, he entered into orders; and April 28, was appointed chaplain to the king. His tragedy of "The Brothers," which was already in rehearsal, he immediately withdrew from the stage; and the managers are said to have resigned it with some reluctance to the delicacy of the new Clergyman. July 30, he was presented by his college to the rectory of Welwyn in Hertfordshire; and, April 1739, married lady Elizabeth Lee, daughter of the earl of Litchfield, and widow of colonel Lee, of whom he was deprived in 1740.

Immediately after this mournful event, "The Night Thoughts" were begun; and, by these extraordinary poems, written after he was sixty, it was his desire to be principally known, as appears from his entitling the four volumes which he published himself, "The Works of the Author of the Night Thoughts." Notwithstanding the farewell, which in these poems he seems to have taken of all ambitious views, he dipped again into politics, where he had always been dabbling. In 1745, he addressed "Reflections on the public Situation of the Kingdom" to the duke of Newcastle. It does not appear that these views ever forsook him; for, in 1750, he wrote to abp. Secker about preferment; and, in 1761, at the age of eighty, was actually appointed clerk of the closet to the princess dowager. He died in April 1765.

He was the author of many things in prose and verse, which we have not specified. He published, particularly, in prose, 1. "The Centaur not fabulous, in six Letters to a Friend on the Life in Vogue, 1754;" and, 2.—"Conjectures on Original Composition," addressed to Richardson, author of "Clarissa," in 1759.

YOUNG,

ZANCHIUS, JEROM, was born of an illustrious family, at Bergamo, the capital of a little province, in the North-West of Italy; anciently, a part of Gallia Cispadana, February 2, 1516. At the time of his birth, part of the public service then performing was, "a light to lighten the Gentiles," &c. And, by God's good providence, the Reformation broke forth, the very next year, in Germany, under the auspices of Luther; and began to spread far and wide. At the age of twelve years, Zanchius lost his father, who died of the plague, A. D. 1528. His mother survived her husband but three years. Deprived thus of both his parents, Zanchius resolved on a monastic life: and accordingly joined himself to a society of Canons Regular. He did this, partly to improve himself in literature, and partly for the sake of being with some of his relations, who had before entered themselves of that house. Here he continued nineteen years; chiefly devoting his studies to Aristotle, the languages, and school divinity.

It was his happiness to become acquainted, very early in life, with Celsus Maximinian, count of Martinengo: who, from being, like Zanchius, a bigoted Papist, by education; became, afterwards, a burning and a shining light in the Reformed Church. From this memorable period we are, evidently, to date the æra of Zanchius's awakening to a true sight and experimental sense of divine things. His friend the count, and the learned Tremellius, were also converted, about the same time, under the ministry of Peter Martyr.

It was in 1550, that Peter Martyr himself was obliged to quit Italy, where he could no longer preach, nor even stay, with safety. Toward the close of the same year, eighteen of his disciples were forced to follow their master from their native land; of which number Zanchius was one. Being thus a refugee, or, as himself used to express it, "delivered from his Babylonish captivity; he went into the Grisons' country, where he continued upwards of eight months; and then to Geneva, where, after a stay of near twelve months, he received an invitation to England (upon the recommendation of Peter Martyr, then in this kingdom) to fill a divinity-professorship here. Zanchius embraced the offer, and began his journey; but was detained on his way by a counter invitation to Strasburg, where the

divinity chair had been lately vacated by the excellent Caspar Hedio.

Zanchius was fixed at Strasburg, A. D. 1553, and taught there almost eleven years: but not without some uneasiness to himself, occasioned by the malicious opposition of several, who persecuted him for much the same reason that Cain hated righteous Abel, 1 John iii. 12. Matters, however, went on tolerably, during the life-time of Sturmius; who was then at the head of the university, and Zanchius's particular friend. At Strasburg he presented the famous declaration of his faith concerning Predestination, Final Perseverance, and the Lord's Supper. He gave it in to the senate October 22, 1562.

In proportion as the old senators and divines died, one by one, Zanchius's situation at Strasburg became more and more uncomfortable. Matters at length came to that height, that he was required to subscribe to the Augsburg confession, on pain of losing his professorship. After mature deliberation, he did indeed subscribe; but with this declared restriction, "modò orthodoxè intelligatur;" i. e. "that it should be understood only in an orthodox sense." Notwithstanding the express limitation with which he fettered his subscription, still this great and good man seems, for peace sake, to have granted too much, concerning the manner of Christ's presence in the Lord's Supper; as appears by the first of three theses, maintained by him about this time.

Not content with Zanchius's concessions, several of the Strasburg bigots persisted in raising a controversial schism; particularly John Marbach, native of Schawben, or Swabia: a turbulent, unsteady theologist; pedantic, and abusive; a weak, but fiery disputer, who delighted to live in the smoke of contention and virulent debate: He was, among the rest of his good qualities, excessively loquacious; which made Luther say of him, on a very public occasion, "Ori hujus Suevi nunquam araneæ poterunt telas texere;" i. e. "this talkative Swabian need not be afraid of spiders; for he keeps his lips in such constant motion, that no spider will ever be able to weave a cobweb on his mouth." A grand occasion of this dissention, was a book concerning the eucharist, and in defence of consubstantiation, written by one Heshusius; a fierce, individious Preacher, who lavished the opprobrious names of heretic and atheist on all, without

without distinction, whose religious system went an hair's breadth above or below his own standard. In his preface, he grossly reflected on the elector palatine, (Frederic III.) Peter Martyr, Bullinger, Calvin, Zuinglius, Oecolampadius, and other great divines of that age. Zanchius, in mere respect to these venerable names, did in concert with the learned Sturmius, prevail with the magistrates of Strasburg to prohibit the impression. Mr. Bayle is so candid as to acknowledge, that "Zanchius caused this book to be suppressed, not on account of its doctrine, which he left to the judgement of the church; but for the calumnies of the preface." Zanchius was a zealous friend to religious liberty. He had too great a share of good sense and real religion, to pursue any measures, which simply tended either to restrain men from declaring their principles with safety, or to shackle the human mind in its enquiries after truth. But he ardently wished to see the contending parties, of every denomination, carry on their debates with Christian meekness, modesty, and benevolence: and, where these amiable ingredients were wanting, he looked upon disputation as a malignant fever, endangering the health, peace, and safety of the church. Wheir candour is lost, truth is rarely found.

Notwithstanding the precautions taken by the magistrates, Heshusius's incendiary piece stole through the press; and Zanchius's efforts, to stifle its publication, were looked upon, by the author's party, as an injury never to be forgiven. They left no methods unessayed, to remove him from his professorship. Many compromizing expedients were proposed, by the moderate of both parties. The chapter of St. Thomas (of which Zanchius himself was a canon) met, to consider what course should be pursued. By them, it was referred to a select committee of thirteen. Zanchius offered to debate the agitated points, in a friendly and peaceable manner, with his opponents: which offer not being accepted, he made several journies to other churches and universities in different parts of Germany; and requested their opinions: which he brought with him in writing. Things, however, could not be settled, till the senate of Strasburg convened an assembly, from other districts, consisting partly of divines, and partly of persons learned in the laws. These referees, after hearing both sides, recurred to the old, fruitless expedient, of agreeing

on certain articles, to which they advised each party to subscribe. Zanchius, desirous of allaying these unchristian heats, and, at the same time, no less determined to preserve integrity and a good conscience, subscribed in these cautious terms: "Hanc doctrinæ formulam ut piam agnosco, ità etiam recipio:" i. e. "I acknowledge this summary of doctrine to be pious, and so I admit it." This condescension, on Zanchius's part, was not followed by those peaceful effects, which were expected. The peace was too loosely patched up, to be of any long duration. His adversaries began to worry him afresh; and, just as measures were bringing on the carpet, for a new and more lasting compromise, our divine received an invitation to the church of Chiavenna, situate on the borders of Italy, and in the territory of the Grisons.

Augustin Mainard, pastor of that place, was lately dead; and a messenger arrived, to let Zanchius know that he was chosen to succeed him. Having very slender prospect of peace at Strasburg, he obtained the consent of the senate to resign his canonry of St. Thomas, and professorship of divinity. Whilst the above debates were depending, he had received separate invitations to Zurich, Geneva, Leyden, Heidelberg, Marpurg, and Lausanne: but, till he had seen the result of things at Strasburg, he did not judge any of these calls sufficiently providential to determine his removal.

He left Strasburg in November, 1563, and entered on his pastoral charge at Chiavenna, the beginning of January following. But he had not long been there, before the town was visited by dismal pestilence, which, within the space of seven months, carried off twelve hundred of the inhabitants. Zanchius, however, continued to exercise his ministry, as long as there was an assembly to preach to. At length, the far greater part of the towns-men being swept away, he retreated for a while, with his family, to an adjoining mountain. Afterwards, the plague beginning to abate, he quitted his retreat, and resumed the public exercise of his function.

After four years continuance at Chiavenna, Frederic III. elector palatine, prevailed with him to accept a divinity professorship, in the university of Heidelberg, upon the decease of the famous Zachary Ursin. In the beginning of 1568, Zanchius entered on his new situation; and, shortly after,

after, opened the chair, with an admirable oration, "De conservando in eclesiâ puro puto verbo Dei." In the same year, he received his doctor's degree: the elector palatine, and his son, prince Casimir, honouring the ceremony with their presence.

He had not been long settled in the palatinate, when the elector (one of the most amiable and religious princes of that age) strongly solicited him to confirm and elucidate the doctrine of the Trinity, by writing a professed treatise on that most important subject: desiring him, moreover, to be particular and explicit, in canvassing the arguments made use of by the Socinians; who had then fixed their head quarters in Poland and Transylvania, and were exhausting every artifice, of sophistry and subterfuge, to degrade the Son and Spirit of God to the level of mere creatures. Zanchius accordingly employed his leisure hours in obeying this pious command. His masterly and elaborate treatise "De Dei naturâ;" and that "De tribus Elohim uno eodemque Jehovâ:" were written on this occasion: treatises, fraught with the most solid learning and argument; breathing, at the same time, the amiable spirit of genuine candour and transparent piety. He retained his professorship at Heidelberg ten years; when the elector Frederic being dead, he removed to Neustadt, the residence of prince John Casimir, count palatine. Here he chose to fix his station for the present, in preference to two invitations he had received; one from the university of Leyden, then lately opened; the other from the Protestant church at Antwerp. At Neustadt he continued upwards of seven years. Being, by that time, far advanced in life, and the infirmities of age coming on him, he found himself obliged to cease from that constant series of labour, and intenseness of application, which he had, so long, and so indefatigably, undergone. He was, at his own request, dismissed, from public service, at Neustadt, by the elector Casimir; receiving, at the same time, very substantial marks of respect and favour from that religious and generous prince.

From Neustadt, he repaired, once more, to Heidelberg; chiefly with a view to see some of his old friends. This proved his last removal on earth; for, shortly after, his soul, now ripe for glory, dropped the body, and ascended to heaven, November 19, 1590, in the seventy-fifth year of his

nation, and their bravery was admired in all the European states. Francis I. king of France purchased their friendship with a great sum of money in 1515; and, in 1516, concluded a treaty with the Switzers, by which he was at liberty to levy any number of Swiss troops, from six to sixteen thousand, without asking the consent of the magistrates. The canton of Zurich refused to enter into this treaty; because Zuinglius, who was in great esteem there, represented that the suffering a foreign prince to raise troops in this manner, was, in effect, selling the blood of their allies and children.

Zuinglius conducted the Reformation in Switzerland with as much progress as Luther conducted that in Saxony; though he carried himself with more moderation and prudence. He pronounced his doctrine in his sermons, which he preached four years successively in Zurich, and thereby prepared the minds of the people for its reception: but he would not attempt to make any alterations in the divine worship without the concurrence of the magistrates, and he caused an assembly to be called for that purpose by the senate of Zurich, Jan. 29, 1523, that the differences among preachers in matters of religion might be composed. The assembly met upon the day appointed, when a great number of the clergy appeared, and the bishop of Constance sent three deputies, among whom was John Faber, his chief vicar. The consul opened the conference by declaring, that the sermons of Zuinglius had raised so many disputes in their city, that the senate thought it the best way to allay these differences by appointing a conference before the council of two hundred, to which all the clergy both of the city and country had been summoned. Zuinglius replied, "That the light of the gosepel had been obscured, and almost extinguished, by human traditions; but that several eminent men had lately endeavoured to restore it, by preaching the word of God to the people in its purity. That he was one of that number; and, like them, had been treated as an heretic and seducer; though he had, for five years past, taught only what was contained in the Holy Scripture. That it was for this reason he had desired to give an account of his doctrine before the senate of Zurich, and the bishop of Constance. That he thanked the senate for granting him this favour; and that he had

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drawn his doctrines into sixty-seven propositions *, which he was fully persuaded were agreeable to the Gospel: and he was ready to answer for himself, if any person would accuse him of error or heresy."

Zuinglius exhorted the magistrates of Zurich to leave their citizens no longer in doubt of what concerned their salvation. The council then declared, that if any person present had any thing to alledge against Zuinglius, he had free liberty to speak. Zuinglius made a public challenge three times: but he met with no opponent, except Faber, who inadvertently mentioned the intercession of saints, which gave Zuinglius an opportunity of opposing that doctrine, and drawing his adversary into a dispute; which terminated in favour of the Reformers; and the senate published an edict, whereby it was ordained, "that Zuinglius should continue to teach and preach the doctrine of the Gospel, and the word of God, in his usual manner; and of all pastors and teachers, both in the city and country, were forbid to teach any thing that could not be proved by the Gospel, and Holy Scripture; and they were enjoined to forbear all accusations of heresy, or other crimes."

* The doctrines contained in these sixty-seven propositions, may be reduced to these following articles. 'That the Gospel is the only rule of faith. The church is the communion of saints.' We ought to acknowledge no other head of the church but Jesus Christ. All traditions should be rejected. There is no other sacrifice but that of Jesus Christ upon the cross: And the mass is no sacrifice, but a commemoration of the sacrifice of Christ. We have need of no other intercessor with God than Jesus Christ. All sorts of meat may be eaten at all times. The habits of monks smell of hypocrisy. Marriage is allowed to all men, and no man is obliged to make a vow of chastity, nor are priests at all obliged to live unmarried. Excommunication ought not to be inflicted by the bishop alone, but by the whole church; and notorious offenders only ought to be excommunicated. The power which the pope and bishops assume to themselves, is a piece of pride that has no foundation in the Scripture. God alone can forgive sins: for confession of sin to a priest, is only to beg his ghostly advice; and works of satisfaction proceed from human tradition. The Scripture does not teach us, that there is such a place as purgatory. The character which the sacraments are said to impress is of a modern invention. The Scripture acknowledges none for priests, or bishops, but such as preach the word of God. Lastly, he promised to deliver his judgement about tythes, the revenues of the church, the condition of infants not baptized, and about confirmation, if any person desired to dispute with him upon these points.

Faber entered a proteſtation againſt this edict, and said, he would demonstrate, that the doctrine of Zuinglius was contrary to that of St. Paul. Zuinglius challenged him to do it; and promised him a cheese of *bare's milk*, if he could prove any of his doctrines erroneous, by the Gospel, or Holy Scripture.

It is easy to imagine, after the publication of this edict, that the doctrine of Zuinglius became general throughout the canton of Zurich, under the name of Evangelical Truth. The external worship was contrary to the new doctrine; for images remained, and mass was celebrated, in the churches, which could not be aboliſhed without authority. Zuinglius was determined to perfect his design, and engaged the senate to call a new assembly, to which they invited the bishops of Constance, Coire, and Basil, the university of Basil, and the other twelve cantons of Switzerland, to send their deputies, and make the assembly of greater authority.

The senate assembled again, Oct. 26, 1528, when Joachim Vadianus, Sebastian Hoffman, and Chrstiopher Chapplerus, were chosen arbitrators of the disputes: Zuinglius and Leo Judæ were respondents: and all persons present were allowed to object what they pleased. The first question proposed was, "What the church is, and where it is?" Zuinglius distinguished, and said, "That the church was taken in two senses: First, For the congregation of all Christians in one place:" and he maintained, that the congregations of cardinals and bishops were not the church. He declared his disregard of the councils, his contempt of the pope's decree, and his neglect of the emperor's edict. Leo Judæ opposed the use of images by texts of the Old Teſtament, whereby it was forbidden the Jews to make or worship any graven image; and by such places of the New Teſtament, wherein the adoration of idols was prohibited. Zuinglius maintained, that images were not to be tolerated, and that the law of God forbade them absolutely. The resolution of this firſt conference was, that no images were to be allowed among Christians.

In the second conference, they discoursed about the mass, which Zuinglius maintained was no sacrifice. The three arbitrators, appointed by the senate, gave sentence, that "The abuse of images and masses were sufficiently proved

proved by the Word of God, therefore, they left it to the senate to enquire how they might be abolished without offence." This was the result of the conference, which was followed with an edict, whereby it was forbidden to the priests and monks to make any public processions, to carry the holy sacrament, or elevate it in the church to be worshipped. Relics were taken out of churches: it was ordered, that organs should not be played, or bells be rung; that palm-branches, salt, or tapers should not be blessed; and that extreme unction should not be administered to the sick. Thus, part of the outward worship and ceremonies of the church of Rome were abolished in the canton of Zurich.

The other twelve cantons were dissatisfied with this edict, which was maintained by the canton of Zurich; whose senator ordered all the images to be pulled down.

About this time, Zuinglius wrote several books in defence of his doctrine. The first was a large explication of the proposition, which he had delivered in the first conference. The second was a discourse dedicated to all the cantons of Switzerland; exhorting them not to impede the progress of his doctrine, not to be dissatisfied with the marriages of priests. The third was an answer to the advice, which the bishop of Constance had given to the senate of Zurich, to oppose innovations. He also wrote a book about the certainty and evidence of the word of God: two treatises against the canon of the mass: a letter concerning the grace of Jesus Christ: and an answer to a book written by Jerome Emser.

The bishop of Constance, in 1524, published a book in vindication of images and the mass. This was presented to the senate of Zurich; and Zuinglius answered it in their name.

Zuinglius, Leo Judæ, Engelhardus, Menander, and Myconius, on April 11, 1525, petitioned the senate of Zurich to abolish the mass, and the adoration of the elements in the sacrament; in consequence of which, the senate made a decree, whereby the mass was abolished for ever, and the sacrament was ordered to be received after another manner.

In 1525, he published his book "De vera et falsa Religione," which was dedicated and presented to Francis I. of France.

Luther declared against the doctrine of Zuinglius, which Oecolampadius embraced. Zuinglius was less concerned at the writings of the catholics than of Luther, who published a sermon at Wittenberg about the body and blood of Jesus Christ, which he made against the giddy-headed spirits, "contra spiritus vertiginosos," as he called the Zuinglians. A confutation of this sermon was wrote by Zuinglius, who sent letters to Nuremberg upon that subject. He also answered the letters which Pelican, and Urbanus Regius, wrote against him; and he composed a work, entitled, "The Lord's Supper." In 1527, he drew up an apology against a book written by Jacobus Straussius, wherein he explained the Lord's Supper at large, dedicated to Luther, and answered his sermon at Wittenberg against the Sacramentarians.

Bucer wrote several tracts in defence of the Zuinglians, and assisted Oecolampadius in confuting the late confession of Luther. The papists found, that the Zuinglians were more to be feared than the Lutherans, and exerted their utmost endeavours to prevent the spreading of that sect in the popish cantons of Switzerland.

The Reformation gained ground, notwithstanding the remonstrances of the emperor, the bishops of Constance, Basil, Lausanne, and Sion, and eight of the cantons. Another general assembly were convened at Berne by Zuinglius, Jan. 7, 1528, when the doctrines of the church of Rome were condemned. The opinions of Zuinglius were then introduced all over Bern, which example was imitated by the cantons of Basile and Schaffhausen. This occasioned ill blood; but the imprudence of the inhabitants of Underwald, who protected the revolters from Berne, conduced most to the embroiling the cantons. The Zurichese armed themselves, and were on the point of attacking the five cantons of Lucern, Uri, Switz, Zug, and Underwald; but, by an agreement made at Cassel, it was determined, "that there should be liberty of conscience throughout Switzerland; and that the five cantons should renounce their alliance with the emperor Ferdinand." Henry VIII. of England employed Grynæus to try what Zuinglius, Oecolampadius, and Bucer, thought of his marriage with his queen Catharine. Zuinglius and Oecolampadius were of opinion, that the issue by a mar-

riage

riage *de facto*, grounded upon a received mistake, ought not to be illegitimated.

There was great altercation between the Lutherans and Zuinglians, before the citizens of Berne abolished popery. Constance, Geneva, Basil, and Strasburg, also threw off the yoke, and pulled down the altars and images in all places. But Bucer was embarrassed between the Lutherans and Zuinglians, and endeavoured to procure a good understanding between them in vain.

It must however be observed, that the only principal ground of difference was upon the subject of the sacrament, and that, in this respect also, both parties were far enough from the Romish opinion. In the other material points, both Lutherans and Zuinglians were sufficiently agreed, as appears by the acts of the synod held at Marpurg, under the auspices of the landgrave of Hesse, in 1529, where both Luther and Zuinglius were present, and formed an agreement upon the several articles*.

The diet at Augsburg was held in 1530, to consult about matters of religion, and the war against the Turks. The protestant princes publicly read their confession of faith; and the catholic divines drew up a confutation of it. The protestants presented an "apology for their confession to the emperor, who would not receive it, though it was drawn up by Melancthon, with his usual moderation."

* 1. The Unity and Trinity of the Godhead. 2 The incarnation of the word. 3. The passion and resurrection of Christ. 4. The article of original sin. 5. The article of faith in Christ. 6. That this faith doth not spring from human merit, but only from the gift of God. 7. That, through this faith, believers have righteousness. On several other articles, respecting the baptism of infants, on confession, good works, the civil power, traditions, &c. And, lastly, concerning the Lord's Supper, they mutually agreed, that it ought to be administered in both kinds; that the mass is no such work or sacrifice, as to obtain grace either for quick or dead; that the sacrament is a true sacrament of the body and blood of Christ; that the spiritual manducation of his body and blood is the true receiving of this sacrament, and necessary for all believers; and that the Spirit of God confers grace in the faithful use of it. In fine, as Martin Bucer observed, there was a greater difference in charity between both parties, than in the true state of the doctrine. There were, indeed, warm men on both sides, who, however, sincerely pious and meaning what was right, could not yield up their own formulary, though undeniably essential to the peace of the church and the spreading interest of the protestant religion.

The Zuinglians also presented their confession of faith to the emperor, in the name of the cities of Strasburg, Constance, Memmingen, and Landau. It was drawn up by Bucer and Capito; but contained nothing about the Trinity, or Incarnation, that was contrary to the doctrine of the Romish church *.

This confession of faith was more unacceptable than that of the Lutherans; and the emperor ordered Faber and Eckius to draw up an answer to it, which was read in a full diet; and the emperor commanded the Zuinglians to renounce their doctrine. Zuinglius soon after wrote a letter to the protestant princes in defence of his opinions against Eckius, and particularly concerning the sacrament of the Eucharist, wherein he expressly denied the real presence, concerning which the Lutherans had not been so explicit; for Bucer drew up this article of the Supper in such ambiguous terms, that the Lutherans might not be condemned. Melancthon and Brentius published a treatise, to shew, that the doctrine of the Zuinglians was entirely different from the Lutherans, whatever ambiguity there was in their words.

Zuinglius also sent to the diet a particular confession of faith, comprized in twelve articles, relating to the Trinity and Incarnation; the fall of man, and necessity of grace; original sin; baptism of infants; the church; the sacraments; ceremonies; the ministry of the gospel; the authority of magistrates; and purgatory.

The emperor published the decree of the diet against the protestants and sacramentarians, which neither obeyed; but the protestant princes, and the reformed cantons of Switzerland, entered into a confederacy to de-

* They held, "That men are justified only by the merits of Jesus Christ, and faith: That good works are necessary; and so is obedience to magistrates: They commended fasting and praying; but condemned the worship and intercession of saints, vows, and the monastic state: They allowed of such traditions as are not contrary to the word of God; and defined the church to be a congregation of true believers. They allowed of only two sacraments; baptism, and the Lord's Supper; and that God unites Christians in an outward communion by those sacred symbols; not only because they are visible signs of invisible grace, but also because they are testimonies of our faith. They disapproved of the masses, and confession; and concluded with a long invective against the court of Rome.

fend themselves and their religion, against the emperor and the Roman catholic powers. This was the league of Smalkald, concluded in 1531, upon the success of which the protestant religion depended.

The same year a civil war began in Switzerland, between the five catholic cantons, and those of Zurich and Berne. The Zurichese were defeated in their own territories, with the loss of four hundred men. Zuinglius, who accompanied them, was killed in this action, in the forty-fourth year of his age. Great cruelty was shewn to his corpse, and it was attempted to be burnt.

Much has been said by the enemies of Zuinglius respecting his appearance on the field of battle; but it may be observed, what Oecolampadius and Sleidan have urged in his defence, that it was the custom of the Zurichese, from time immemorial, when they engaged in war, to have the chief minister of their church attendant upon them, both to preach to the people and to pray for a blessing upon their arms. And, it must be owned in this view, it could be no more improper for him, than for the chaplains who are now appointed to accompany regiments in their campaigns, or to sail in ships of war. Perhaps, no order of men require instruction in religious duties more than soldiers, who have always, in actual service, the prospect of death before them, and who certainly cannot be the worse, either in morality or courage, for being prepared for it. It may be added, that Zuinglius went not forth of his own accord: he was absolutely forced and commanded by the senate, in point of duty. He did not go forth "as a captain or commander of the army, but as a good citizen and faithful pastor, who would not forsake his friends in their greatest peril; nay, he went (says Melchior Adam) as a persuader to peace. About three hundred and eighty of his friends fell with him." The action was on Oct. 11, 1531. "During the hurry of the fight, Zuinglius, overwhelmed by the press of the rushing enemy, was thrice thrown down, and recovered his feet as often. At last, a weapon, doomed to extinguish one of the most valuable lives that ever added lustre to religion and learning, entering under his chin, transfixed his throat. The holy man, falling first on his knees, and then sinking to the ground, uttered

these

these noble sentences: "Ecquid hoc infortunii?" i.e. "Can this be considered as a calamity," i. e. "Age, corpus quidem accidere possunt; animam non."—"Well! they are able, indeed, to slay the body; but they are not able to kill the soul." Could any thing be more truly Christian, more divinely triumphant, more sublimely philosophic? His body being found by the papists, among the slain, they burned it to ashes; which occasioned some elegant verses, consecrated to his memory by Beza.

After this battle, matters were accommodated; and it was agreed, that the two parties, for the future, should not molest each other on a religious account; and that the papists should renounce their league with the emperor, and the Zuinglians the same with the landgrave of Hesse. Their contentions were renewed in 1577, which ended in acknowledging Geneva to be a free state by the duke of Savoy; and, by the treaty of Westphalia, in 1648, the emperors of Germany lost all authority in Switzerland. The abbot of St. Gall renewed the dispute in 1712, which was ended, after the battle of Wilmerguen, by the treaty of Roschau, in 1714.

Peace was settled in Germany by the treaty of Nuremberg, in 1532; but these religious disputes broke out again in 1612. The protestants were assisted by Gustavus Adolphus, king of Sweden, who lost his life at Lutzen in 1632; and the protestant interest was very much strengthened by the treaties of Westphalia and Osnabrug, in 1648.

Zuinglius was succeeded by Henry Bullinger*; and his doctrine was vindicated against Luther by Bucer. The works of Zuinglius, and an apology for his doctrine, were published by Rodolphus Gualterus. The Switzers paid the utmost gratitude to his memory; and his remains were interred with all the pomp of a Grecian funeral for a man who had devoted his life to the service of his country.

* Whose life see above, vol. I. p. 407.

ZUTPHEN,

ZUTPHEN, HENRY. The spirit of persecution, like an infectious disease, hath spread over the whole world: we find the marks of it in every place inhabited by men, whose greatest enemies are their fellow creatures. The apostle Paul writing to Titus, gives a true account of himself and all mankind before conversion; he says, "They lived in malice and envy, hateful, and hating one another." And this heat will ever continue among Adam's sons; wherever there is power lodged, there will be oppression, until they be destroyed one of another; unless it be either suppressed by penal laws, or extinguished by the renewing of the Holy Ghost. Even the first planters of America, although they fled from the fire of persecution, yet they carried two much of the spirit of it along with them, which soon began to work in the new world, and produced dreadful effects before it evaporated, to the no small reproach of Christianity. This island also hath often been stained with innocent blood: and we are now to present our readers with the same tragic scene, acted in Germany, and other adjacent parts of the ancient continent.

Henry Zutphen, a monk of the Romish profession, about the year 1524, had the good fortune to fall in with the famous Martin Luther, and was by him instructed in the doctrines of the reformed religion. The catholic party at that time prevailed at Antwerp, where he then was, and obliged him to desist from the exercise of his ministry. Departing from thence to Wirtenberg, he had occasion to pass through Breme; some of the godly inhabitants of which city earnestly desired, that he would explain, in a brief discourse or two, some of the doctrines of the gospel. Although he had no design to preach there, yet such was his desire to be useful to his fellow-creatures, that he yielded to their importunity.

His sermons were much crouded, and joyfully received. The whole parish united in soliciting his continuance, which at that time he declined for fear of danger, not being as yet prepared for sufferings, a large share of which fell to his lot afterwards, as the sequel will inform us. Yea, the storm was already gathering, which soon broke forth with the utmost fury.

The established clergy of Breme fearing that their craft might be in danger, and that the fallacy of some of their doctrines or practices might be exposed, went to the senate of that town, and insisted that Henry should be thrust out

of it directly. The senate applied to the wardens and other leading men of the parish, who declared, "That they had maturely weighed the doctrine which their ministers preached, and had found it agreeable to the views they had of the word of God. That they detested the character of an heretic, and if the clergy could prove Henry to be one, they should dismiss him immediately; but if their charge against him originated in malice, they begged leave to appear in his defence, against all accusations whatsoever."

The priests seeing that their attempts hitherto availed nothing, applied to the archbishop, complaining that the whole inhabitants of Breme were in danger of being seduced. His grace was alarmed at these tidings, and sent two of his servants to bring Henry into his presence. The magistrates acted the same cautious part as before, by requiring them to name those articles which their teacher denied, that he might be examined concerning them by any person of known abilities, whom the bishop should appoint; and that if he could not defend his tenets by the word of God, but was convicted of error, they would banish him the town directly. But every rational mode of conviction was avoided, although his enemies still continued to exclaim against him in general terms.

The archbishop devised another method to come at his prey, that was by the assistance and authority of a provincial council, which was summonsed to meet, not at Breme, as usual, for a reason which our readers will easily discover, but at Bucstade. Unto this council Henry was solemnly called, as were all the prelates and learned men of the diocese. His friends would not suffer him to go, as it was not the discovery of truth, but his life, that was aimed at. The design of this meeting being frustrated, and Henry continuing to preach with the same boldness and success as formerly, the zealous catholics, who could not be idle, sent some of their chaplains to hear him, on purpose to "entangle him with his talk." But God, whose "ways are in the deep waters," would have the marvellous power of his word to be seen in them: for although they came with hearts boiling over with prejudice, and every avenue to conviction seemed to be stopped, yet truth prevailed over all obstacles, insomuch that the greatest part of those who were sent upon a bad design, were won over to justify the preacher, declaring, that they had lived in darkness until

that

that hour, but were now resolved to begin an impartial inquiry after truth, and a more regular course of holy living. Like those officers of justice that came to take our Saviour; whose hearts, by the continued practice of their duty, are generally callous and unfeeling;—yet were restrained from laying their rude hands upon him, from the majesty and power of truth that appeared in his doctrine: so that when they were asked, "Why have ye not brought him?" they said, "Never man spake like this man." Such was the intelligence that these young converts brought to those that sent them.

Those trials were designed in providence, to prepare Henry Zutphen, for as severe and cruel a death as any upon record, which was brought about in the following manner; The inhabitants of Meldorph, a town in Diethmar, had received as much light as sufficed to convince them that the Romish doctrines were many of them antichristian; and that they might be assisted in emancipating themselves from bondage, they invited Henry to come over and help them in the work of the gospel. Although it hath often been observed, that a work of reformation seldom begins at the clergy, yet here was one instance to the contrary; for the priest of Meldorph was the most pressing in Henry's call. This resolute martyr called a few of the citizens together and communicated the intelligence; declaring his intention to go in the name of the Lord; and desiring that they would conceal his design from their neighbours, until his departure, lest they should oppose it. And when they remonstrated vehemently against the journey, he told them, that he only meant to endeavour to plant a church there, and return as soon as possible.

Those who have no concern about the interest of religion, will no doubt wonder at the forwardness of others to promote it. I am persuaded, that many who repeat the Lord's prayer, are either indifferent about the success of Christ's kingdom, or thwart his merciful designs both in their words and actions. Every real believer, whether in a public or private station, is a worker together with Christ, in promoting the merciful designs of his coming into the world.

Henry soon arrived at Diethmar, but tribulations accompanied him as the shadow does the body. The prior of that place threatened the priest that had invited Henry with

clerical vengeance, if he allowed him the use of his pulpit. The letter was laid before Henry, who said, that his call to that place was clear and unsolicited; that he had laid his accounts with suffering for religion some time or other, and if this was the time fixed by the decree of God, the way to heaven was as near from Diethmar as from any other place. The work was begun immediately, but after the first sermon, the town of Meldorph was threatened with a fine of one hundred guilders, if they did not dismiss the preacher directly. But such was the effect already produced, that the citizens resolved to stand by him.

The prior's last effort unhappily took place. The monks, Franciscans, and minors in popish countries, are well known to have great interest with the people; to these residing at Landanum he applied, and having taught them their lesson, they called a multitude together, and told them with great seeming concern, that "a certain heretic had bewitched the inhabitants of Breme with his strange doctrines, and was come to Diethmar also; that it was likely he would seduce many there; that it signified little either to threaten him, or to persuade the deluded people to give him up; that if they did not assist in accomplishing his death immediately, the honour of our lady, and all the saints, together with the two abbies, would come to nothing.

When the simple ignorant multitude heard these things, they were filled with unprovoked indignation: and being told that they did God service, and the action merited heaven, resolved to destroy Henry by assaulting the house where he lodged in the night, when none of the citizens could assemble for his relief. The presidents of this wicked council knew how to take advantage of their present disposition, and immediately dispatched messengers through the country to call a meeting at some distance from the town, of all the husbandmen to the number of five hundred. Centinels were placed upon all the roads leading to Meldorph, to prevent any tidings of their approach being carried thither. The countrymen, being ignorant of the cause of their meeting until they had assembled, were shocked at the proposal of shedding blood, and about to separate, when their leaders, by threats and promises, prevailed upon them to go forward. But knowing how ready the incorrupted heart is to recoil at the per-

petration

petration of horrid crimes, they took care to provide plenty of liquor; of which when the multitude had drank freely, the tender feelings of humanity were suppressed, reason had lost her power, and inflamed passion ruling alone, they were prepared for any job that their directors should choose.

About midnight the house was surrounded where Henry lodged, and violently entered by the mob, which went on breaking and tearing every thing that came in their way. The priest, whose house it was, became the first object of fury. But after they had dragged and beaten him heartily, one of them recollecting that they were over-stretching their commission, which did not extend to him: by his remonstrance they desisted from further injury. Henry was the chief victim of their rage. On him they laid their cruel hands, and drawing him naked from his bed, they bound him, and scourged him in such a manner, that the heart of one of them relenting, he prevailed with his companions in iniquity to relax their severity a little.

Before he had gone far out of town, his feet were sore cut with the ice, and it was in vain that he begged for a horse to carry him. It being still dark, they stopped at a certain man's house whose name was Calden; the hard usage of the prisoner awakened the humane feelings of this man, when he saw a fellow creature naked and wounded, travelling beyond his strength. He therefore insisted, that if they meant to take the benefit of his house, they should relax their severity. About eight in the morning they arrived in the market-place of Diethmar, where a consultation was held what should be done with the prisoner. The general voice was that he should be burnt. The priests sent the common crier to gather the multitude, and encourage them with many promises to proceed boldly in the meritorious deed. Materials for the funeral pile were provided, and the patient martyr bound hand and foot with strong chains. As the insulting rabble hurried him along with noise and tumult, a certain woman of the town pitying his hard fate, shed a flood of tears: unto whom he said, "Weep not for me, but for my persecution, whose guilt will remain, when my sufferings are over." His sentence pronounced by the president ran in these words: "Forasmuch as thou hast wickedly preached against the worship of our blessed lady, by the command of my lord the rev. bishop of Breme, I condemn thee here to be burnt and consumed

sumed with fire." unto whom Henry answered, "I have done nothing but what God in his word commanded me:" and directing his eyes towards heaven, he cried out after the example of his great Master, "Father forgive them, for they know not what they do."

While these things were transacting, another woman of the town interposed her kind offices to save him if it were possible, by offering to pay a large sum of money, and to suffer a thousand stripes upon her own body, if they would only spare him until he should plead his own cause before a general convocation. But there are seasons when the thirst for blood in wicked men exceeds the love of gold. When the multitude heard the good woman's proposal, they grew more outrageous, and throwing her down, trampled her under their feet. Many severe strokes did he receive from different hands, with the repetition of which we need not detain our reader. It is certain that death for a long time was shy of his prey; with this king of terrors he warmly disputed every inch of ground, his sufferings being protracted to an uncommon length, the friers in the mean time pushing on the multitude, declaring, "that they were sure God was with them."

It hath always been the practice of the Romish clergy to seek a confession of their sins from the martyrs, at the moment of their death. Whether this is a work of mercy to the sufferer, and designed to procure his pardon; or whether they meant to insult him, and imbitter the small remains of life, I shall not say positively; although the latter seems to be the case; partly because the persecuted not being of their communion, they were sure of being refused, and partly because the time of demanding this confession was the most proper for exercises of this kind. Besides, it can hardly be supposed that they could be deeply concerned about the forgiveness of those whom they mortally hated. Henry was plagued with a demand of this sort from one of the Franciscan friars, unto whom the good man said, "Brothar, did ever I offend you in word or deed?" The other said, No.—"Why then do you require me to confess to you, seeing you own that I have not sinned against you?" The friars, without reply, shrunk back among the crowd.

With many kinds of weapons the body of this faithful minister was wounded. At last they bound him hard to a ladder,

ladder, and cast him into the fire, which unhappily going out as often as it was kindled, they tied his neck to one of the steps of the ladder in order to strangle him, insomuch that the blood gushed from his mouth and nostrils, one of his enemies at the same time treading upon his breast. Seeing that life was yet whole in him, and being of a hardy constitution, for all these wounds he would not die, they raised the ladder to an erect posture and rested it upon the top of a halbert; the point of which weapon slipping and losing its hold of the ladder, pierced Henry through the body which was bound to it. Then falling to one side upon the smoaking wood, one John Holmeus struck him with a mace upon the breast, until the vital principle entirely ceased to animate the body of clay.

Thus, after a violent struggle, these hardened wretches finished their task. They afterwards took vengeance on his flesh by roasting it on the coals.—This account being extracted from the epistles of the famous Martin Luther, there is no reason to doubt of its authenticity.

As sturdy oak upon yon mountain's brow,
Before the raging hurricance doth bow;
Yet his deep root and lusty trunk defies
The furious tempest and inclement skies.

Until he's doom'd to fall for public weal,
To roof the dome, or rib the warlike keel;
His rightful owner gives the dire command,
That he, the forest's pride, no longer stand.

Then woodmen instantly do gather round,
His sides the sharpen'd hatchets deeply wound,
The distant groves repeat the inflicted blow,
Until the woodland monarch is brought low.

So pierced with many wounds, great Zutphen fell,
His virtue triumph'd over the sons of hell;
How sweet the mansions of eternal rest,
To those so long with iron hand opprest!

We may conclude, from tragic scenes like this,
Where virtue labours in extreme distress,
Vice with a harden'd front the good assails,
And over spotless innocence prevails;

That Christ the righteous, though he silent be,
These miscreants vile from judgement will not free;
But sentence just shall issue from his throne,
Them to torment, as they have others done.

APPENDIX.

APPENDIX.

AMYRAUT, CHRISTOPHER, a most exemplary and worthy minister of the Word of God, who was presented to the living of New Buckenham in Norfolk, which he held for some time; but being unable conscientiously to give his assent and consent to every part of the Book of Common Prayer, he was ejected from his office by the Bartholomew Act, in 1662. After his ejectment, he preached in several places in the county of Norfolk, and in his latter days was pastor of a congregational church at South Reppis, where he ended his life and his labours. He was greatly esteemed for his gifts and graces, and for his uncommon zeal and usefulness in the ministry. Mr. Amyraut was author of "Sacramental Discourses upon several Subjects:" To which was added; "A Discourse on the Life of Faith."

AMYRAUT, PAUL, a clergyman of uncommon abilities, was vicar of East Deerham in Norfolk in 1648, and in 1662 he was ejected from the rectory of Mundesley in the same county. From a little piece, entitled, "Lutheri Posthuma," (being prefatory to a large work, translated out of the Dutch,) we learn that Mr. Amyraut was an old man when he was ejected. Sir Edward Deering, in the year 1644, says of him, "He was a learned minister, beneficed in Essex; but was born in High Germany in the Palatinate. He was desired by a committee of parliament to compare the original and translation of the said work of Luther, and he gave a certificate of their agreement under his hand." He printed a sermon on Rev. ii. 10. called, "The Triumph of a good Conscience."

ARCHER, EDWARD, was minister of the curacy or donation of Newington in the county of Oxford. His name was subscribed to The Humble Advice, presented to Lord Fairfax, Jan. 25, 1649, as minister of Somerton.

When

When he was cast out of his benefice he had a large family, and little or no provision for their sustenance; yet he died in the firm belief, that Providence would take care of those whom he left behind him, telling his wife, "That she needed not to be anxious about her children, for God would not suffer her or them to want:" which proved to be true. He left a son, who was a conforming minister at Quainton in Bucks.

ARLUSH, STEPHEN, was born about 1623, and was educated at Peter-House, Cambridge; where he took the degree of Master of Arts. He had the living of Holden in Yorkshire. Mr. Arlush was a person of singular abilities, an excellent preacher, and of a very public spirit. He had a good estate, and did good to many with it. He spent the latter part of his life at York, where he died in 1680, aged about 57.

BASSET, JOSIAH. This gentleman was curate of Exhall in Warwickshire; but was deprived of his living by the Act of Uniformity on Bartholomew Day, 1662. After his ejectment, having nothing to depend upon for a subsistence but Providence, he went to London to seek a livelihood, which he got by teaching school. The eye of the spiritual court being upon him, he was forced to blind it by fees. He kept but a few scholars, that he might draw upon him the less envy and observation. He continued long in that course of life, and brought up several citizens, who gratefully acknowledged that what learning and pious education they had was from him. After the legal toleration he was pastor of a congregation at Woolwich, where he died in 1695. He had a son, a Nonconformist Minister, at Birmingham.

BODDILY, The Reverend Mr. the worty and truly evangelical minister of St. Stephen, Walbrook, is a clear, manly, and faithful dispenser of the Gospel of Truth. As a preacher he is much followed, and his discourses are very instructive and persuasive. The subject matter of his sermons, clear and deep, is always judiciously derived from the text. His language is neither gaudy and vain, nor rude and neglected, but suitable to the Oracles of God.

BREWER, JEHOIDA, a valuable minister of the Independent persuasion; whose constant aim is to spread the knowledge of the kingdom of heaven. He has adopted a very plain and familiar mode in his discourses, so that the meanest of his hearers cannot but understand him.

BROOKSBANK, Mr. a worthy dissenting minister of a church of Christ in Staining Lane; where the constant object of his ministrations has been to recommend Christ, in his person, offices, and grace, to poor sinners. There have been few, in any period of the Christian church, who were better acquainted with the things which accompany salvation, or could more skilfully divide the word of truth, than Mr. Brooksbank.

BROWN, EBENEZER, a valuable minister of Christ in North Britain. He is a preacher of righteousness, not his own, or man's, but that of the God-man, Christ Jesus; and builds the whole plan of a sinner's salvation on the boundless, unmerited love of God, who, having loved his people from everlasting, in the fulness of time calls, justifies, and sanctifies them by his Spirit, and will make them perfectly holy and happy with himself for ever, through Christ Jesus their Saviour.

BRUCE, Mr. This valuable minister statedly labours in the Word and Doctrine at Wakefield in Yorkshire; where great numbers of people attend on his ministry, and are greatly edified thereby. Mr. Bruce is a serious humble Christian, who delivers his discourses with remarkable plainness and simplicity. He is much respected in the neighbourhood where he resides, and lives on good terms with those who are of a different persuasion from himself.

CECIL, RICHARD, for many years a valuable labourer in the Lords's vineyard. Mr. Cecil was a minister of the established church, whose sentiments exactly corresponded with those of the celebrated John Calvin; so that his doctrines were derived from the pure fountain of salvation by free grace alone. Mr. Cecil was rector of Cliffe and All Saints, at Lewes, in Sussex: he was also preacher at St. John's Chapel, Bedford Row; and formerly joint preacher with the revered and worthy Mr. Henry Foster (now rector of St: James, Clerkenwell) at Long

Acre

Acre Chapel. Mr. Cecil's discourses were delivered in a graceful and striking manner, which, added to his persuasive method of inculcating divine truths, rendered him extremely popular among those who were competent judges of sound doctrine. Nor did his Christrian liberality, and obliging carriage towards all, contribute a little to conciliate universal esteem and affection. This invaluable servant of the Lord Jesus died of an apoplectic fit, August 15th, 1810, in the sixty-third year of his age.

Mr. Cecil's "Sermon on the Death of the late Rev. John Newton, preached at St. Mary Woolnoth," was published in 1808. Mr. Cecil preached this sermon by the express desire of Mr. Newton. Shortly after Mr. Cecil published "Memoirs of the Rev. John Newton, late Rector of the united Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard Street; with general Remarks on his Life, Connexions, and Character." one volume 12mo.

DYER, JOHN, M. A. a pious and useful minister of the Gospel. He was a native of North Wales, in which principality he received the early part of his education, at a grammar school. The precise time of his entering into orders we are not able to ascertain; but it is certain that he first preached in the town of Birmingham about the year 1759. He officiated in London for the late Rev. Mr. George Whitefield, during the dangerous illness of that popular preacher, in the beginning of 1761, at the Chapel in Tottenham Court Road, and the tabernacle in Upper Moorfields; at both which places he could not fail of being attended by many followers. In this situation Mr. Dyer continued, at least occasionally, for several years, and was constantly deemed a person of sound principles in religion, orthodox in his doctrine, and zealous in his preaching; endeavouring with much earnestness to impress the truths which he taught, to which his remarkably strong voice not a little contributed, in the midst of so great a multitude.

Through the interest of friends to the calvinistical cause, Mr. Dyer, about the beginning of 1770, was appointed to the curacy of St. George's church, in Southwark, and no longer made his appearance in the tabernacle of the congregation, where he had so frequently officiated. Here each returning Sunday exhibited a diversity

of doctrines, not very uncommon of late years in the churches of London. The gospel, according to Christ and his Apostles, was enforced in the morning, and the sentiments of Plato, Pelagius, and Arminius, in the evening. From the commencement of his call to this curacy, he set up a weekly lecture, for the benefit of many poor persons in that populous neighbourhood, who might think their outward appearance too mean to meet their minister on a Sunday. Prayers usually began about six o'clock, Wednesday evening, and a collection was generally made every quarter, to defray the expences of the lecture, when one of our minister's popular brethren delivered a sermon suitable to the occasion.

In 1775, when government, for the benefit of the morals of prisoners, appointed chaplains to the different counties, Mr. Dyer was chosen for Surrey, and officiated in the new goal of the Borough, and attended the unhappy malefactors in their last moments. For the performance of this branch of his ministerial office, he was allowed a salary of fifty pounds a year. No man was better calculated for such a department, none could possibly take more pains with prisoners, in bringing them, by the terrors of the law, to a due sense of their guilt and danger—none could with more earnestness and assiduity point to that fountain which flows with mercy, in which alone the impure can be cleansed. Mr. Dyer was also lecturer of the church of St. Michael in Crooked Lane, near London Bridge. The parish being but small, and the produce of it rather inadequate to the preacher's trouble, a collection was usually made about twice a year, amongst the many strangers who resorted there on his account.

He frequently preached charity sermons in various parts of the metropolis, and was the cause of the coming of several very popular divines to his parish, for the purpose of recommending the like charities.

On the first day of March, being the day of the Welch solemnity, Mr. Dyer, who was appointed chaplain to the society, read the prayers in the ancient British language, with great propriety.

In St. George's parish, among many opulent, were a great number of poor people, many of whom had long erred through ignorance, and deviated from the right way, for want of due instruction, previous to his coming to that church. On such the doctrines which he constantly

stantly disseminated, proved most salutary in their effects. The familiarity of his expression incited public attention, whilst his unassuming manner disarmed criticism. The sermons of Mr. Dyer were certainly extempore in the most rigid sense of the term; nor needs any one apply himself to intense study in his old age, who has made himself a tolerable master of the general topics of doctrine in the early part of life. The sermons of this divine orator were calculated to alarm and awaken careless and stupid consciences, to proclaim deliverance to the captives, to enforce the genuine faith and principles of the Gospel of Christ, and to conduct saints, in the highway of holiness, to the celestial Zion above.

ENGLISH, The Rev. THOMAS, was born at Oxford, March 21, 1751. At the age of fourteen he was sent to London; and, about a year after, was called to the knowledge of the truth by the ministry of the Rev. Mr. Romaine, on Easter Sunday, 1766. He explained the epistle of the day; "and I trust," says Mr. English, "my soul then felt what I shall record to God's eternal praise, and to the glory of his grace." This discourse, by the power of the Holy Spirit, produced a radical change on his mind. The impressions were so deep, that Easter-day was ever after observed by him as a memorial, not only of the resurrection of his Saviour, but of his own spiritual resurrection. In order to preserve a lively sense of gratitude to God for that inestimable benefit, it was his usual method, through life, to preach every Easter Sabbath on the former verses of the third of the Colossians,—the words from which Mr. Romaine selected the subject of his discourse. His piety soon attracted the attention of the family in which he resided, and excited their jealousy and persecuting spirit. Words of ridicule and satire, and threatenings, were not sufficient to manifest the enmity of their hearts: he felt it also by being subject to the cruelty of their blows. He was, however, soon introduced to a circle of gracious and judicious friends, whose instructions and influence directed his understanding, and gradually formed his character. For four years, his mind was constantly obtaining a fund of experimental religion under the evangelical ministry of that popular and useful clergman, and other ministers. Long afflictions, during part of this period,

period, changes in his situation, and various domestic trials, drove him to the Throne of Grace and to the Scriptures for support; in doing which he had great consolation; the remembrance of which often refreshed him under new and various trials in future life. His mind was early imbued to love to souls, and a desire to be employed in the ministry; but no way appeared open to him. Frequent reflections on his own unworthiness and want of ability greatly discouraged him, but did not quench the spark of zeal for God, which was kindling in his breast. He prayed, watched, and waited. The Rev. W. Piercy observing his gracious disposition and promising talents, thought he perceived those qualifications which proved that the Lord designed him for the ministry of his word; and accordingly represented to him the propriety of giving himself up to the work. Mr. English's humble views of himself, and just ideas of the importance of the office, induced Mr. Piercy the more earnestly to solicit him to enter on the employment. His representations and arguments prevailed; and, by his means, he was introduced to Lady Huntingdon's college, at Trevecca. Here he spent about three years in the pursuit of such studies as were thought suitable by her Ladyship and the tutor she employed, to qualify him for his future labours. The late Mr. Crole, Mr. Clayton, and Mr. Matthew Wilks, of London, were some of his fellow-students, and with whom he continued in the habits of friendship till he was removed by death. "I went to this situation, (he observes,) with trembling and fear; but I was daily encouraged to go on. The good Lord prospered my steps; gave me favour with the students, and acceptance with the congregations among whom I laboured." His first attempts in public speaking were greatly blessed at Brecknock and Hay; and wherever he went he was favoured with encouragement and marks of usefulness. When his time was nearly expired at Trevecca, he spent some months in different parts of Carmarthenshire;—here he encountered some difficulties, he lived, worked, and fared hard; but all was made pleasant to him by the enjoyment of much of the divine presence. During the principal part of 1774, he laboured at Lady Huntingdon's chapel, at Worcester; where he was highly favoured with success in the conversion of sinners. From thence he removed for a few months to Chichester, where he received

ceived a letter of invitation to a small congregation then meeting in Middle Street, Gosport; and on May 5, 1775, he received a call to be their pastor. He was ordained June 21, 1775.

Mr. English's ministry was highly acceptable to many in Gosport and its vicinity; and the Lord gave testimony of his approbation by some pleasing successes attending his labours. On Oct. 17, this year, he married his first wife, Miss Susannah Evans, of Oxford; by whom he had three children: Timothy, his eldest son, now of Great Marlow, and two others died in infancy. He remained at Gosport but a little more than three years. Several of his congregation had separated from the people then under the pastoral charge of Mr. Watson, whose sentiments and preaching did not accord with their views of the truth. When he left that congregation, he was succeeded by the Rev. David Bogue, their present pastor. Mr. English soon felt that his continuance there was unnecessary. "My reasons for leaving Gosport," he observes in his Diary, "were, that on my settlement there, I was the only minister who preached the Gospel in a manner to meet the views of the serious people in that town: but after Mr. Bogue came, it was clear to me that his mode of preaching was more calculated to attract the attention of the people in general than my own. Many, of all parties, were disposed to favour his ministry, so that I saw my labours could be no longer of any importance in that place." He left Gosport, however, under some considerable emotions of affection, as they were the first people of his pastoral charge; from whom he had received strong marks of kindness and respect, and who continued, ever since, to manifest their personal attachment to him. He preached his farewel sermon, June 6, 1778, from these words:—"Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus." This excellent sermon was printed. He frequently visited the metropolis; and preached with acceptance and usefulness in many places in London, but principally at Westminster Chapel; but Wooburn, in Buckinghamshire, was the favoured sphere in which he was destined to move and shine. Mr. English, in a small pamphlet, gave an historical account of the introduction of the Gospel to the neighbourhood of Wooburn.

Mr.

Mr. English commenced his labours at Wooburn on June 21, 1778. His ministry was received with cordial approbation; and the people soon felt and acknowledged that God had given them a pastor after his own heart. Mrs. English, very soon after her being at Wooburn, was taken ill, and in six weeks removed to the world of spirits, having been married only three years.

After a suitable time had elapsed, he married Miss Mary Sneath, the daughter of a very respectable medical gentleman of Great Marlow; by whom he had several children. Mrs. English was a pious, but an afflicted woman. After a long and painful illness, she was removed from this state of suffering to the world of bliss, in the autumn of 1794. In about two years after her death he married his third wife, Mrs. Catharine Vaughan, who survived him.

The public and private labours of Mr. English were greatly blessed,—many were convertedt o God, and were added to the church. His labours were not confined to the Sabbath-day, nor to the village in which he resided; he was surrounded with villages, at three or four miles distance, in almost every direction. These partook of his services three, and often four evenings, in the week. By this means many heard the word who would not otherwise have given themselves the trouble to go so far to hear him; but who, when they had felt the power of the Gospel, were some of the first at the house of God on the Sabbath-day morning.

As the public services at Wooburn were only morning and evening, Mr. English soon after being settled there, received an invitation from a very respectable family and several serious persons at High Wycombe, to preach in the afternoon to them. In March, 1780, he opened a place of worship in High Street: here he soon had a very decent congregation, and was a blessing to many. This extended the sphere of his usefulness: but it increased his anxiety, and gradually rendered his Sabbath-day services too laborious for his constitution For fifteen years he continued to preach, with occasional helps from his friend Mr. Blackwell, twice at Wooburn and once at Wycombe, travelling ten miles every day, and in all weathers and seasons of the year. This would have tried a more athletic constitution than his; and there is

no

no doubt that this injured his constitution, and shortened, and circumscribed his usefulness.

Mr. English was a man of a public spirit. He entered most cheerfully into those plans of general benevolence which have been so very numerous and extensive for these few years past. He had his origin from among the evangelical and active body of the day; and he continued his connection with those, however denominated among Christians, who possessed a public spirit, and whose talents, property, time, and influence, were combined for the great purposes of general usefulness. He did not object to join his influence with those who aimed to communicate the knowledge of salvation to perishing sinners, because they were not all of the party with whom he was in sentiment allied; nor from that selfish policy which supposes, that all his people gave was so much drawn from his own income. He well knew that a people who are insensible to the wants and miseries of the heathen, would be insensible to the necessities of their own minister; and that a people who had infused into their minds a spirit of liberality toward the general diffusion of Christianity, would, from various motives, be constrained to support their own minister.

As a preacher Mr. English was in general well received; and if he did not rank with the first class of popular preachers, may be fairly placed among the second. His occasional labours at Bristol Tabernacle, at the Hotwells Chapel, at Mr. Hill's, at Wotton under Edge in Gloucestershire, at Westminster and Surrey Chapels, were frequent and acceptable, till his weakness rendered him incapable of filling large places with ease to himself and pleasure to his hearers. His voice, indeed, was not strong; it wanted that full even tone which is necessary to a crowded audience in a place of large dimensions; when he exerted it, in order to give more than usual effect, it became unpleasantly shrill, and then, for want of strength of utterance, but principally for want of a judicious regulation of respiration and expression, he had not sufficient breath to finish his sentence in the same tone, and consequently the words were lost to persons at a distance *.

His

* Mr. English, like many other preachers, totally neglected, in his younger days, the philosophy of speaking. A principal cause of those

His language was such as every one could understand, and none but the fastidious could dislike. If his language was not elegant, it was not coarse: it was neat, simple, and perspicuous. Mr. English's preaching displayed a sound judgement and an extensive knowledge of the Scriptures. Soon after he left the college, he was called "The Walking Concordance;" and his ministry for many years, proved it was not a mere textual knowledge he possessed of the word of God, but a judicious acquaintance with its evidences, doctrines, principles, rules, and privileges. His method of preaching partook of the explanatory, declarative, inferential, and applicatory.

For the last fifteen years of his life, Mr. English, was the subject of almost constant afflictions of body, which rendered him incapable of performing the whole duties of his station; but the kindness of his people afforded him assistance from the London academies; and for several years, the stated assistance of Mr. George Scott, of whose ministry the people bear an affectionate and grateful remembrance. After Mr. Scott left them, the people were principally supplied from London; Mr. English addressing them, occasionally, for about five-and-twenty minutes, and sitting to dispense the Lord's Supper; but even these services were too much for the weak state of his body.

Mr. English published, during his life-time, several small pieces. The first of these was a poem, entitled, "Rest for the Weary; or, An Anchor for the Soul in a severe Tempest*." — This poem has passed through three editions, and has been made truly useful to many who were walking in darkness, and had no light. Mr. English published also, 2 "The Harmony of the

those painful affections of the lungs, to which public speakers are liable, is their inattention to this subject. From a bad habit, they respire as much in a sermon of three quarters of an hour, as would be necessary for three hours ordinary breathing. Hence, frequently feebleness of voice, and, from an increase of circulation and rapid breathing in a crowded place, many are affected with an oppression of the lungs, feverish sensations, and inflammation.

* If this work does not place the author among the most celebrated poets of the age, it proves him to have been a minister well instructed in the mysteries of the kingdom of God; if it does not charm the imagination of the reader, it speaks to his heart, and conveys in a pleasing simplicity of style, those ideas which cannot fail to delight and edify serious Christians.

Old

Old and New Testament."—3. "The Slave Redeemed, a Funeral Sermon for Mrs. Blackwell."—4. "A Political Sermon on Christian Loyalty."—5. "On the Dignity and Use of the Moral Law;" and 6. Another Sermon for the Rev. Mr. Blackwell. The last pamphlet he published was a poem, entitled, "The Blessings of Wooburn," to which was prefixed a short Ac- Account of the Rise and Progress of Religion in the Village of Wobourn." In this he observes, "With lively gratitude it should be recorded, that several useful and eminent ministers of the Gospel, have been raised up from this church. I cannot omit the names of my respected friends, the Rev. John Cooke, of Maidenhead, and the Rev. John Griffin, of Portsea; to whom may be added the name of the Rev. John Simmons, a useful Antipædobaptist minister."

At length, after a very severe fit of illness, totally worn out, he breathed his gentle spirit into the arms of Jesus; while a more than common smile was imprinted on his countenance, on the morning of May 29, 1809, after having been thirty-one years pastor of the church at Wooburn.

His funeral, on the 6th of June, was attended by more than twenty neighbouring ministers, and a great concourse of people from the adjacent towns and villages. The funeral oration was delivered by the rev. Mr. Douglas, of Reading; and the funeral sermon was preached by the rev. Matthew Wilks, of the Tabernacle, his old and steady friend, to a very numerous and much afflicted audience, who could well attest the application of the text to the deceased,—(1 Tim. iv. 6.)—"A good minister of Christ."

FISHER, DANIEL, D. D. This celebrated divine was very highly esteemed and revered by his brethren the Dissenting Independent divines in general, on account both of his literary and theological talents and abilities, which rendered him extremely serviceable in the ordination of ministers over particular churches. He was accordingly appointed to preach the sermon at Dr. Davies's meeting-place in Fetter Lane, when that gentleman was ordained there. He was also some time principal tutor of the academy at Homerton We do not recollect that he had any particular church of his own. He also, in Nov. 1783, preached another discourse at the above

meeting in Fetter Lane, entitled, "Implanted Grace, a living and abiding Principle," from Philip. i. 6. wherein he proves, in a very satisfactory and convincing manner, to an unprejudiced mind, from the nature and perfections of God, that the grace which he vouchsafes to the elect, effectually operates in the soul, by the Spirit's agency, to eternal salvation *.

We must not omit to observe, that the above-mentioned sermon was preached at a monthly exercise of prayer; and it were to be devoutly wished that all meetings for this very important service were more constantly and fully attended; as none surely can have a more immediate tendency to procure all needful blessings for time and eternity, of maintaining a blessed intercourse between a covenant God and the believer, and of increasing the divine life already begun in the soul, than the inconceivable beneficial duty of social and private prayer, which is peculiar to the true christian.

Mr. Fisher was born near Cockermouth, in Cumberland, in the year 1731, and received his academical education in London, under Dr. Marryat. For several years

* We shall give our readers an extract from this sermon, (p. 17, 18.) wherein the author, in our humble opinion, establishes beyond a doubt, the most comfortable doctrine of the final perseverance of the saints:—"Whether (says he) all who are partakers of this grace, and have Christ formed in them, shall eternally persevere, and be saved, might be resolved by settling such questions as these; What is meant by this grace given? by whom is it bestowed? and to what end and purpose?

"The first has, in some degree, been explained: it consists in the renewal of the whole man after the image of God, and a restoring to life those who were dead in sin. In the next place, it has also been observed, this gift is in a special manner from above; all such are born of God, and of the Spirit. The end that is pursued and aimed at, is the salvation of those in whom this good work is begun; that the grace of God might be illustrated in the recovery of such; that the mercy provided and intended for them should not lose its aim; nor the Redeemer lay down his life in vain; or the Spirit's works, in the heart of believers, be undone, made void, and be of none effect, by any opposition whatever.

"Neither natural nor revealed religion will allow us to imagine, that the infinitely wise and glorious Jehovah cannot infallibly secure his people as to the event, and yet his gracious influences upon them be in a manner suitable to their faculties, as reasonable creatures, and subjects of moral government. He can draw them with the cords of a man; and this graciously-attracting influence shall be insuperable, and not to be finally resisted."

he exercised his ministry at Warminster, where he kept a flourishing boarding school.

On the death of the rev. Dr. Walker, in 1771, Mr. Fisher, of Warminster, afterwards created a Doctor, was chosen to succeed him as classical and mathematical tutor of the Independent Academy at Homerton; and on the death of Dr. Conder, in 1781, Dr. Fisher was chosen to succeed him as divinity tutor. He was also one of the Tuesday lecturers at Broad Street. When the infirmities of years increased, he resigned his tutorship, and spent the remainder of his days in private. Towards the close of his life the powers of understanding, memory, and speech, almost totally forsook him; and he died in 1807. His remains were interred in Bunhill Fields, when the rev. Mr. Kello pronounced the funeral oration. The rev. Mr. Wall preached the funeral sermon, at his meeting house, Moorfields, Dr. Fisher having been a member of the church at that place for many years.

GIBBONS, THOMAS, D. D. was born in 1713, in the county of Hertford. His father, a wealthy farmer in that county, determined to bring him up to the ministry, and accordingly sent him, for education, to a respectable grammar school in Cambridge, where he made a tolerable proficiency in classical learning before he had completed his eighteenth year. He was celebrated for his poetry; particularly his hymns. He was extremely well versed in the writings and doctrines of the Calvinistical divines, and was elected pastor of the church of Christ usually assembled at Haberdasher's Hall, Staining Lane, London. Where he laboured in the word and doctrine for several years, and acquired no small degree of eminence among the dissenters of the Independent persuasion. In the year 1775, he preached a sermon at the Weigh House in Little East Cheap, on the death of the Rev. Dr. Langford; which was published, together with the oration delivered at his interment. The Doctor was auther of several pieces.

GOLD, G. minister of a congregation of Protestant Dissenters at Stratford, near Bow, where he has laboured several years in the word and doctrine. He has a manly voice in preaching, great volubility of expression, and labours

labours with much earnestness to impress the truths he delivers upon the minds of his auditors; and never omits to remind them occasionally, that the faith he recommends to them muſt, and ever will be, accompanied with holy obedience and good works, as the necessary effects of it. Some years ago Mr. Gold abridged the celebrated Mr. Claude's Eſſay on the Composition of a Sermon, which was printed on a card, for the purpose of being hung up in the study of every clergyman. It is a useful compendium.

GUNN, WILLIAM ALPHONSUS, was born in the year 1760. His parents were Dissenters, and resided at Rotherhithe. He was called by grace under the ministry of the late Mr. Brewer, of Stepney, by means of one of his May-day sermons to young people. He was formerly afternoon preacher at the parish church of Farnham, in Surrey, where his labours were very useful; but he was dismissed by the rector, in 1792, at the instigation of some wealthy persons, who could not endure the faithful preaching of the word. He was afterwards made curate of St. Mary Woolnoth, Lombard Street; and lecturer of St. Mary Somerset, Thames Street: at both which places his labours were eminently blessed to the conversion and edification of many souls in London. Mr. Gunn died on the 5th of December, 1806, after having been laid aside from his work only about a fortnight. He was interred on the 13th, in the vault under St. Mary Woolnoth's church. His funeral was most respectfully attended by evangelical clergymen, gentlemen, and a numerous body of people, who filled the church. The grief manifested on this occasion was uncommonly great. The rev. Mr. Foſter read the funeral service; and on the following Sabbath-day three funeral sermons were preached by Messrs. Shepherd, Sanders, and Davies.

After his death were published, 1. "Preparation for Death, and the Parable of the Sower." Two sermons. — 2. "Sermons and Letters." This volume contains seventeen sermons and sixty-seven letters. The former were delivered at Farnham, when Mr. Gunn was curate of that church: a period which he considered as far the most useful and important of his whole life, because his labours were then eminently blessed. His words

words are, in a letter to the rev. Mr. Shepherd, (the editor of this posthumous publication,) "And now my ministry in the town of F[arnham] is nearly closing, What hath God wrought?" may both of us say. From June 1782 to May 1792, what a change has taken place here! Were I to live an hundred years twice told, I imagine these would be by far the most important ten years of my life. The Lord has been doing a short, but great work here; I trust the effects of it will never leave F[arnham.]"

While Mr. Gunn was at Farnham, in accommodation to the prejudices of his hearers, he wrote his discourses out at length; and, for the most part, read them: when expelled from this place for his fidelity in the discharge of his ministerial office, he left a number of manuscripts in the hands of his friend, the rev. Mr. Shepherd, from which, with great judgement, he selected the discourses in the above volume.

In his preaching Mr. Gunn never aimed at oratory; but he constantly endeavoured to deliver the most momentous truths in the most simple and appropriate language. His doctrine was always evangelical as well as practical; and his address was immediately to the heart and conscience of his hearers: a method of preaching followed with a blessing; and which produces effects which that artificial eloquence attempts in vain.

HAMILTON, Mr. minister of the church of Christ's meeting in New Court, Carey Street. He is a clear, lively, and judicious preacher, persuading his hearers, that an acquaintance with God, the fountain of all true honour and happiness, is the supreme dignity and felicity of the soul of man. He shews them that all scripture is of divine inspiration, and that the holy men spake as they were guided by the Holy Ghost.

HILL, ROWLAND. The family from whom this valuable and worthy minister is descended, is of great respectability, its pedigree being traced back to the grandfather of Hugh Hull, or Hill, who was of considerable note in the county of Salop, in the reign of Edward II. Mr. Rowland Hill's father was exalted to the baronetage in the year 1726, and in 1734 he was elected member of parlia-

parliament for the city of Lichfield. He married Jane, the daughter of Sir Brian Broughton, bart. and had ten children by her, of whom the rev. Rowland Hill is his sixth. Mr. Rowland Hill received the early part of his education at Eton school; when he soon shewed a strong predilection for Calvinistic doctrines. This circumstance gave great offence to his father, who fondly entertained an idea, that as his son Rowland was designed for the church, he would attain to the highest clerical distinctions. From Eton Mr. Hill removed to St. John's College, Cambridge, where he proceeded with great reputation, and took his degree of Master of Arts. At the university, he early distinguished himself by preaching to the poor debtors confined in the castle, who were starving with hunger and cold, and humanely bespoke the contributions of his followers, for the relief of the destitute. This little anecdote not only proves the benevolence of our preacher, but points out a particular trait of his character—humility in preaching to the poor. Indeed for this salutary end he seems principally to have been raised by Divine Providence.

In the beginning of the year 1772, he visited the metropolis, and, though not in orders, preached frequently at the chapel in Tottenham Court Road, the Tabernacle in Moorfields, and some of the meeting houses. Becoming famous for his almost unparallelled zeal and originality, he drew a great number of people after him. Perhaps the doctrine of Calvin had not been so vehemently enforced by any preacher from the death of the famous Mr. Whitefield to this time. But the croud was too great to be contained within the walls of the tabernacle itself. He therefore launched forth to the open fields. Willing to meet the wanderers in his own way, he went out to Hampsted Heath, and met a multitude, who first mocked the doctrines he taught, but several afterwards embraced them.

The second Sunday of Mr. Hill's preaching at this place happened to be wet, when he chose for his text, Deut. xxxii. 2. "My doctrine shall drop as the rain." Towards the close of his sermon, the shower was impetuous, he put on his hat, and thus expressed himself to the people who surrounded him: "Excuse my hat, friends; but do not let the rain alarm us so much.—What would

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he condemned souls in Tophet's parched pit give for a single drop of this consolatory rain that falleth upon our delightful land, and makes fruitful our long burnt-up fields?"

The same summer he preached to multitudes on Kennington Common, the London Fields, and Brook Green; also at White Conduit House, and other places of great resort. He had purposed to preach in Smithfield, on the spot where the martyrs suffered in the bloody days of Mary, but was dissuaded by his friends, for fear of offending the magistrates.

On Thursday, August 13, the same year, Mr. Hill drew a number of people to Croydon, where he preached till it was dark, and then gave out that he should preach at Mitcham, it being fair-time; which he did the same evening, from Isa. li. 1. He preached the anniversary sermon on the death of Mr. Whitefield, Sept. 30, the same year from St. John v. 35. "He was a burning and a shining light."

Mr. Hill was ordained by the bishop of Bath and Wells, on a curacy in his diocese; where he did not long continue; for in imitation of the celebrated Mr. Whitefield, he went forth preaching in barns, in meeting-houses, and in streets. From this circumstance he soon became much followed, and as he possessed a vast fund of anecdote and a lively mode of delivery, he was greatly esteemed. During the time that the controversy raged so furiously between the Calvinistic and the Arminian methodist, Mr. Hill, as well as his brother, sir Richard, entered the lists. As a controversialist, he possesses considerable skill; and as a literary character, he ranks rather high. He has published several single sermons and tracts, which are extremely useful in their way, and are therefore entitled to particular notice. His "Journal of a Tour through the North of England and part of Scotland, in 1798," is a performance of some interest. It is, however, as might be expected, of a desultory nature, and contains some curious descriptions of places, persons, and manners. The freedom with which in this Journal, he treated the Scotch church gave great offence to the Presbyterian clergy, and drew forth some remarks from Dr. Jamieson, a respectable divine of that establishment.

After Mr. Hill had received orders, he was married to an amiable lady * about the year 1773, and in the winter of which year he returned to London, and preached charity sermons in many of the churches, where the church-wardens and overseers turned Methodists, pro tempore, and had their plates filled by the contributions of Mr. Hill's followers. He continued to come to the metropolis twice a year, for several years, preaching, as his manner first was, in the Tabernacle and open fields, the churches or meetings. Nor is his popularity in the least abated, for he is followed with all the avidity which his laudable zeal for the truth demands and deserves.

We must here mention a circumstance which is very creditable to the feelings of Mr. Hill. From a principle of modesty, his friend, Mr. Toplady, when dying, forbade any funeral discourse to be preached at his interment. Mr. Hill, however, anxious that the remembrance of his virtues should not pass away without eulogium, delivered an oration instead of a sermon, in the course of which he pronounced a warm panegyric on his departed friend.

In his earlier years, Mr. Hill contented himself with travelling about the country, as a labourer by the way side, and preached chiefly in the chapels of the Whitefield connection; but, in 1783, he laid the foundation of a large place of worship, in Blackfrier's Road, which was opened in the course of the following year. This structure, which is of an octagonal form, is very spacious and constantly crowded. Mr. Hill regularly officiates at this chapel while in London: but he usually spends a considerable part of the summer in travelling, particularly into Scotland, as an itinerant missionary. It was during one of these excursions that he composed the "Journal" before mentioned.

Mr. Hill has been charged, by some narrow minded persons, with a laxity of conduct, in yielding his pulpit to the use of preachers of all persuasions, Episcopalians Presbyterians, Independents, and Baptists. With respect to himself, he will as readily preach in a field, a street, or a conventicle, as in a church.

Mr. Hill's professional character stands justly high in

* Miss Tudway, of Somersetshire.

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he estimation of his friends, and the sincerity of his motives, and the disinterestedness of his labours, appear on every occasion. Of his pulpit eloquence, many curious anecdotes are related, for his sermons, although highly orthodox, it must be admitted exhibit sometimes a strange medley of incongruities. In the midst of a solemn exhortation, or some vehement denunciation against sinners, it is no unusual thing for him to introduce a whimsical story, against which the risible muscles of the gravest old woman in the congregation are scarcely proof. Mr. Hill, however, has a peculiar talent of dressing up an anecdote, and his tales are generally introduced with considerable effect. Yet at times his love of a joke transports him to the verge of decorum. Some years ago, he was frequently in the habit of preaching charity sermons at St. John's, Wapping; and, as his congregations were always numerous, the collections were proportionably great. On one of these occasions, observing that his auditory was unusually large, and made up of seafaring persons who were not celebrated for overmuch religion, he exclaimed, that he was come to preach to great sinners, notorious sinners, prophane sinners, and said he, with peculiar emphasis, "Wapping sinners." This climax operated like an electric shock through all the congregation, and highly offended in general the inhabitants of that polite part of the town, who conceived themselves materially insulted by such a debasement of their place of abode.

In private life Mr. Hill is exceedingly enlivening and familiar. His conversation abounds with pleasant stories, and he is very happy at a repartee. The charity and benevolence of Mr. Hill are universally known. Those admirable institutions, the soup societies, are indebted for their origin and establishment to his philanthropy; and, to his honour, it should be recorded, his bountiful exertions are not confined within the pale of any particular sect. The following instance of his generosity is well authenticated: being called upon one evening to visit a sick man, he found a poor emaciated creature in a wretched bed, without any thing to comfort him in his miserable condition. Looking more narrowly, he observed that the man was actually without a shirt, on which he instantly stripped himself, and forced his own

upon the reluctant, surprised, and grateful object; then buttoning himself up close, he hastened homewards, sent all things necessary for the destitute being, provided medical aid, and had the satisfaction of restoring a fellow-creature to his family, and of placing him in a situation to provide for their support.

The subjoined anecdote, if not more praiseworthy, is at least more remarkable. As he was travelling alone, he was accosted by a footpad, who, by the agitation of his voice and manner, appeared to be raw in the profession. After delivering to the man his money and watch, curiosity prompted him to put a question or two to him upon the motives which urged him to so desperate a course. The man candidly confessed that being out of employment, with a wife and children who were perishing for want, despair had forced him to turn robber, but that this was the first act he had been engaged in. Mr. Hill communicated his name and address, and told him if he would call upon him the next day he would see what could be done for him. The man came, and was taken into the service of our divine, with whom he continued until his death. This adventure, it is said, Mr. Hill related himself in the funeral sermon which he delivered on the death of his domestic.

We have before mentioned Mr. Hill an author, but his "Village Dialogues," is a work which does him the highest honour. They abound with sarcastic reproof and sound doctrine; and have been several times reprinted.

HOPKINS, WILLIAM, a good, sound, and faithful preacher of the word of life. In his discourses he enjoyed a fine flow of vivacity; his language very correct, and his sentiments extremely energetic. He set forth the word of God as the saints' delight. He observed, in one of his discourses, that it appeared there were but few true saints amongst us He said, there are many bastard and nominal saints, but few true and real saints. We live in an age wherein there were never more saints, and never fewer; never more by outward profession, and never fewer by a holy conversation. It is the property of a true saint to make the word of God his darling and delight.

HUNT,

HUNT, GEORGE, an evangelical minister of the established church, who was much esteemed while in the city of London; where, however, his labours were but of short duration. He strenuously contended for the due use of all the outward and ordinary means of grace, as being ordained, and constantly decreed, to accomplish the great end of salvation. Mr. Hunt was a good scholar, and appeared to be well acquainted with most branches of human knowlege.

JONES, HERBERT. The Reverend Mr. Herbert Jones was in connection with the reverend Mr. Taylor, at the Spa Fields Chapel*, prior to its being taken by the late Countess of Huntingdon. Mr. Jones, as well as Mr. Taylor, was driven away from that place by the persecuting spirit of the reverend Mr. Sellon, at that time rector of St. James, Clerkenwell, in which parish the Spa Fields Chapel is situated. Mr. Sellon, however, paid dearly for his temerity; for, shortly after, a burial ground close to the chapel was opened, under the direction of Mr. Mabberly, formerly an eminent coach maker. Mr. Jones was also lecturer of St. Peter's, Cornhill.

JONES, The reverend Mr. Thomas, was an eminent preacher of the blessed Gospel at St. Saviour's, Southwark, where he was a joint chaplain. His funeral sermon was preached by the rev. Mr. Romaine.

JONES, RICE, an evangelical, minister at Kibworth in Leicestershire. It is the constant practice of Mr. Jones to shew that the word of God is not only the magazine of all true comfort, but the fountain from whence it is derived. All the comfort that we receive by reading of good books, is fetched out of this book. All the refreshings that the ambassadors of Christ administer to the people, are borrowed from this fountain.

* Mr. Jones preached the sermon at the opening of Northampton Chapel, (formerly called the Pantheon,) on Sunday, July the 6th, 1777; which was published under the very appropriate title of *Aulim Luz*; i. e. the colonade of profaneness: but we rejoice that this *den of thieves* is now become *a house of prayers*; a *Bethel*, or *house of God*.

KINGDON,

KINGDON*, JOHN, late pastor of the Baptist church at Frome, was born at Silverton, December 6, 1730, O.S. where he went to school, first to Mr. Beare, and afterwards to Mr. Taylor; both of them regarded the morals, as well as the instruction, of their scholars. At about ten or eleven years of age, he was, for some minutes, supposed to be dead of the small-pox; and the report of his death was spread abroad; and, about his fourteenth year, he was bitten by a large dog; and was supposed to be infected with the canine madness, but Providence blessed the means used by Dr. Chamberlain, to his recovery.

About 1748, his father and Mr. Broadmead, another serge-maker, removed from Silverton in Devon, on account of the frequent mobbing and combinations among the workmen there, to Milverton, in Somerset; by which means he had the privilege of sitting under the ministry of the rev. Robert Day, of Wellington, about four miles from Milverton. In 1751, as that branch of the clothing business carried on by his Father became unproductive; and several friends recommended young Mr. Kingdon's entering upon a sea-faring life, he accordingly, after learning navigation, engaged with Capt. Roberts, of Exmouth, master of the brig Two Brothers, to go with him to Waterford, in Ireland, for passengers and provisions; but he did not long continue to follow a seafaring life.

He had frequent conviction while at sea, especially when in extreme dangers, that he was not in the way of his duty; and at the desire of his friends, he returned to live with his parents at Milverton, assisting them in their business, and attending the means of grace, under Mr. Robert Day. While at sea, he made conscience of secret prayer, reading, &c.; and of abstaining from what appeared to him to be sinful. At length, on reading Dr. Gill on Justification, the Lord, he trusted, gave his mind comfortable satisfaction respecting that matter; and

*Mr. Kingdon's father and mother, William and Ann Kingdon, were descended from reputable parents, both in a civil and religious sense. They comfortably brought up five sons and two daughters, viz. Samuel, William, John, Ann, Mary, Edmund, and Joseph, carrying on a good trade in the woollen line, at Silverton in Devonshire.

showed

allowed him that in Christ, the Lord could be everlastingly glorified in saving the greatest sinner who is willing to be saved in this way. He was baptized by Mr. Day, on July 7th, 1755, (along with Mr. Pyne, who was afterwards minister at the Devizes,) and joined his church. He there enjoyed the benefits and pleasures of religion till June, 1759, when the church called him to the work of the ministry; and soon afterwards recommended his going to Bristol. On August 1, in the same year, he went to the Academy; and pursued his studies under the instruction of Messrs. Hugh and Caleb Evans. Soon after his admission, he supplied, with his fellow students, various destitute churches. Mr. Abraham Larwill, pastor of a Baptist Church at Frome, died, Sept. 6, 1760, and at the request of his church, Mr. Kingdon was called to supply his place the two following Lord's Days after his interment. In a few months afterwards the church desired him to become their minister when he should leave the Academy. He supplied them about once a month; and supplied for various pastors, who went to Frome to preach and break bread for them; but, could not consent to promise that he would comply with their request, as he hoped to stay at Bristol, at least, two years longer; yet he said nothing designedly discouraging to their written call.

In 1761, Dr. Gill went from London to Bristol, with whose company he was sometimes favoured. When he returned home he was consulted by the Baptist Church in Devonshire Square, which was then destitute; and the doctor wrote to Mr. Kingdon's preceptor, by desire of that church, requesting that he might visit them for some Sabbaths, with a view to his settling with them. Accordingly he went to London, and served that people five or six weeks; at the close of which time they gave him a call to become their pastor; but he came back to the Academy without returning an answer to them. The church at Frome repeated their call also, and, towards the Autum of 1762, after much prayer, consideration, and consultation with many ministers on the subject, whether he should go to Devonshire Square, or to Frome, he retired in a private field in order to implore divine direction, and finally to determine the question; and, though all his friends among the ministers, except one, advised

advised him to go to London, and the church there proposed a salary double to that which was offered at Frome; yet, when imploring the Lord's direction, he felt a persuasion that he was more likely to be useful at Frome than in London; and accordingly he fell in with this conviction. He went to reside at Frome in November 1762, and, on the 25th of April, 1763, was chosen by the universal desire of the church, and ordained their pastor; "nor have I" says he, "to this time (March 1803, ever wished that I had setted elsewhere as a minister."

Mr. Kingdon was tried at times, for many years with the gravel, though in general favoured with good health. The two last years of his life were the most afflicted, both as to mind and body. Some unkind treatment which he experienced, often broke his rest, and took away his appetite for food, from which a failure of strength followed. He was often apprehensive that his troubles would bring on a stroke of the palsy, or the apoplexy. He however continued in his work till Lord's Day, Sept. 28, when he preached twice; but was so ill, and seemed so feeble as to excite an apprehension in many, that he would die in the place. For some weeks before, his medical attendant had expressed an apprehension that his constitution was breaking up. However, he continued his kind attention, using means suited to restore his appetite and strength, but in vain. He continued gradually sinking down till about three o'clock on Tuesday morning, Nov. 18, 1806, aged seventy five years, when he entered into rest*. Mr. Kingdon had been forty-three years pastor of the Baptist church at Frome.

Mr. Kingdon was remarkably just in his dealings; charitable, candid, and humble. As to justice, he did not only aim to save his character, but acted from higher motives. In all his concerns with men, he habitually conducted himself as under the eye of him who saith, "As ye would that men should do unto you, so do ye unto them." He hated every deviation from jus-

* He was interred the following Lord's Day morning in the meeting house. Dr. Ryland preached the funeral sermon from Rom. xiv. 8, 9. and Mr. Sirbree, an Independent minister of Frome, pronounced the funeral oration. The pall was supported by two Baptist, two Independent, and two Methodist ministers.

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tice in others; for he considered it as a leading virtue. "Be just," he would say, "before you are generous, for God hates robbery for burnt-offering." He did not forget to do good and to communicate. He has often fed the hungry, and clothed the naked; but he took care "not to let his left hand know what his right hand did." It was sufficient for him to do good, without receiving human applause for his conduct.

Temperance and self-denial were every obvious traits in his character. That grace which brought him salvation, effectually taught him to live soberly as well as godly in this present evil world. Candour and liberality marked his long career, both as a Christian and a minister. Though he firmly embraced that system of doctrinal truth which is laid down in the Baptist Catechism, yet he did not treat his own creed as a standard for all others, nor presume harshly to censure such as differed from him on those points whereon all great men are not agreed. A few weeks before his death, he declared that he never entered the pulpit without a deep sense of his own insufficiency for the ministry; and never left it without shame. He has said, he sometimes wondered that any should attend his preaching. His ministerial talents were very considerable, before his powers were debilitated by age and affliction; his voice was pleasant; his style simple, equally distant from low vulgarity and pedantic bombast; his subjects were generally of the utmost importance. He never addressed his fellow-creatures from the pulpit without praying for divine direction, in fixing upon a suitable portion of Scrip-ture*.

MEAD, HENRY, was born in the year 1745, in or near Bath. His parents were obscure persons, possessing small property; and to these circumstances may be ascribed the defects of his early education. His father dying when Henry was young, and his mother marriyng a second

* Among other interesting papers found since his desease, are thirteen numbers; containing an account of the sermons he had delivered through the whole of his ministry. A paper was fastened upon them with the following inscription: "John Kingdon's texts; where and when preached from. Begun at the Fish-Ponds, in Gloucestershire, May 4, 1760; and perhaps closed at Frome, Sept. 28, 1806: six thousand three hundred and fifty-two sermons in all. In all my doings my sins do appear; but Christ hath done all things well. Oh that I may win Him, and be found in Him!"

time, he was put out apprentice to a low mechanic; but did not remain till the legal expiration of the term; for, upon the death of his mother, his father-in-law made away with the little property which Henry had expected. This so wounded his feelings, and left him so destitute, that he abandoned his master, and went to London; but he afterwards returned, and filled up that which had been lacking in the service due to his master. In the mean time, instead of seeking to recover the loss he had sustained, or to improve the disappointment which vexed him, by increased diligence and sobriety, we find him in the midst of the dissipations of the metropolis, seeking to divert his mind by vain and criminal pleasures. He chose persons of corrupt manners for his companions; and by telling merry tales and singing vain songs, he often raised their boisterous mirth. The Sabbath was to him a busy day in promoting the reign of sin; so great was his mind darkened, that he thought God did not desire the labouring poor to go to church; and he pitied the clergy who were obliged to attend on the duties of religion, while he was at liberty to take a pleasant walk, or to visit a public tea-garden, &c. On one of those days he could not meet with any of his associates; therefore, to get through the long and tedious hours of that day, he purposed to go to Long Acre Chapel; but on his way thither, he recollected to have heard of a Dr. Whitefield: and he expected to hear something that would gratify his curiosity, and furnish him with matter for humorous remarks: he therefore went to Tottenham Court Chapel. The preacher was the Rev. Howell Davis. While this faithful minister pointed out the different practices of the impious, Mr. Mead found his own life described; but he remained unmoved till the close of the sermon, when the condemnation of such characters were set forth in a striking light. He felt distressed, went home, and, in retirement, began again to read his greatly-neglected Bible; and resolved to love God. Still he remained ignorant of the nature of faith in Him who is the only Saviour. The work was an outward reformation, not the communication of an vital principle; his visible reform was observed by his acquaintance, who were surprized at its being so sudden. The religion (if it may be called by that name) which he knew at this time, was of a pharisaic cast: he said his prayers morning and evening,

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he bought a book of prayers for every day in the week; and in this way he proceeded for some weeks, still attending at the chapel: but the Lord opened to his view the evils of his nature, and both the seat and demerit of inward depravity. Spiritual convictions took deep hold of him, and he groaned through disquietude. His book of prayer was laid aside; and he cried to Heaven, "Lord undertake for me, for I am oppressed!" He had for a time to wait as well as pray: his burden appeared to increase, so that in the day he could not find rest, and by night he bathed his pillow with tears. Indeed, some nights he was afraid to lie down, lest he should awake in hell. With a mind so uneasy, and his rest so broken, it was no wonder that his body was brought near to the chambers of death. At one time he thought of going no more to the chapel; at another was drawn to try the pleasure of a day's recreation; but, like the unsatisfying short-lived pleasures of sin, the day passed without his tasting one drop of real joy, and it was succeeded by the real anguish attending increased remorse. He was also assailed by this temptation, that as the ways of religion are pleasant, and he had sorrow instead of peace, he must be therefore a stranger to those ways. This wrought him up to temporary desperation; his inexpressible grief poured itself forth in groans: "O that I had never sinned against God! I have a hell here upon earth, and there is a hell for me in eternity!" At length, after various trials and temptations, he spread his guilt, his wants, and his misery before the throne of God; he sought for saving mercy as one perishing; and when "he had nothing to pay," he freely received the forgiveness of his sins, and the enjoyment of heavenly peace.

Having frequently reviewed the Lord's dealings with him, and the obligation he was under to recovering grace, (this appears to have been about two years from his first religious concern,) he thought himself called upon to proclaim the glad tidings of the Gospel to others; he considered that the Lord had shewn him such great mercy, to the end that he might call others to come to Jesus Christ for life and salvation. Many things arose to check these sentiments; and, after various conflicts, he opened the state of his mind to a Christian friend, who represented the necessity of his obtaining some literary qualification; and informed him of the college at Trevecca,

vecca, belonging to the late Countess of Huntingdon. This information contributed to form his determination to apply to the Rev. George Whitefield; which he did by a letter, giving an account of himself, his conversion, and his motives in offering himself a caudidate for admission to the college. Mr. Whitefield answered this letter; and soon after, Mr. Mead went to Trevecca. This was about the year 1767. He is thought to have been one in the second set of students after the establishment of that re-religious seminary. Mr. Mead did not preach long in that connection, which he left, and entered himself of Trinity College, Cambridge, where he took the degree of B. A. He then took orders in the established church, and became minister of Ram's Chapel, Hackney, of which Mr. Eyre was afterwards minister. He was chosen joint lecturer of St. John's Church, Wapping; and, on the death of his colleague, he succeeded to the whole of the lectureship. Sometime after this, in May, 1776, he married Miss Cooper, of Henley upon Thames, in Oxfordshire. This lady brought him good property; and he enjoyed much happiness in his connubial relation with her till death separated them. Upon his going to reside in London, Mr. Mead frequently preached in behalf of charitable institutions. On one of those occasions, his sermon being in a strain different from what, and longer than the rector of the church expected, he treated Mr. Mead very uncourteously on his return to the vestry. However, a few months after, going to dine with a friend, he was warmly embraced by one of the party, who owed his conversion to hearing that sermon; when Mr. Mead observed, he was now at no loss to account for the lion's roaring so roughly at the time. At one time Mr. Mead preached a morning lecture at the German Chapel in Goodman's Fields, and had a weekly lecture at the Little Minories Church. At another period of his life, he preached a morning lecture at the parish church of St. Pancras; and then took a small chapel at Somer's Town. His health, at length, declined so fast, that he was rarely able to preach; and, on a fast day in 1797, he preached, what he expected would prove, his last sermon; and he published it, signifying that expectation. A few weeks afterwards he went to Henley on Thames, for the benefit of the air, where his amiable lady died; and he, to the astonishment of himself and his friends, recovered in

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a considerable degree. Unable, however, to recover his spirits, he did not resume his stated labours at the above place, but visited various parts of Yorkshire, Hampshire, &c At a small chapel near Southampton, built by W. Taylor, Esq. he officiated for a few months. About 1802 he removed to Reading in Berkshire, where he occasionally assisted the reverend Mr. Marsh, as his health would allow. On the 27th of October, 1806, Mr. Mead dined at the house of a friend near Reading; where he bursted a blood vessel, which was the occasion of his death. On his being taken ill, his friend sent him home in his carriage. He continued to bring up a great quantity of blood; and expired about three o'clock on the morning of the 29th. Mr. Mead was not a man of the first rate abilities; but he was generally esteemed as a preacher. His views of truth were, what are generally termed Calvinistic: and he continued firmly attached to them to the end. He was an affectionate friend, and, when in health, lively in conversation. In a word, he adorned the doctrine of God our Saviour in all things.

MELDRUM, Mr. a solid preacher of the Gospel at Hatherlow, near Stockport, in Cheshire; where he has statedly dispensed the word of life for several years. Mr. Meldrum is very diligent in fufilling his ministry: he conducts himself towards the people of his charge with such humility, meekness, inoffensiveness, and undissembled affection, as gain him universal esteem. Mr. Meldrum has favoured the religious world with some excellent pieces, paricularly a work on "The Incarnation of the Son of God," in two volumes octavo, 1807. This work Mr. Meldrum divides into three parts: in which Necessity of the Incarnation is established, the Reality of it proved, and the Blessings of it exhibited.

MOSELEY, WILLIAM, an useful, energetic, lively, and faithful dispenser of the glorious Gospel of Christ. Mr. Moseley is a minister of the Independent persuasion, and is well acquainted with the various branches of literature. He possesses, we are informed, some knowledge of the Chinese language, and is fond of making researches into different subjects of human learning. Mr. Moseley is a valuable minister, and is much followed. In his sermons he speaks to the heart, using the plainest, the simplest,

simplest, and at the same time the most convincing language. He is pastor of an Independent congregation at Long Buckby in Northamptonshire. In 1799 he published "The Fall of Babylon; or, The Harmony between Prophecy and Providence, in the Rise, Duration, and Destruction of Antichrist. A Sermon; in which is considered the Opinions of Dr. Valpy, and E. King, Esq." Mr. Moseley is likewise the author of "Two brief Essays, on the Evidences of Christianity; designed chiefly for the Young and Unlearned."

NICHOLSON, ISAAC, was born at Netherwasdale, Cumberland, Jan. 5, 1761. He was the youngest son; and, being designed for the church, he was sent, when very young, to the public grammar school at St Bee's Head, near Whitehaven. His great thirst for learning was, probably, a mean of keeping him from the contagious vices often committed in our public seminaries; but this studious ardour undermined an excellent constitution. Towards the close of his education, he studied, winter and summer, till two o'clock in the morning: an imprudence which he afterwards regretted. He was ordained, in deacon's orders, at Chester, by the bishop of London, Sept. 28, 1783; and then chosen by the parishioners to the perpetual curacy of Woodale Head, in Cumberland. He becamea zealous preacher, though his zeal "was not according to knowledge." In this obscure village there was scarcely any society, except a respectable family of Baptists, who treated him with civility and affection. He admired their company, while he disliked their religious tenets. The female part of the family frequently, and most commendably, took occasion to insist on the necessity of vital religion, and salvation by grace alone. This he strenuosly opposed; but he was often astonished at their ready acquaintance with the word of God. Ashamed of his ignorance, he began to read his Bible attentively, that he might be able to confute them; but for no other purpose. One day, when warmly engaged in debate, one of the ladies, with uplifted hands, implored the Holy Spirit to enlighten his mind, and dispose him to preach the truths which he now opposed. Her prayer was heard; divine light beamed upon his mind; and he, from that period, opposed no more; but began earnestly to seek the Lord by prayer, and

and the study of the Holy Scriptures. Mr. Nicholson was greatly attached to dancing and card-playing; and in breaking off from these, he suffered a great conflict. He made many vows, and offered many prayers against them; but was still overcome by the power of temptation; yet an old puritanic saying which he met with in a Magazine, forcibly impressed his mind: "That praying will make a man leave off sinning; or sinning will make him leave off praying."—"Well then," said he, "I will pray against my sin as long as I have breath to do it." The Lord heard him, and delivered him from the temptation of which he complained; yet his clerical prejudices were so strong, that he declined taking in the Evangelical Magazine, merely because he saw a plate of Spa Fields Chapel in one of the numbers! But after his enlargement, he could preach in this very place, happily divested of all his former bigotry. He was now gradually led into the truth as it is in Jesus, chiefly by persuing Mr. Hervey's Theron and Aspasio, and Dr. Owen on Justification.

In 1784, Mr. Nicholson was appointed to the curacy of Coddington, Cheshire, by Dr. Pearce, chaplain to the bishop of London. He laboured in this sphere for eight years, with personal satisfaction, and advantage to his flock. Yet here he suffered much persecution, especially from an irreligious gentleman in the neighbourhood; not only on account of the doctrines he preached, but because he would not visit him on the Lord's Day. He used every exertion to injure Mr. Nicholson. He made loud complaints to the bishop, that he might hinder him from obtaining priest's orders. Thus opposed and distressed, Mr. Nicholson, in retirement, was once happily relieved on opening his Bible on 2 Tim. iv. 5. "But watch thou in all things," &c. He was summoned before the bishop, to answer to the charges alledged against him; viz. That he preached justification without works; that he was irregular in his preaching, and that he associated with the methodists. Having replied to these charges to his Lordship's satisfaction, he admitted him to priest's orders, July 17, 1786*.

Mr.

* Previous to this, a clergyman of some note, who resided in the parish, had also written to his Lordship, complaining of Mr. Nicholson's heinous abomination of Methodism; and requesting his removal. The prelate, unwilling to banish the worthy curate from his

Mr. Nicholson now persevered more quietly in his ministrations. For several years he regularly read prayers and preached thrice every Lord's Day, twice in his own church, and then rode five or six miles to a neighbouring village; where the clergyman was lamentably indifferent about his flock; yet he received the emolument, and Mr. Nicholson performed the duty till the doors were shut against him, to the great grief of a poor and grateful people. In this situation Mr. Nicholson was very successful: great numbers attended his ministry; and other congregations in the neighbourhood were benefitted by his labours.

On the 14th of September, 1788, Mr. Nicholson married Miss M. Aldersey, daughter of a respectable farmer at Coddington; to whom, and to several of her family, his ministry was honoured as the mean of their conversation. After this period he became uneasy on the subject of his conformity, having some scruples of conscience on the discipline and service of the Church of England; and more especially on indiscriminate communion, the baptismal and burial service. After much anxiety, and prayer for direction, he was relieved by the application of Gen. xiii. 1, to his mind. At length he concluded it was his duty to leave the Establishment; yet all outward circumstances conspired to urge his continuance at Coddington. Though flattered by his prospects, and though his friends strongly opposed his removal, yet his burdened conscience could not be happy in his situation: and he frequently said, "It was one of the severest trials of my life: but if all the world had forsaken me, I dared not to have staid there." The event proved, however, that while God was preparing his mind

his diocese, took a wiser course than giving implicit credit to the clergyman's report. He paid a visit to a gentleman in the neighbourhood, with a view to make enquiry; and on learning that his gardener attended Mr. Nicholson's ministry, his lordship took a walk into the gardens, and on finding the good man, soon led the conversation to the point for which it was secretly begun. Having learned from his own mouth that he atttended at Coddington church, his lordship asked him particularly of the doctrine and character of Mr. Nicholson. To this he gave such a judicious and satisfactory answer, as determined the worthy prelate's mind in affording Mr. Nicholson his countenance and protection. This anecdote places Mr. Nicholson's integrity, the bishop's candour, and the gardener's piety, in an equally interesting light:—each claims our admiration.

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For a removal, he was also preparing a place to receive him, for which he was eminently qualified.

At this juncture, a tutor being wanted to Lady Huntingdon's College at Cheshunt, a late pious clergyman recommended Mr. Nicholson to the trustees, who gave him an invitation to the office. After some consideration and prayer, he accepted this office, is obedience, as he said, to the voice of God in his providence. He came to Cheshunt on the 14th of July, 1792; on the 18th he was appointed president and tutor of the college, which was opened, by prayer and preaching, on the 24th of August following.

His preaching soon attracted a great number of hearers; and, as is usual, much opposition was excited. The tutor and students were often threatened; and one evening a gun or pistol was fired through the window into the parlour where Mrs. Nicholson was sitting, which happily did no other mischief than breaking the glass. The chapel, however, was well attended, and frequent additions were made to the church. In January, 1793, Mr. Nicholson was invited to be the pastor of a congregation at Chaceside, Enfield, and to devote as many of his services to them as were consistent with his other engagements. He accordingly accepted their invitation, and several persons were called to the knowledge of the truth under his ministry.

Early in 1801, after preaching one evening at Camden Chapel, having to walk to a friend's house at a distance, Mr. Nicholson caught a severe cold, which brought on a long and painful illness. In the spring of this year his indisposition increased, and was accompanied with severe domestic trials. Mrs. Nicholson caught a cold by her attention to him; and this ended in a consumption, which terminated in her death in November of that year. This event, added to the loss of his father and sister-in-law, much shattered his nervous frame, and threatened his dissolution: but a voyage to Newcastle in the spring of of 1802, afforded him a short relief. He was married to his present widow in the autumn, but relapsed into his former state before the year closed. For several months his bodily weakness and mental depression so overpowered his judgement, that he viewed himself as dying every minute; and he was so overwhelmed in darkness, that he even despaired of salvation. In

In January 1803, he was under the painful necessity of resigning his office as tutor to the college, and soon after, his pastoral charge at Enfield. Thus freed from the engagements of these two very important stations, which he filled with so much credit, he set out with Mrs. Nicholson for his native place; and thence to the borders of Scotland. This journey was of much service towards the re-establishment of his health and spirits; and he returned in the autumn to the metropolis, to resume his delightful employ of preaching the Gospel.

He had successive invitations to labour in the congregations of Palace Street and the Mulberry Gardens. From both he received a formal and unanimous call to be their pastor. However, in January 1804, he accepted the invitation of the latter. Brought out of the furnace, he now saw a great sphere of usefulness opening before him; into which he readily entered, and faithfully delivered his Master's message. He laboured here with unabated ardour and with growing usefulness for three years and a half; but his labours were not confined to Pell Street: he had a lecture on Tuesday evenings, partly at his own expence; nor did he scarcely ever refuse a call elsewhere. Such was his delight in his Master's work, though it no doubt injured his health.

Success still accompanied Mr. Nicholson's labours, till the approaching termination of his mortal course. On the morning of June 21, 1807, he preached in his own chapel, from Rev. i. 4, 5. with so much energy and unction, that some of the hearers observed, that he seemed to be ripening apace for glory. In the evening he preached at Stratford, from Hos. vi. 3.; where it pleased the Lord to visit him with the affliction which terminated in his death. During this last conflict with nature, he was generally composed, or happy in the frame of his soul. The fear of death seemed to be happily removed. He manifested the most patient spirit; and was never once heard to drop a murmuring word, though he scarcely enjoyed one hour's uninterrupted sleep! Mr. Bennett, of Birmingham, came to see him while he was ill;—to whom he testified the warmest fervour of brotherly love; and on his asking him whether the Lord Jesus was precious, Mr. Nicholson replied, "O yes, he is all in all! He is all my hope and all my salvation! God forbid I should have any other

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hope!" He then requested Mr. Bennett to preach his funeral-sermon; but on his e pressing his inability, he exclaimed, "Not able!—not able! You know where your ability lies!"—On taking a little wine, he said, "Let us, in the wine, commemorate the sufferings and death of our dear Lord!" He triumphantly fell asleep, June 29, 1807, in the forty-seventh year of his age *. Mr. Nicholson left a widow and seven children.

In sentiment Mr. Nicholson was a Calvinist; but his strong manner of asserting some of his doctrines of the Gospel, inclined some people to suspect him of verging towards the Antinomian heresy; but in this they were mistaken.

Mr. Nicholson was the author of three sermons, entitled, "The Unspeakable Gift,"—"A Defence of the Influence of the Holy Spirit,"—and "The Everlasting Gospel," preached before the Missionary Society.

OWEN, RICHARD, was born in 1777. He had his ministerial education at the late Countess of Huntingdon's College. He had, at one time, intentions of receiving ordination in the Establishment: but the terms proposed (a suspension of his ministry for three years) determined his choice. At the beginning of the year 1807, an opening presenting, he accepted the office of tutor of the Countess of Huntingdon's College, at Cheshunt, in Hertfordshire; in which from his acquirements and assiduity, he not only promised much benefit to the institution, but was also very highly respected by the trustees and students. But, alas! he was destined to exercise the office of a tutor but a short time; for on the first of November following, he exchanged this life for a better, and was interred in Cheshunt Church-yard.

PARSONS, EDWARD, a celebrated minister of the Gospel at Leeds, in Yorkshire. He is a valuable and energetic preacher. His discourses, which enforce and maintain the fundamental doctrines of Christianity, are, at the same time, very practical: and, in them, the

* Mr. Nicholson's remains were interred at Bunhill Fields, on the evening of July 3; when Mr. Platt spoke over the grave; and Mr. Bennett, of Birmingham, agreeably to the deceased's request, preached his funeral sermon at Pell Street, on the 8th of that month.

necessity of good works, flowing from a lively faith, is always insisted on in a pleasing, rational, and scriptural method. His arguments tend to prove, that the preaching of the law is necessary, in a school-master, to bring us to life and salvation; but the Gospel alone can impart it to enable the sinner to flee from the impending wrath, and give all joy and peace in believeing. His sermons, which recommend the beauty, use, and excellency of the Oracles of Truth, are remarkably savoury and edifying.

PITTARD, S. R. This reverend gentleman has been a faithful preacher of the Word for some years at Westbury in Wiltshire; where he has a numerous and attentive congregation. Mr. Pittard is indefatigable in his endeavours to set before the people the terms of the everlasting Gospel, and to bring them to the knowledge of Jesus Christ, whom to know is life eternal.

SCOTT, The Rev. JONATHAN, was born at Shrewsbury Nov. 15, 1735. He was the second son of Richard Scott, Esq. who was a military officer, and rose to the rank of captain in the British army. His son Jonathan having received a polite education, likewise embraced the profession of arms; and was, in due course of time, promoted to the rank of captain-lieutenant in the 7th regiment of dragoons. He was present at the famous battle of Minden, August 4, 1759; but, being attached to the cavalry of the right wing of the allied army, commanded by Lord George Sackville, had no share in the engagement. The former part of Mr. Scott's military life was spent in gaiety and folly. The army proved to him, what it has been to multitudes besides,—a school of vice; yet it appears to have been eventually, to this chosen vessel, a school of religion. His resolutions were at this period, and for a considerable time afterwards, pharisaical. They were founded in self-confidence; and, therefore, terminated in disappointment and shame. His selfish religion was without steadiness, and without perseverance. He had, from time to time, what he termed Religious Fits.

It was his daily practice (though felt as a toilsome duty) to read the psalms and lessons of the day: a practice well known to his brother officers; but, as his conduct in other

other respects conformed to theirs, they gave him no opposition; but were used pleasantly to ask him, "Well, Scott, have you read your psalms and lessons to-day?" Being much concerned to find himself so very unable to live up to his own plans, and happening to read those words of David, "Seven times a day will I praise thee:" "Here," said he to himself, "I have failed; for want of acting thus, my resolutions have come to nothing." In consequence of this, he made it his practice for some time to pray to God as often as he understood the psalmist proposed to do, not doubting now, but he should be able to maintain his ground and persevere. Nevertheless, his future conduct taught him that he was not yet right—that something was still wanting; but what that something was, he could not discover; he felt his poverty, but was altogether unacquainted with the Pearl of great price. Occasionally he omitted religious duties altogether, sometimes convinced of their inefficacy, and sometimes of their hypocrisy, apprehending he should be miserable without the gratification of those sinful properties against which he prayed. One day as he was riding near Shrewsbury, his horse fell with him, and actually dislocated his neck*; but a person of surgical skill coming by at the instant, and perceiving his situation, immediately replaced it: a circumstance which he was accustomed to repeat with the greatest sense of gratitude to the God of his life.

The circumstances attending his conversion were as follow:—At a time when he was quartered in or near Brighthelmstone, Mr. Romaine was engaged to preach at Oat Hall, in Sussex, in a house fitted up by Lady Huntingdon. At this place, Mr. Scott was led to hear that venerable man of God, by the request of a farmer. Mr. Romaine preached on John xiv. 6. "I am the way." The truth delivered was exactly suited to his case; and God, who brought him to hear it, made it effectual to his

* It may be proper to remark, that a complete dislocation of the neck would so compress the spinal marrow, that it would produce a palsy of all the vital organs, which would be inevitably followed by death; but a partial dislocation might take place; and, by being speedily restored, the patient would survive. The latter might occasion such a distortion as would be apparent; and is what is commonly, but incorrectly, called breaking the neck.

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everlasting benefit. The change which God had wrought in the heart of Mr. Scott, soon manifested itself: it could not be hid. He was decidedly on his part, who had done such great things for his soul. He was blessed with new joys; he formed new connections; he engaged in new pursuits; God, who had quickened him by his grace, kept him alive, and made him happy in his soul. He was alienated from his former associates: they were without relish for his company, and he was equally without relish for theirs. But new companions were graciously given to him: with them he took sweet counsel: he mingled his prayers with theirs; and the God whom they served made them mutual blessings to each other.

Mr. Scott was now in the habit of holding a meeting at his lodging twice a day, in the year 1766, with such of the soldiers that chose to attend. These meetings, there is reason to believe, were profitable to the souls of many who frequented them.

Of the exact time when Mr. Scott began to examine his ministry, we have not been informed. He probably began to preach towards the close of the year 1766. It was at Leicester, as he was marching through with his regiment, that he first opened his commission as a minister of the Lord Jesus, as appears by a letter dated Leicester, Jan. 3, 1767. A pious person, to whom he was introduced, having, probably, been informed of his usefulness in holding meetings with some of the men of his regiment, put him into a parlour, and left him with no other company but a Bible, a Hymn Book, and his God; telling him that he must preach there that evening. He complied with the request, and thus entered into that work to which the great Head of the Church had chosen him, and in which he honoured him with abundant success. Having put his hand to the plough, he did not look back. While in the army, he preached at Berwick, York, Leeds, Manchester, and various other places to which his military duty called him. At Berwick, he was invited to preach by the Mayor of the town, who procured a place of worship for him. When he came to preach, he found the gentleman's servants stationed at the door of the place, to keep out the mob; but to this Mr. Scott objected. He was commissioned to preach the Gospel "to every creature;" and insisted that the lowest

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of the people should be permitted to hear him. Mr. Scott was exceedingly happy in his choice of a wife. On the 1st of June, 1768, he married Miss Elizabeth Clay, of Wollerton, near Drayton, in Shropshire. She was possessed of a handsome estate; and, which was of far greater importance, was a lady of eminent piety and exemplary prudence. Mr. Scott was now advised to leave the army; and, on the 16th of March, 1769, he sold his commission; and from that time, fully devoted himself to the service of Christ in the ministry of his word. Had he continued in the army, he had a prospect of shining with conspicuous lustre among the heroes of his country; but the great Sovereign of the world and the church had destined him to more important services and higher honours than any that mere military heroes can ever perform or attain. Having quitted the army, Mr. Seott took up his abode at Wollerton. This was the place of his stated residence for many years. He had extraordinary zeal for introducing the Gospel into places where it was not preached: he introduced the Gospel to Newport, where he built a chapel; to Stoke upon Trent, where he first preached in June, 1773, to Whitchurch, to Newcastle, and various other places in the adjacent country. He was one of the supplies at the Tabernacle for upwards of twenty years; and, it should be noticed, to the praise of Mr. Romaine's liberality, that he not only gave him encouragement to preach, but was particularly active in bringing him to that place. In London, and indeed in every other place where he laboured, he was highdy esteemed as a zealous and faithful preacher, eminently devoted to the cause of his Master, Jesus Christ. In 1774, he had a most affectionate call to accept the pastoral care of the ohnrch at Lancaster; but this, after asking counsel of God, and consulting some of his Christian friends, he saw fit to decline. However, he was, on the 18th of Sept. 1766, ordained there, not as a Pastor of the church, but as a Presbyter or Teacher, at large. Soon after Mr. Scott's settlement at Wollerton, be began to preach at Drayton; where he organized a church; the members of which consisted chiefly of such persons whom the Lord had given him as seals to his ministry. It was at the request of this people, although not as their pastor, and with a view to dispensing the

the ordinance of the Lord's Supper unto them, that he was ordained. He built a chapel at Drayton in 1778; and he considered the church and congregation there more particularly as the people of his charge. In 1780, Mr. Scott opened a meeting-house at Nantwich. In the following year, or in the beginning of 1782, he fitted up a place to meet in at Congleton, where the work of God considerably prospered. Here also he built a chapel in 1790 *.

Mr. Scott's endeavours were, perhaps, nowhere more successful than at Hanley, in Staffordshire, where he built a chapel in 1783. The congregation was regularly supplied for some time before by one of Lady Glenorchy's students, who was placed at Newcastle; and Mr. Scott frequently favoured the people with his own services.

In or about the year 1794, Mr. Scott removed to Matlock; where the Lord gave him new seals to his ministry, and greatly revived the cause of religion in that place. On Dec. 31, 1799, Mr. Scott lost his most excellent wife. This was indeed a most severe affliction; but God graciously remembered, supported, and comforted him in the day of his calamity and trouble. The advantages and comforts which Mr. Scott enjoyed in the married state were very great; and his situation, when a widower,

* As the Lord increased his work, he mercifully favoured him with increasing means for carrying it on. He was, probably in 1769, introduced to an intimate acquaintance with the late Lady Glenorchy. This eminently pious lady, considering herself as a steward of the property committed to her hands, devoted the whole of it, beyond her own necessary personal expences, to works of charity, and more especiallly to the support of his cause from whom she received it. She sought for a man of God to counsel and assist her in the distribution of her bounty. Mr. Scott was recommended to her, and she found him to be exactly suited to her purpose. Several young men were educated for the ministry at Oswestry, under the tuition of the Rev. Mr. Williams (afterwards Dr. Williams) at her Ladyship's expence. Lady Glenorchy liberally contributed towards the support of such ministers of the connexion as received inadequate salaries from the congregations they served. She also largely assisted Mr. Scott in erecting different chapels. Her Ladyship died in 1786. Lady Glenorchy, having proved Mr. Scott to be a faithful steward of every talent put into his hands, bequeathed to him a chapel and dwelling-house at Matlock; and also a considerable sum of money to help him to proceed with those works for God, in which they had been mutually and successfully engaged.

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was proportionably desolate and melancholy; so that he saw it prudent to marry a second time; and the Lord gave him a most suitable partner in the relict of the late S. Barrow, esq. to whom he was united on the 10th of June, 1802. After his second marriage, he resided and preached alternately at Nantwich and Matlock. On the 12th of April, 1807, Mr. Scott administered the Sacrament of the Lord's Supper to the church at Nantwich. This was the last public service he performed. At length the days of the years of his pilgrimage being accomplished, the Lord, whom he had served, called him home, without a sigh, a struggle, or a groan. His happy spirit left its mortal tabernacle a little before eleven o'clock, on the morning of the 28th of May, 1807, to take its station among the spirits of the redeemed, before the throne of God and the Lamb for ever; and on the 9th of June, his body was interred in a vault within the Protestant Dissenting Chapel, in Queen Street, Chester. Here the remains of the late Mrs. Scott also lie, agreeably to a direction he had given, to the rev. J. Whitridge, of Oswestry.

Mr. Scott's character was certainly a great one, since it embraced an assemblage of many excellent endowments. If the natural warmth of his temper and the original habits of military command gave a sternness and severity to his reproofs, they added at the same time a genuine fervour to his piety, and a dignity to his religion. He was no cold-hearted or half-hearted Christian, but walked before his God with an upright mind; and (which strongly manifests the strength and reality of religious affections) in his age he displayed, both in his public and private life, all the zeal and vigour of youth. The strength of his piety, and his zeal for the spread of the Gospel, continued without any abatement to the last. A very short time before his death, he united with his brethren in the establishment of an association for promoting the spread of the Gospel in the county of Chester; and liberally contributed to the fund of that association *.

* We lament that our limits oblige us to be so brief in our account of this excellent minister. Those who wish to peruse a more enlarged history of the life of Mr. Scott, may be referred to The Evangelical Magazine for November and December, 1807; to which work we here acknowlege our many obligations.

SHIRLEY, WALTER. This gentleman was long settled in Ireland, where he was rector of Loughrea. Being a preacher of Evangelical doctrines, he was taken notice of by the late Countess of Huntingdon, who made him one of her chaplains. He was extremely useful in the conversion of many persons in his parish, whom he convinced of the errors of popery, and brought to the knowledge of the truth as it is in Jesus. Mr. Shirley was brother to the unfortunate earl Ferrers, who was executed for the murder of Mr. Johnstone, his steward. His son, the reverend Mr. Walter Shirley now (1810) resides at Hornchurch in Essex.

SIMPSON, ROBERT, a dissenting minister of uncommon worth and excellence, whose usefulnes was not merely confined to the pulpit; for he was several years employed as tutor to a dissenting evangelical academy at Hoxton, from which a vast number of young men have gone forth into the Lord's vineyard, who received their ministerial education under this great and shining light. Mr. Simpson's high regard for the honour of his Lord and Master, rendered him proof against the frowns of unbelievers and the flatteries of his acquaintance. He possessed a large share of natural vivacity, yet no minister could be more steady in the principles of the Gospel, or more constant and regular in the duties of family religion. He was one mighty in the Scriptures. In his sermons he is clear in his proofs from the sacred oracles, uncommonly happy in his Biblical Language, and accommodating its forcible imagery to his subjects.

TOWERS, JOHN. This excellent and useful Independent minister was born about 1747, in the borough of Southwark. In the early part of his life he went to sea; but at the solicitation of his parents he left it, after going once to Greenland, and twice to the West Indies. He was then apprenticed to a packer in Turnwheel Lane, Cannon Street; here, long before the expiration of his indenture, he discovered a serious regard for religion, and at his vacant hours, employed himself in the study of the Holy Scriptures both in the original and vulgar tongues. In a short time he became acquainted with the various readings of them, Jewish and Christian, and was esteemed a judicious critic

critic of the Hebrew Bible. Mr. Towers began to preach very early in life, we have been told before the expiration of his apprenticeship, which obtained him the appellation of "The London Apprentice." His piety, zeal, and acquirements attracted the attention of several persons who were members of the Independent church in Jewin Street. Having lost their pastor, Mr. Joseph Hart, who was of the Paedo-baptist denomination, his brother-in-law, Mr. John Hughes, a worthy minister among the Baptists, was chosen his successor, which occasioned a division in the society. Those persons who withdrew, invited Mr. Towers to officiate to them for a few Sundays; and after due consideration, solicited him to undertake the office of pastor. This he accepted, and was ordained at the meeting house in Bartholomew Close, in 1769. Mr. Towers's youth, eloquence, and criticism, added to the solemnities of his addresses, drew vast numbers to hear him, and he soon had a flourishing church and congregation. After continuing fifteen years at Bartholomew Close, his people erected a new meeting house in Barbican, to which place they removed in the summer of 1784. Here, for twenty years, he was the faithful and vigilant pastor of a numerous and happy society. Soon after his entrance on the pastoral office, Mr. Towers married his first wife, a worthy and amiable woman; and, that he might not be burthensome to his friends, he opened a day school, in the vestry room of his meeting; which, soon after his second marriage, he gave up by reason of ill health.

Mr. Towers was pastor to his congregation for the long space of thirty-four years, and during that time he was highly esteemed by his people, and his labours rendered eminently successful. He was called home to his reward at by no means an old age, being only fifty-seven when he died. This event took place on July 9, 1804. On the 17th of the same month, his corpse was conveyed from his meeting house in Barbican, attended by a long train of friends, and the carriage of Sir William Staines, late lord mayor of London, who was his firm friend and patron, and decently interred in Bunhill Fields burial ground. The Rev. Alex. Waugh delivered a solemn address at the grave, to an immense concourse of God's people

that attended*. His funeral sermon was preached by the rev. W. F. Platt; but not published.

Mr. Towers was a truly amiable and respectable man; really devoted to the ministry of the Gospel, he appeared in it with zeal, diligence, and success. In his doctrinal views he was a Calvinist; but he was not a blind follower of Calvin, nor of any other master in Israel. The Scriptures alone, as contained in the Old and New Testaments, were his standard of divine truth; all his doctrines, motives, and exhortations were drawn from thence. As a preacher, we have already seen that at his first setting out, he was amazingly popular; and he retained much of his popularity to the last. There was no act of kindness which this worthy man did not embrace by his attention to the poor and distressed, for miles round the metropolis. In the several hospitals, prisons, and workhouses, within the sphere of his ability, he admonished, comforted, and instructed the poor inhabitants in the great truths contained in the Scriptures; and with sedulous concern he watched over the poor children who attended his catechising. Mr. Towers was a firm Protestant Dissenter, and a steady advocate for our civil and religious liberties as settled at the glorious revolution †.

Mr. Towers's publications consist of, An Answer to Mr. Madan's "Thelyphthora," and a few sermons. Four of these are upon funeral occasions, and for the following persons: the Rev. Thomas Chorlton, 1774; Mr. Joseph Jackson, 1792; Mr. John Fonton, 1794; and the Rev. Thomas Markinson Morton, 1801. It should not be for-

* It being noticed by a person present, What a great multitude of poor surrounded the grave? it was justly remarked, That this excited no wonder; as there was scarcely a cellar, or a garret, around the neighbourhood, where human misery resided, that he had not visited, relieving the indigent and distressed to the utmost of his power. Mr. Towers had the rare felicity of being followed to his grave by the tears of the poor.

† His love for the Protestant succession in the illustrious House of Brunswick, he manifested upon all occasions; and was of great service to the government when the wild, confused publications of Paine were distributed, in small tracts, among the lower classes. He attacked them with success; and was the happy instrument of convincing many of the scepticism of these schemes, both as they related to the Christian church, and to the British government.

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gotten that Mr. Towers was brother to the late learned Dr. Joseph Towers.

TOZER, the rev. Mr. J. is an able and an excellent minister of the Gospel, whose unremitted labours for the good of souls render him an object of his people's love and esteem. He has been several years a succesful preacher of the Word, and an indefatigable dispenser of the Oracles of God.

WORTH, The Rev. Mr. was born in the parish of Woolstane, near Coventry. He was first ejected from a sequestration at Burton upon Dunsmore in Warwickshire, after which he was presented to the vicarage of Kilsby in Northamptonshire, where he preached without any title. From this place he was afterwards ejected by the Bartholomew act. After this ejectment he preached a short time at Daventry, and then at Chipping Norton. He had three sons ministers among the Dissenters; John (who took his degree in physic) settled at Marlborough; William, at or near St. Ives, in Cornwall; and Stephen, at Cirencester, in Gloucestershire, where he succeeded Mr. Beeby. A number of pious Christians in this village and its vicinity, used to maintain meetings for religious worship, with the occasional assistance of neighbouring ministers, for many years before they had a fixed pastor; till the late Mr. Thomas Strange supplied them from Dr. Doddridge's academy at Northampton, whom they cordially invited to settle among them. He accepted this invitation, and proved a very laborious and successful minister. Under him both the congregation and church encreased, so that in a few years, the place which they had fitted up required enlargement, and soon after the erection of a new one became necessary. By the blessing of God on his labours the interest of practical godliness also prospered. Mr. Strange was a minister of a truly primitive stamp, highly esteemed by his brethren, and venerated by his tutors and students in the academy at Daventry, six miles distant, several of whom found their visits to Kilsby equally pleasant and profitable.

LIST OF SUBSCRIBERS.

ADAMS, rev. J.
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Allen, rev. Mr. W.
Andrew, rev. Richard
Arnold, rev. John
Arbuthnot, rev. J.
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Bennet, rev. W.
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Burnett, rev. F.
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Burton, rev W.
Burton J. White Chapel
Burchell, W. Mortimer St.
Burnside, rev. J.

Carpenter, rev. J.
Carter, rev. Mr.
Carter, William, Burr Street
Clark, rev. A.
Clayton, rev. Mr.

Cole, rev. Mr. Whitechapel
Cooke, rev. William
Combe. Henry, Oxford Str.
Cotterill, rev. Mr.
Coulson, rev. John
Coward, rev. John
Coxhead, rev. Mr.
Curtis, rev. John

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Gore, rev. W.
Gunniss, Mr. Aldermanb.

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Harley, rev. Thomas
Harslip, rev. Thomas
Harrison,

Harrison, rev. W.
Harvey, rev. J.
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Hickman. rev. Mr.
Highmore, rev. J.
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Hill, rev. Mr.
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Hyde, rev. Thomas
Hyde, rev. Mr.

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Jones, rev. John
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Leigh, rev. James
Longford, rev. John
Longstaff, J. Aldersgate St.

Macintosh, rev. J.
Macredy, J. Surrey Street
Macdougal, rev. J.
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Macinlay, rev. G.
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Manner, William, Lewes
Medley, rev. Sim.
Meredith, James, Cowes
Middleton, rev. J.
Milar, rev Mr.
Molloy, William, Hoxton
Money, rev. John
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Morrice, rev. Rob.
Morton, rev. J.
Morris, Franc. Hillingford
Myers, Henry, Longleat

Newton, rev. T.
Nicol, rev. G.
Norbury, Wm. St. David's
Northcote, Ste. Shoreditch

Ousely, Peter, Strand
Outrim, Tooley Street
Owen, rev. William

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Parry, rev. G.
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Perceval, W. Queen Street
Philips, rev. W.
Poole, Mrs. Pall Mall
Postlethwaite, rev. A.
Postell, Tho. Bury Steet
Pownall, Tho. Piccadilly
Powell, Samuel, Oxford St.
Powell, rev. T.
Pratt, rev. G.
Preston, Isaac, Tower St.
Price, rev. William
Price, Heph. Leadenhall St.
Prigge, F. Windmill Street
Procter, Ja. Wardour St.
Prockter, John Mearbeck
Protten, Benjamin, Bristol

Raffles, Mr.

Renton,

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Rickets, S. Hackney
Robe, rev. W.
Rolfe, Wm. Mark Lane
Rowton, W. Cambridge
Rumsey, Wm. Castle Yard
Rumball, Sam. Judd Place
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Thomas, rev. Thomas
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Venner, rev. Sam.
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Vidler, Henry, St. Ann's L.

Walpole, rev. W.
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Walter, John, Margaret St.
Webber, rev. John
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Williams, rev. William
Wills, Tim. Devonshire St.
Willsdon, Thomas, Strand
Wildman, rev. G.
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Whitaker, rev. J.
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Yellowly, B. Goodge Str.
Yellowly, Miss Mary
Yeovil, William, Stroud
Younghusband, James, William Street.
Yoren, Samuel, Greek Str.

Zofany, Adam, George Row

THE END.

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